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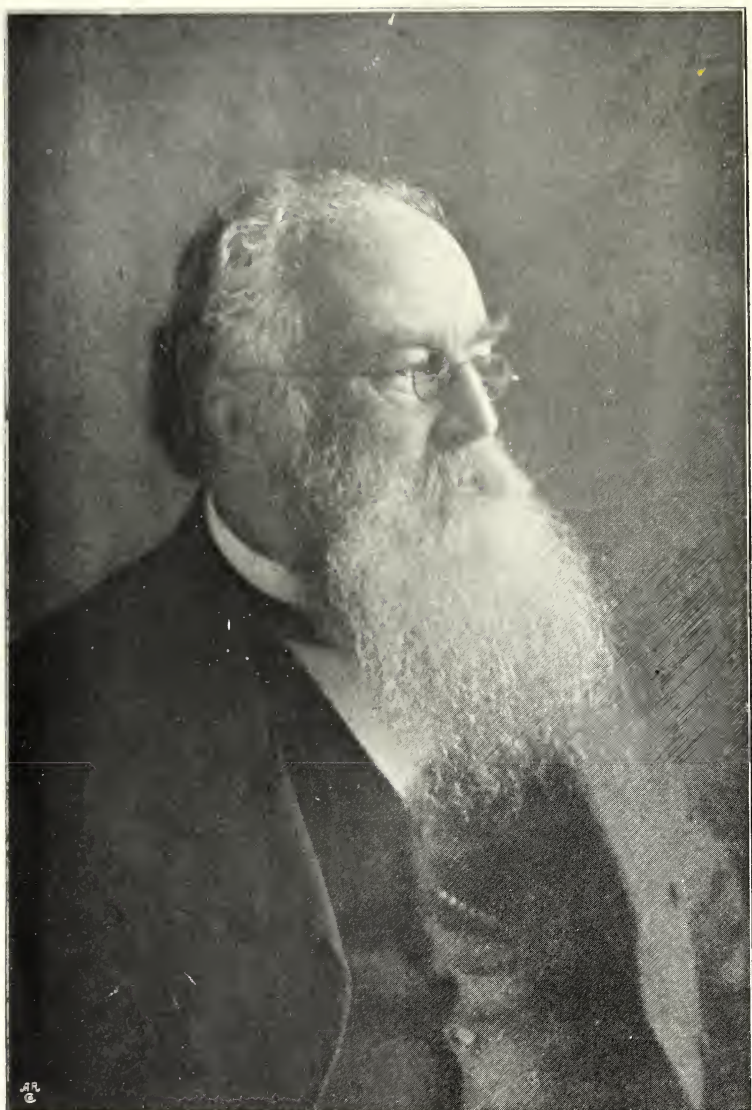


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EDWARD PERCEVAL WRIGHT, M.A., M.D., DUB. ; M.A., OXON.

Professor of Botany, Dublin University;

President of the Royal Society of Antiquaries of Ireland, 1900-1903.

THE JOURNAL
OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FORMERLY

The Royal Historical and Archæological Association
OF IRELAND

FOUNDED, IN 1849, AS

The Kilkenny Archæological Society

VOL. XXXII.—CONSECUTIVE SERIES

[VOL. XII.—FIFTH SERIES]



1902

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1903

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THE COUNCIL wish it to be distinctly understood that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Society, and here printed, except so far as No. 26 of the General Rules of the Society extends.

P R E F A C E.

THE Volume now presented to the Fellows and Members of the Society will be found not inferior in interest and importance to any of its predecessors. Professor Rhys, in a very exhaustive treatise on the Ogam-inscribed Stones collected by the Royal Irish Academy, and now in the Museum, Dublin, makes valuable suggestions, and throws fresh light on several disputed readings. Some noteworthy Cork and Kerry Stones are dealt with, and, in view of recent further examination, new readings and amendments are supplied. In the hope that archæologists may continue the search for Inscribed Stones, Professor Rhys gives a list of counties which, so far, have yielded no specimens of Ogmie writing. The Connor Ogams are further noticed and illustrated by the Rev. Dr. Buick. Favourable conditions attended a re-reading of some of the stones, with satisfactory results. In dealing with a Cross now preserved at Connor Rectory, Dr. Buick remarks that, in view of the opinion advanced as to the Ogam and High Cross areas being mutually exclusive each of the other, this ancient fragment is specially interesting. Among the "Miscellanea" will be found an account, by Lord Walter Fitz Gerald, of the recent discovery of an Ogam-stone near Maynooth. Except Killeen-Cormac, this is the only place in the County of Kildare where an Ogam-stone is known to exist.

Mr. P. J. O'Reilly deals with the Coronation Stone in Westminster Abbey, and the *Lia Fail* at Tara, in a Paper which is of peculiar interest in this the Coronation year of His Majesty King Edward VII. Dr. Buick writes on the Carn known as the "Giant's Grave," Loughloughan, Co. Antrim, giving some account of food-vessels found here. He also describes an Urn with pierced ears, as if for suspension—a type uncommon in Ireland.

The subject of Stone Implements finds an exponent in Mr. E. Crofton Rotheram, whose discoveries in the County of Meath are described and fully illustrated. Canon French deals with some Bone Pins from Ballinderry Lake, Co. Westmeath; while Sir T. Grattan Esmonde gives a short account of a Grinding-stone of the most ancient pattern known in Ireland, and of a Stone Lamp and Cinerary Urn found in Co. Wexford. A pair of Brooches and Chains of the Viking period, found near Arklow, recently acquired by the National Museum, Dublin, are described by Mr. George Coffey. The brooches—a most important acquisition—are made in gilt bronze, and are of the Scandinavian tortoise pattern.

Mr. Robert Cochrane, our Honorary Secretary, contributes a Paper on Broughter, Limavady, and on the find of Gold Ornaments there in 1896. As the contribution of a skilled archæologist to the discussion about these ornaments, the Paper is a highly important one, which ought to have a large share in enlightening public opinion on a most interesting question.

Mr. F. Elrington Ball gives a further instalment of his History of the County Dublin. Rathmichael,

Shankill, Old Connaught, and the neighbourhood have a fresh light shed on their antiquities and past history. Our Dublin members will be more than ordinarily interested in another Paper by Mr. Ball, which gives an account of the Battle of Rathmines. Neither Carte nor Gardiner had any knowledge of the local surroundings; and herein Mr. Ball has a great advantage over them in dealing with this particular incident. A map, reproduced from the Down Survey, is of great assistance in helping students to understand the details of the fight.

In two Papers, Mr. Patrick J. Lynch deals with the Antiquities around St. Finan's Bay and Ballinskelligs Bay, County Kerry. The Antiquities of Iveragh are numerous and varied; and, with the aid of accurate ground-plans, maps, and drawings, Mr. Lynch makes his readers acquainted with everything in this region bearing on the subject. How highly important it is that descriptions of places and buildings rapidly disappearing should be published, is shown by Mr. Lynch's account of the ravages caused by encroachments of the sea on Ballinskelligs Abbey.

Professor Swift Paine Johnston contributes a copy of Sir Richard Cox's Description of the City and County of Cork, *cir.* 1685, from the original ms. in the Library of Trinity College. This was written by Cox at the request of his friend, William Molyneux, who was just then compiling a "Natural History of Ireland," by which he seems to have intended a topographical description.

In a Paper, by the Rev. W. T. Latimer, on Ulster Emigration to America, he shows how large a share

Ulster-Scot immigrants had in building up the great Republic of the West. Once King William III. was firmly established on the throne of England, considerable numbers left Scotland to settle in the North of Ireland; but the flow began to be checked by the legislation of 1703, which was directed as much against Ulster Presbyterians as against Roman Catholics. Mr. Latimer prints some remarkable correspondence, 1718–1728, about the emigration that resulted from the raising of rents, and the discontent produced by the imposition of religious disabilities.

Mr. P. J. O'Reilly, in an ingenious Paper, argues that Tobernea Well, at Blackrock, was a holy well, dedicated to a hitherto unknown ecclesiastic; and, in a subsequent compilation, he essays to prove that the Patron of Taney (Dundrum) was identical with the saint of Tobernea.

Mr. H. T. Knox continues his elucidation of the obscure history of portion of Western Ireland. In dealing with the occupation of Connaught by the Anglo-Normans, Mr. Knox takes original Inquisitions, hitherto unpublished, as the groundwork of his structure.

Mr. H. F. Berry takes Professor Thurneysen to task for a misunderstanding regarding a fourteenth-century Irish Canonist named O'Gibellan in connexion with his knowledge of Ogam.

Mr. R. Langrishe writes on the Origin of the Grace Family of Courtstown; and Mr. G. D. Burtchaell supplies a note on the Barons of Brownsford, being Part IV. of his "Geraldines of Kilkenny." Mr. Cochrane, in his Inscriptions in Bath relating to Irish Persons, makes

accessible information not easily attainable, which will be of use for pedigree purposes.

In "Miscellanea" the Report of the Standing Committee of the Congress of Archæological Societies is noticed; and Bullaun Wells in Connaught and Clare, Crannogs in Mayo, a Burial Cist near Dromore, and Irish Weights for Gold Coins, are considered.

The information given by Mr. Vinycomb and Mr. Burtchaell as to the Arms of Ireland, elicited, by the request of the Most Rev. Dr. Howley for information regarding the Badge of the Society, will be read with interest by all our Members.

The account of the Summer Excursion of the Society occupies a considerable portion of the Volume. The meeting took place at Londonderry on 28th July, when the principal buildings, the city walls, &c., were visited. Inishowen and Lough Foyle, the Greenan of Ailech, Dungiven, Limavady, and Maghera, were the scenes of special Excursions, when the antiquities connected with each district were examined. Much interest centred in the visit to the field at Broughter, near Limavady, in which the "Gold Ornaments" were found in 1896. The Papers descriptive of the places visited on this occasion, comprising articles on Enagh, Clooney, and the Greenan of Ailech, by the Rev. Joseph M'Keefry; on Moville and Maghera, by Mr. Seaton F. Milligan; and the notes on Derry, Inishowen, Rathmullen, Banagher, and Dungiven, by our Honorary Secretary, form an interesting record of the Proceedings of the Society on this occasion. Three of the Papers in the present Volume—Rosguil and the Old Kingdom of Fanad, by Mr. R. Welch; Shane Crossagh,

the Derry *Rapparee*, by the Rev. J. M'Keefry; and Derry Columbkille, by the Rev. William Doherty—were contributed in connexion with this meeting of the Society.

The importance of Mr. T. J. Westropp's Paper on Irish Forts, which was published and fully illustrated in the *Transactions* of the Royal Irish Academy, induced the Committee of Publication to give a *précis* of its contents, to which has been added a notice of the Memoir by our Honorary Member, Dr. Munro.

A notice of our publications of the year would not be complete without a reference to the appearance of the Index to the First Nineteen Volumes of the *Journal*, comprising forty-one years of the Society's work, from 1849 to 1889. The third and concluding part of this Index has been issued as an Extra Volume of the Society's publications, which was published in the last month of the present year. The time and labour spent in this work have been considerable, and for many years it occupied the time and attention of several voluntary workers. The President, Professor E. Perceval Wright, personally attended to the correction of the proofs, and compiled the Index to the Illustrations.

6, ST. STEPHEN'S GREEN, DUBLIN.

31st December, 1902.

CONTENTS.

VOLUME XXXII., CONSECUTIVE SERIES.

VOLUME XII., FIFTH SERIES.

1902.

PART I.

PAPERS:

	PAGE
The Ogam-inscribed Stones of the Royal Irish Academy, and of Trinity College, Dublin. By Professor Rhys, M.A., D.LITT, <i>Hon. Fellow</i> (Twenty-two Illustrations),	1
Some of the Antiquities around St. Finan's Bay, County Kerry. By P. J. Lynch, M.R.I.A.I., <i>Fellow</i> (Map and Twelve Illustrations),	42
The Origin of the Grace Family of Courtstown, Co. Kilkenny (No. 2). By Richard Langrishe, J.P., F.R.I.A.I., <i>Vice-President</i> (Pedigree),	64
Some further Finds in North Wexford. By Sir Thomas H. Grattan Esmonde, Bart., M.P. (Two Illustrations),	68
A Pair of Brooches and Chains of the Viking Period recently found in Ireland. By George Coffey, M.R.I.A., <i>Fellow</i> (Three Illustrations),	71
King John's Badge, "Star and Crescent." By Major Otway Wheeler Cuffe (One Illustration),	74
Notes on the Coronation Stone at Westminster, and the <i>Lia Fail</i> at Tara. By P. J. O'Reilly, <i>Fellow</i> ,	77
Miscellanea—Congress of Archæological Societies, July 10, 1901—"Merry Gallons"—Chronicle of Caradoc—The "Restoration" of Iona Cathedral—Charter of Belfast,	93
Notices of Books,	98

PROCEEDINGS:

Annual Meeting, Dublin, 28th January, 1902,	101
Report of the Council for the year 1901,	102
Programme of Excursions for 1902,	106
Evening Meetings,	111, 112

PART II.

PAPERS :

PAGE

Rathmichael and its Neighbourhood. By Francis Elrington Ball, M.R.I.A., <i>Vice-President</i> (Six Illustrations),	113
The Geraldines of the County Kilkenny.—Part IV. Additional Note on the Barons of Brownsford. By George Dames Burtchaell, M.A., LL.B., M.R.I.A., <i>Fellow</i> ,	128
Occupation of Connaught by the Anglo-Normans after A.D. 1237. By H. T. Knox, M.R.I.A., <i>Fellow</i> ,	132
On Stone Implements found in Meath. By E. Crofton Rotheram (Forty-nine Illustrations),	139
Notes on Three Bone Pins found at the Bottom of the Ballinderry Lake, in the County Westmeath. By the Rev. Canon J. F. M. French, M.R.I.A., <i>Fellow, Vice-President</i> , 1897 (Three Illustrations),	153
Some Remarks on a Notice in <i>Revue Celtique</i> of Maurice O'Gibellan, a Four- teenth-Century Canonist, in connexion with his knowledge of Ogam. By Henry F. Berry, M.A., M.R.I.A., <i>Fellow</i> ,	158
The "Giant's Grave," Loughloughan, Broughshane, County Antrim. By the Rev. George R. Buick, LL.D., M.R.I.A., <i>Vice-President</i> (Four Illustrations),	163
On some Monuments and Inscriptions in Bath relating to Irish Persons. By Robert Cochrane, F.S.A., <i>Fellow</i> ,	173
Tobernea Holy Well, Blackrock, County Dublin. By P. J. O'Reilly, <i>Fellow</i> (One Illustration),	178
Miscellanea—Irish Harvestmen in England—St. Patrick's Well—The Two Saints Benen—Bullauns, forming two of St. Patrick's Wells in Connaught —Bullaun-Wells in Clare—The Bridgmans of County Clare—Slane— Cannibalism among the Scoti—Merry Gallons—Kiltevenan, County Ros- common,	187
Notices of Books,	195

PROCEEDINGS :

Quarterly Meeting, Dublin, 5th May, 1902, .. :	204
Treasurer's Statement of Accounts for the Year 1901,	205
Excursion to Slane,	208

PART III.

PAPERS :

	PAGE
On Broighter, Limavady, County Londonderry, and on the Find of Gold Ornaments there in 1896. By Robert Cochran, F.S.A., M.R.I.A., <i>Fellow</i> (Map and Ten Illustrations),	211
Rosguil and the Old Kingdom of Fanad—the Country of Mac Swyne-na-Doe and Mac Swyne-na-Fanait. By Robert Welch (Six Illustrations), ..	225
Shane Crossagh, the County Derry <i>Rapparee</i> . By the Rev. J. M'Keefry, M.R.I.A., <i>Hon. Local Secretary, Londonderry</i> ,	232
A Further Notice of the Connor Ogams, and on a Cross at Connor. By the Rev. George R. Buick, A.M., LL.D., M.R.I.A., <i>Vice-President</i> (Three Illustrations),	239
The Battle of Rathmines. By Francis Elrington Ball, M.R.I.A., <i>Vice-President</i> (Map),	246
“Derry Columbkille.” By the Rev. William Doherty, C.C.,	257
The Cronebane Halfpenny Tokens. By William Hugh Patterson, M.R.I.A., <i>Hon. Local Secretary, North Down</i> ,	261
Miscellanea—Silver Medal of the Londonderry Volunteers—Burial of Dorothea Stacpoole in Bath Abbey—“Bewiching”—A Literary Coincidence in the Records of Cork—Stawell of Kilbrittain, County Cork—“The Irish Gold Ornaments”—Discovery of an Ogam Stone near Maynooth, County Kildare,	264
Notices of Books (Two Illustrations),	26

PROCEEDINGS :

Quarterly Meeting, Londonderry, 28th July, 1902,	277
Excursions from Londonderry (Nineteen Illustrations),	279

PART IV.

PAPERS :

Some of the Antiquities around Ballinskelligs Bay, County Kerry. By P. J. Lynch, M.R.I.A.I., <i>Fellow</i> (Eighteen Illustrations and Plan),	321
On a Manuscript Description of the City and County of Cork, <i>cir.</i> 1685, Written by Sir Richard Cox. By Professor Swift Paine Johnston, M.A. With Notes by Colonel T. A. Lunham, C.B., M.A., M.R.I.A.,	353

	PAGE
Taney and its Patron. By Patrick J. O'Reilly, <i>Fellow</i> (Two Illustrations), ..	377
Ulster Emigration to America. By the Rev. W. T. Latimer, B.A., <i>Fellow</i> , ..	385
Occupation of Connaught by the Anglo-Normans after A.D. 1237. By H. T. Knox, <i>Fellow</i> . Part II.,	393
Miscellanea—Crannogs in Lough Carra, County Mayo—Kiltevenan, County Roscommon—Burial Cist near Dromore, County Down—Irish Monumental Inscription in England—Antiquities at Geashill Castle, King's County—Curious Custom in Old Leases—Facsimile of Permit issued by General Humbert at Castlebar—Irish Gold Coin Weights in the Reign of Queen Anne—Social History of Ireland—Temple Jarlath, Tuam, County Galway—Badge of the Society—Reynolds Pedigree—Maghera,	407
Notices of Books,	419

PROCEEDINGS:

Quarterly Meeting, Kilkenny, 7th October, 1902,	430
Excursions from Kilkenny,	433
Index to Volume xxxii.,	435

APPENDIX.

The Royal Society of Antiquaries of Ireland (General Particulars),	2
Patrons,	5
President,	5
Vice-Presidents,	5
Hon. Gen. Secretary,	6
Hon. Gen. Treasurer,	6
Council for 1902,	6
Hon. Curators,	6
Bankers,	6
Hon. Prov. Secretaries,	6
Hon. Local Secretaries,	7
Fellows of the Society,	8
Hon. Fellows of the Society,	15
Members of the Society,	16
Societies in connexion,	37
General Rules of the Society,	39

LIST OF ILLUSTRATIONS.

PART I.

	PAGE
Portrait of Professor E. Perceval Wright, M.A., M.D., <i>President</i> , ..	<i>Frontispiece.</i>
Ogam-inscribed Stones, Monataggart, Co. Cork,	6, 32
„ „ „ Ballyhank, Kilnaglory,	8
„ „ „ Killorglin, Kerry,	14
„ „ „ Tinnahally, Killorglin,	18
„ „ „ Mac Gillicuddy Collection (Two),	23
„ „ „ Whitefield, Dunkerron, Co. Kerry,	26
„ „ „ Gortnagullanagh, Co. Kerry,	29
„ „ „ Aglish, Parish of Minard,	31
„ „ „ Ballyneanig, Corcaguiny,	33
„ „ „ Killiney and Ballinvoher, Co. Kerry,	36
Antiquities around St. Finan's Bay, Co. Kerry :	
Map of Coast-line of Iveragh,	42
St. Buonia's Well,	44
Plan of St. Buonia's Well and Laura,	45
Priest's Grave (Holed-stone), St. Buonia's,	47
Standing-stone at Priest's Grave,	49
Giant's Grave, Killabuonia, Plan and View,	52, 53
Plan of Cloghan near Coolaconan,	55
Temple Cashel Oratory, Plan, View, and Windows,	56, 57, 58
St. Finan's Church, Killemlagh, Plan and View,	60, 61
Finds in North Wexford, Stone Lamp found at Tubberduff,	68
„ „ „ Cinerary Urn found at Killancooly,	69
Bronze Brooch of the Viking Period,	71, 72
Bronze Chain found with the Brooch,	73
King John's Badge (Star and Crescent), found in precincts of Christ Church Cathedral,*	74

* Incorrectly stated as St. Patrick's Cathedral.

PART II.

	PAGE
Rathmichael Church and Round Tower, Co. Dublin (Two Views), ..	115
Cross and Remains of Kiltuck Church in Demesne of Shanganagh Castle, ..	118
Shanganagh Castle, near Ballybrack, Co. Dublin, ..	123
Puck's Castle, Co. Dublin,	124
Town of Bray in the Eighteenth Century,	127
Stone Implements found in Meath,	141, 145, 147, 151
Three Bone Pins found in Ballinderry Lake, Co. Westmeath, ..	155
Bowl-shaped Food-vessels with Ears from the Giant's Grave, Loughloghan, Co. Antrim,	165, 166, 168
Plan of Carn and Cists, known as the Giant's Grave, ..	171
The Holy Well of Tobernea (Four Views),	179

PART III.

Boat, Bowl, and Collar found at Broighter, near Limavady, 1896, ..	212
Models of Boat-hook, Oars, &c., „ „ „ „ ..	213
Map of locality where the Gold Ornaments were found, ..	214
Ends and Detail of Ornament of Gold Collar, ..	216, 217
Flax-bruisers, Rathmullen, Co. Donegal, ..	226
Objects found in Middens of Tranarossan and Rosapenna, ..	227, 228, 229
Rosapenna, Shell Mound, Co. Donegal, ..	230
„ the Mevagh Inscribed Rocks, ..	231
Connor Ogam Inscriptions,	241
„ Fragment of High Cross,	244
Map of the Rathmines District (from the Down Survey), ..	251
Cottage in Tyree, and "Prince Charlie's House," ..	270, 271
Clooney, Ruins of St. Columba's Church, ..	284
Flagon belonging to the First Glendermott Presbyterian Church, ..	285
Londonderry Cathedral in 1690,	288
„ „ before addition of a Chancel,	ib.
Fahan, Donegal, Cross at St. Mura's Grave, ..	290
Portrait of Colgan (from a Picture at St. Isodore, Rome), ..	291
Donagh Cross and Pillar-stone (Two Views), ..	292, 293
Clonca, Shaft of St. Buodan's Cross,	297
The Greenan of Ailech, as rebuilt,	302
Rathmullen Priory, Co. Donegal,	305
Banagher Church, Londonderry (the West Door), ..	307
„ „ „ (the South Window),	308
„ „ „ O'Heney Tomb,	309, 310
Dungiven, Londonderry, O'Cahan's Tomb,	311
„ „ Interior of Church (looking East), ..	312
Maghera, Londonderry, West Doorway of Church, ..	316
Tirnoney, near Maghera, Cromlech (from the North), ..	318

PART IV.

Antiquities around Ballinskelligs, Co. Kerry :	PAGE
Kildreelig, Plan of Caiseal and Oratory,	323
,, Inscribed Crosses,	326
,, Cromlech,	327
,, Caher,	328
,, Standing-stones,	329
Temple-na-killa, Standing-stones (looking South),	330
,, ,, ,, Plan and Section,	332
Leabaleaha, Plan of Antiquities in Townland,	336
,, Plan of Table-stone and Pillar,	337
,, View ,, ,, ,,	338
,, Stone Circle (Hut Enclosure),	339
Cromlech of Coom, Plan and View,	340, 341
,, Labbydermott, Plan and View,	340, 343
Ballinskelligs Abbey, Plan,	344
,, ,, Details,	348, 349
Site and Cemetery of the Ancient Church of Taney,	377
Facsimile of a portion of the St. Isodore Codex,	380
,, ,, Permit issued by General Humbert, in 1798, at Castlebar,	412



LIST OF FELLOWS AND MEMBERS

WITH

LIST OF OFFICERS

FOR THE YEAR 1902,

AND

GENERAL RULES OF THE SOCIETY.

THE

ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.

THIS Society, instituted to preserve, examine, and illustrate all Ancient Monuments of the History, Language, Arts, Manners, and Customs of the past, as connected with Ireland, was founded as THE KILKENNY ARCHÆOLOGICAL SOCIETY in 1849. Her late Gracious Majesty Queen Victoria, on December 27th, 1869, was graciously pleased to order that it be called THE ROYAL HISTORICAL AND ARCHÆOLOGICAL ASSOCIATION OF IRELAND, and was further pleased to sanction the adoption of the title of THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND on 25th March, 1890.

The Society holds four General Meetings in each year, in Dublin and in the several Provinces of Ireland, when Papers on Historical and Archæological subjects are read, Fellows and Members elected, Objects of Antiquity exhibited, and Excursions made to places of Antiquarian interest. The Council meets monthly, at 6, St. Stephen's-green, Dublin. Evening Meetings of the Society are also held monthly in Dublin during the Winter. Honorary Provincial and Local Secretaries are appointed, whose duty it is to inform the Hon. Secretary of all Antiquarian Remains discovered in their Districts, to investigate Local History and Traditions, and to give notice of any injury inflicted on Monuments of Antiquity, and Ancient Memorials of the Dead.

The PUBLICATIONS of the Society comprise the *Journal* and the "Extra Volume" Series. The "Antiquarian Handbook" Series was commenced in 1895, of which five sets have been published.

The *Journal*, now issued Quarterly, from the year 1849 to 1902, inclusive, forming thirty-two Volumes (royal 8vo), with more than 2000 Illustrations, contains a great mass of information on the History and Antiquities of Ireland.

The following Volumes are now out of print:—First Series, Vols. I. (1849–51) and III. (1854–55); New Series, Vols. I. (1856–57) and III. (1860–61); Fourth Series, Vols. IV. (1876–78), VIII. (1887–88), and IX. (1889). Of the remaining Volumes, those for 1870–1885 can be supplied to Members at the average rate of 10s. each. Odd

Parts, included in some of the Volumes out of print, can be supplied at an average of 3s. each. Part I. of the Fifth Series (1890) is out of print; the other Parts of this, the present Series, can be had for 3s. each.

The Extra Volumes are supplied to all Fellows, on the roll at date of issue, free, and may be obtained by Members, at the prices fixed by the Council.

The Extra Volume Series consists of the following Works:—

1853.—“Vita S. Kannechi, a codice in bibliotheca Burgundiana extante Bruxellis transcripta, et cum codice in bibliotheca Marsiana Dublinii adservato collata.” Edited by the Most Hon. John, second Marquis of Ormonde. 100 copies presented by him to the Members of the Society. (*Out of print.*)

1855 and 1858.—Parts I. and II. of “Social State of S.E. Counties” as below.

1865–7.—“Observations in a Voyage through the Kingdom of Ireland: being a collection of several Monuments, Inscriptions, Draughts of Towns, Castles, &c. By Thomas Dineley (or Dingley), Gent., in the Year 1681.” From the original ms. in the possession of Sir T. E. Winnington, Bart., Stanford Court. Profusely illustrated by fac-simile engravings of the original drawings of Castles, Churches, Abbeys, Monuments, &c. Price of issue, £1 10s. (*Out of print.*)

1868–9.—“Social State of the Southern and Eastern Counties of Ireland in the Sixteenth Century: being the Presentments of the Gentlemen, Commonalty, and Citizens of Carlow, Cork, Kilkenny, Tipperary, Waterford, and Wexford, made in the Reigns of Henry VIII. and Elizabeth.” From the originals in the Public Record Office, London. Edited by Herbert F. Hore and Rev. James Graves, M.R.I.A. Price of issue, £1. (*Out of print.*)

1870–8.—“Christian Inscriptions in the Irish Language.” From the earliest known to the end of the twelfth century. Chiefly collected and drawn by George Petrie, Esq. With Topographical, Historical, and Descriptive Letterpress. Illustrated by 107 plates and numerous woodcuts. Edited, with an Introductory Essay, by M. Stokes; revised by the Rev. William Reeves, D.D. 8 Parts in 2 Vols. Price of issue, £4. Price to Members, 10s., for Parts I., II., III., IV., VI., and VII.

1888–9.—“Rude Stone Monuments of the County Sligo and the Island of Achill.” With 209 Illustrations. By Colonel Wood-Martin. (*Out of print.*)

1890–1.—“Account Roll of the Priory of the Holy Trinity, Dublin, 1337–46, with the Middle English Moral Play, *The Pride of Life*.” From the original in the Christ Church Collection in the Public Record Office, Dublin. With fac-simile of the ms. Edited, with Translation, Notes, and Introduction, by James Mills, M.R.I.A. Price to Members, 10s.

1892.—“Survey of the Antiquarian Remains on the Island of Inismurray” By W. F. Wakeman, Hon. Fellow of the Society; Author of “A Handbook of Irish Antiquities,” &c. With a Preface by James Mills, M.R.I.A. 84 Illustrations. (*Out of print.*)

1893–5.—“The Annals of Clonmacnoise”: being Annals of Ireland from the earliest period to A.D. 1408, translated into English A.D. 1627, by Connell Mageoghagan, and now for the first time printed. Edited by the Rev. Denis Murphy, S.J., LL.D., M.R.I.A., Vice-President of the Society. Price 10s.

1896–7.—“The Register of the Diocese of Dublin in the times of Archbishops Tregury and Walton, 1467–1483.” Edited by Henry F. Berry, M.A. 10s.

1898–1901.—“The Index to the first 19 Volumes of the Journal of the Society, 1849–1899,” forming Vol. XX. of the Consecutive Series. Parts I., II., and III., complete, 10s.

The following is in course of preparation as an Extra Volume:—

“The Gormanston Register. Edited by James Mills, M.R.I.A.

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1870	1871	MOLLOY, William Robert , M.R.I.A., J.P. 78, Kenilworth-square, Dublin.
1869	1888	Moran, His Eminence Cardinal, D.D., M.R.I.A. Archbishop of Sydney, New South Wales. (<i>Vice-President</i> , 1888-1896.)
1888	1895	Moran, John, M.A., LL.D., M.R.I.A. Board of National Education, Marlborough-street, Dublin.
	1897	Murphy, J. H. Burke. The Agency, Cultra, Holywood, Co. Down.
1889	1889	MURPHY, Michael M. , M.R.I.A. Troyes Wood, Kilkenny.
888	1890	Norman, George, M.D., F.R.M.S. 12, Brock-street, Bath.

DATE OF ELECTION.

MEMBER.	FELLOW.	
1877	1889	O'BRIEN, William, M.A., LL.D. 4, Kildare-street, Dublin.
1897	1898	*** O'Connell, Rev. Daniel, B.D. 81, Quay, Waterford.
1892	1893	O'Connell, John Robert, M.A., LL.D. 10, Mountjoy-square, Dublin.
1866	1888	O'Connor Don, The Right Hon. LL.D., M.R.I.A., H.M.L. Clonalis, Castlereagh. (<i>Vice-President</i> , 1886-97; <i>President</i> , 1897-99; <i>Honorary President</i> , 1900.)
	1897	O'Donoghue, Charles, J.P. Ballynahown Court, Athlone.
1887	1890	O'Donovan, The, M.A. (Oxon.), J.P., D.L. Liss Ard, Skibbereen. (<i>Vice-President</i> , 1890-94.)
1869	1895	O'Lavery, Rev. James, P.P., M.R.I.A. Holywood, Co. Down. (<i>Vice-President</i> , 1896-1900.)
	1891	O'Loughlin, Rev. Robert Stuart, M.A., D.D. Rectory, Lurgan.
	1890	O'NEILL, Jorge, His Excellency, Comte de Tyrone, (Grand Officier de la maison du Roi). Pair du Royaume, 59, Rua das Flores, Lisbon.
	1890	O'NEILL, Hon. Robert Torrens, M.A. (Oxon.), J.P., D.L., M.P. Tullymore Lodge, Ballymena, Co. Antrim.
	1895	O'REILLY, Rev. Hugh, M.R.I.A. St. Colman's Seminary, Newry.
1894	1898	O'Reilly, Patrick J. 7, North Earl-street, Dublin.
1885	1888	* O'Rorke, Very Rev. Terence, D.D., M.R.I.A., P.P., Archdeacon of Achonry. Church of the Assumption, Collooney.
	1889	ORMSBY, Charles C., M.I.C.E.I. District Engineer's Office, M.G.W. Railway, Galway.
	1899	* O'Ryan, James. Provincial Bank, Market-street, Tipperary.
	1894	O'Shaughnessy, Richard, B.A., M.V.O., Barrister-at-Law, Commissioner of Public Works. 3, Wilton-place, Dublin.
	1889	OWEN, Edward. India Office, Whitehall, London, S.W.
	1875	Palmer, Charles Colley, J.P., D.L. Rahan, Edenderry.
1867	1888	Perceval, John James, J.P. Slaney View, Wexford.
	1892	Perceval-Maxwell, Robert, J.P., D.L. Finnebrogue, Downpatrick.
	1873	Phené, John S., LL.D., F.S.A., F.G.S. 5, Carlton-terrace, Oakley-street, London, S.W.
	1888	Plunkett, George Noble, Count, F.S.A., M.R.I.A., Barrister-at-Law. 26, Upper Fitzwilliam-street; Kiltarnan Abbey, Kiltarnan, Co. Dublin.
	1896	Plunkett, Countess. 26, Upper Fitzwilliam-street; Kiltarnan Abbey, Kiltarnan, Co. Dublin.
1889	1890	Polson, Thomas R. J., M.R.I.A. Wellington-place, Enniskillen.
1889	1893	Pope, Peter A. New Ross.
	1872	Prichard, Rev. Hugh, M.A., F.S.A. (Scot.) Dnam, Gaerwen, Anglesey.
	1902	RATH-MERRILL, Mrs. M. E. 80, North Weiner-avenue, Columbus, Ohio, U.S.A.
1894	1894	Robinson, Andrew, C.E., Board of Works. 116, St. Laurence-road, Clontarf.
	1894	Robinson, Rev. Stanford F. H., M.A. 17, Lower Leeson-street.
1880	1888	Rushe, Denis Carolan, B.A., Solicitor. Far-Meehul, Monaghan.
	1898	SAUNDERSON, Rev. Robert de Bedick, M.A. (Dubl.) 46, Bellevue-road, Ramsgate.
	1891	Scott, William Robert, M.A. (Dubl.), D. Phil. 4, Murray-place, St. Andrews, N.B., and Lisnamallard, Omagh.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1896	Shaw, Sir Frederick W., Bart., J.P., D.L. Bushy Park, Terenure.
	1892	Sheehan, Most Rev. Richard Alphonsus, D.D., Bishop of Waterford and Lismore. Bishop's House, John's Hill, Waterford. (<i>Vice-President</i> , 1896-99.)
	1892	Smiley, Hugh Houston, J.P. Drumalis, Larne.
	1889	SMITH-BARRY, The Right Hon. Arthur H. , J.P., D.L., M.P. Fota Island, Cork, and Carlton Club, London. (<i>Vice-President</i> , 1897-1900.)
1875	1875	*Smith, Joseph, M.R.I.A. Hood-lane, Sankey Bridge, Warrington.
	1873	Smith, Worthington G., F.L.S., M.A.I. 121, High-street, Dunstable, Beds.
1892	1902	Somerville, Bellingham Arthur. Clermont, Rathnew, Co. Wicklow.
	1894	Stevenson, George A., M.V.O., Commissioner of Public Works, Custom House, Dublin.
1898	1902	Stokes, Henry J. Ballynariagh, Howth.
1890	1890	Stoney, Rev. Robert Baker, M.A., D.D., Canon. Holy Trinity Rectory, Killiney, Co. Dublin.
1895	1902	Strangeways, William N. Lismore; 17, Queen's-avenue, Muswell Hill, London, N.
1885	1888	Stubbs, Major-General Francis William, J.P. 2, Clarence-terrace, St. Luke's, Cork. (<i>Vice-President</i> , 1901.)
1890	1900	STUBBS, William Cotter , M.A., Barrister-at-Law. 28, Hatch-street, Dublin. (<i>Hon. Treasurer</i> , 1900.)
1892	1893	Swan, Joseph Percival. 22, Charleville-road, N.C.R., Dublin.
	1898	* Tallon, Daniel. 136, Leinster-road, Rathmines.
	1900	Tate-Stoate, Rev. W. M., M.A., M.R.I.A. Glenrise, Charlton Kings, Gloucestershire.
1892	1892	**Taylor, Rev. John Wallace, LL.D. Errigal Glebe, Emyvale.
	1893	Tenison, Charles Mac Carthy, M.R.I.A. Barrister-at-Law, J.P. Hobart, Tasmania.
	1892	Tighe, Edward Kenrick Bunbury, J.P., D.L. Woodstock, Inistioge.
	1893	Uniacke, R. G. Fitz Gerald, B.A. (Oxon.). Junior Athenæum Club, 116, Piccadilly, London, W.
1896	1899	Upton, Henry Arthur Shuckburgh, J.P. Coolatore, Moate, Co. Westmeath.
1885	1888	Vigors, Colonel Philip Doyne, J.P. Holloden, Bagenalstown. (<i>Vice-President</i> , 1895-99.)
1884	1890	Vinycomb, John, M.R.I.A. Riverside, Holywood, Co. Down.
1874	1888	WARD, Francis Davis , M.R.I.A., J.P. Ivy Dene, Malone Park, Belfast.
	1891	Ward, John, F.S.A., J.P. Lenox Vale, Belfast
1890	1897	Warren, the Rev. Thomas. Belmont, 29, Gipsy Hill, London, S.E.
1871	1871	Watson, Thomas. Ship Quay Gate, Londonderry.
1886	1893	WESTROPP, Thomas Johnson , M.A., M.R.I.A. 115, Strand-road, Sandymount, Dublin. (<i>Vice-President</i> , 1901.)
	1892	Wigham, John R., M.R.I.A., J.P. Albany House, Monks-town.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1896	Windle, Bertram C. A., M.A., M.D., D.Sc. (Dubl.), F.R.S., Dean of the Medical Faculty, Mason College, Birmingham.
1889	1890	WOOLLCOMBE, Robert Lloyd, M.A., LL.D. (Dubl.); LL.D. (Royal Univ.); F.I.Inst., F.S.S., M.R.I.A., Barrister- at-Law. 14, Waterloo-road, Dublin.
1887	1887	WRIGHT, Edward Perceval, M.D., M.A. (Dubl.); M.A. (Oxon.); M.R.I.A., F.L.S., F.R.C.S.I., J.P., Professor of Botany. 5, Trinity College, Dublin. (<i>Vice-President</i> , 1898; <i>President</i> , 1900.)
1891	1891	Young, Robert Magill, B.A., C.E., M.R.I.A., J.P. Rathvarna, Antrim-road, Belfast. (<i>Vice-President</i> , 1898.)

HONORARY FELLOWS.

Elected	
1902	Allen, J. Romilly, F.S.A., F.S.A. (Scot.). 28, Great_Ormond-street, London, W.C.
1891	D'Arbois de Jubainville, H., Editor of <i>Revue Celtique</i> . 84, Boulevard Mont Parnasse, Paris.
1891	Right Hon. Lord Avebury, D.C.L., LL.D., F.R.S., M.P. High Elms, Farnborough, Kent.
1902	Evans, Sir John, K.C.B., D.C.L. (Oxon.), LL.D. (Dubl.), D.Sc., F.R.S., F.S.A., Hon. M.R.I.A. Nash Mills, Hemel Hempstead.
1902	Montelius, Oscar, PH. D., Prof. at the Nat. Hist. Museum, Stockholm.
1891	Munro, Robert, M.A., M.D. (Hon. M.R.I.A.), Secretary of the Society of Antiquaries of Scotland. 48, Manor-place, Edinburgh.
1891	Pigorini, Professor Luigi, Director of the Museo Preistorico-Etnografico-Kircheriano, Rome.
1891	Rhys, John, M.A., D.Lit., Professor of Celtic, Principal of Jesus College, Oxford.

Life Fellows,	..	..	..	..	..	..	43
Honorary Fellows,	..	..	..	..	..	..	8
Annual Fellows,	..	..	..	..	..	..	135
Total 31st December, 1902,	..	..	..	..	..	..	186

MEMBERS OF THE SOCIETY.

(Revised 31st December, 1902.)

A star [*] preceding a name denotes that the Subscription for 1902 was unpaid on 31st December, 1902.

The Names of those who have paid the Life Composition, and are Life Members, are printed in heavy-faced type. (See Rules 4, 8, and 9, page 39.)

Elected

- 1893 Abbott, Rev. Canon, M.A. The Rectory, Tullow, Co. Carlow.
 1896 Acheson, John, J.P. Dunavon, Portadown.
 1898 Adams, Rev. William Alexander, B.A. The Manse, Antrim.
 1901 Adams, Walton. Reading, England.
 1890 Agnew, Rev. J. Tweedie. 18, Claremount-street, Belfast.
 1892 Alcorn, James Gunning, Barrister-at-Law, J.P. 2, Kildare-place, Dublin.
 1887 Alexander, Thomas John, M.A., LL.D. 1, Bellevue Park, Military-road, Cork.
 1900 Allen, C. F., 2 Newtown-villas, Rathfarnham.
 1890 Allingham, Hugh, M.R.I.A. The Mall, Ballyshannon, Co. Donegal.
 1891 Alment, Rev. William F., B.D. Drakestown Rectory, Navan.
 1890 Alton, J. Poë (Fellow, Inst. of Bankers). Elim, Grosvenor-road, Dublin.
 1894 Anderson, William, J.P. Glenarvon, Merrion, Co. Dublin.
 1891 Andrews, James Thomas, M.A., Barrister-at-Law. 36, St. Stephen's-green, Dublin.
 1896 Annaly, The Lady. Holdenby House, Northamptonshire.
 1897 Archdall, Right Rev. Mervyn, D.D., Bishop of Killaloe, &c. Claresford, Killaloe.
 1902 Archer, Miss Brenda E. The Rectory, Ballybunion, Co. Kerry.
 1891 Archer, Rev. James Edward, B.D. 4, Hillside-terrace, Glen-road, Belfast.
 1894 Ardagh, Rev. Arthur W., M.A. The Vicarage, Finglas.
 1868 Ardilaun, Rt. Hon. Lord, M.A., M.R.I.A. St. Anne's, Clontarf.
 1900 Armstrong, Geo. Temple, Solicitor. 35 Victoria-street, Belfast.
 1863 Ashbourne, Right Hon. Lord, LL.D. 12, Merrion-square, Dublin.
 1880 Atkins, W. Ringrose. 39, South Mall, Cork.
 1890 Atkinson, Rev. E. Dupre, LL.B. (Cantab.). Donagheloney, Waringstown.
 1901 Atterbury, Frederick, Barrister-at-Law, Comptroller of Stamps and Taxes, Custom House, Dublin. Eyrefield, Killiney, Co. Dublin.
 1894 Babington, Rev. Richard, M.A. Rectory, Moville.
 1895 Badham, Miss. St. Margaret's Hall, Mespil-road, Dublin.
 1890 Baile, Robert, M.A. Ranelagh School, Athlone.
 1893 Bailey, William F., M.A., Barrister-at-Law. 62, Harcourt-street, Dublin.
 1894 Baillie, Major John R., M.R.I.A., J.P. Strabane, Co. Tyrone.
 1890 Baillie, Very Rev. Richard Æ., M.A., Dean of Raphoe. Glendooen, Letterkenny.
 1897 Bain, Major Andrew, R.E., D.I., R.I.C. Newcastle West, Co. Limerick.
 1897 Baker, Samuel. The Knowle, Howth.
 1898 Ball, H. Houston. South Lawn, Bishop's Stortford.
 1885 Ballard, Rev. John Woods. 21, South-parade, Ballynafeigh, Belfast.
 1888 Ballantine, Joseph, J.P. Strand, Londonderry.
 1890 Banim, Miss Mary. Greenfield, Dalkey.
 1890 ****Bardan, Patrick.** Coralstown, Killucan.

- Elected
 1901 Barnes, Montgomery F. Ballyglass, Mullingar.
 1896 Barr, John, *Tyrone Constitution*. Omagh.
 1893 Barrett, John, B.A. Mount Massey House, Macroom.
 1889 Barrington, Sir Charles Burton, Bart., M.A. (Dubl.), J.P., D.L. Glenstal Castle, Co. Limerick.
 1868 **BARRINGTON-WARD, Mark James**, M.A., S.C.L. (Oxon.), F.R.G.S., F.L.S. Thorneloe Lodge, Worcester.
 1890 Barry, Rev. Michael, P.P. Ballylanders, Knocklong, Co. Limerick.
 1877 Barry, James Grene, D.L. Sandville House, Ballynuty, Co. Limerick.
 1894 Battley, Colonel D'Oyly, J.P. Belvedere Hall, Bray, Co. Wicklow.
 1901 Bayly, William J. 31, Alexander-terrace, Woodburn-raad, Douglas, Isle of Man.
 1902 Bayly, Colonel W. H. Debsborough, Nenagh.
 1891 Beardwood, Right Rev. J. Camillus, Abbot of Mount St. Joseph, Roscrea.
 1898 Beater, George Palmer. Minore, St. Kevin's Park, Upper Rathmines.
 1883 **BEATTY, Samuel**, M.A., M.B., M.Ch. Craigatin, Pitlochrie, N.B.
 1888 Beaumont, Thos., M.D., Dep. Surg.-Gen. Palmerston House, Palmerston Park, Upper Rathmines.
 1892 Beazley, Rev. James, P.P. Tuosist, Kenmare.
 1891 Beere, D. M., C.E. G. P. O., Melbourne, Victoria.
 1893 Begley, Rev. John, C.C. St. Munchins, Co. Limerick.
 1902 Behan, Rev. W. J., C.C. Killeentierna, Farranfore.
 1898 Bell, Thomas William, M.A., Barrister-at-Law. Philipstown, Dundalk.
 1902 Bellow, the Hon. Mrs. Jenkinstown Park, Kilkenny.
 1890 Bennett, Joseph Henry. Blair Castle, Cork.
 1889 **BERESFORD, Denis R. Pack**, J.P., D.L. Fenagh House, Bagenalstown.
 1884 Beresford, George De La Poer, J.P., D.L. Ovenden, Sundridge, Seven-oaks.
 1895 Beresford, Rev. Canon, M.A. Inistioge Rectory, Co. Kilkenny.
 1895 Bergin, William, M.A., Professor of Natural Philosophy. Queen's College, Cork.
 1888 Bernard, Walter, F.R.C.P. 14, Queen-street, Derry.
 1897 Bestick, Robert. 5, Frankfort-avenue, Rathgar.
 1890 Bewley, Joseph. 8, Anglesea-street, Dublin.
 1901 Bewley, Dr. T. 26, Lower Baggot-street, Dublin.
 1901 Bewley, Mrs. S. Knapton House, Kingstown.
 1897 Biddulph, Lieut.-Col., Middleton W., J.P. Rathrobin, Tullamore, King's County.
 1896 Bigger, Frederic Charles. Ardrie, Antrim-road, Belfast.
 1900 Black, John H. George's-street, Dungannon.
 1901 Black, Joseph. Inland Revenue Office, Sligo.
 1902 Blake, The Lady. Myrtle Grove, Youghal, Co. Cork.
 1896 Blake, Mrs. Temple Hill, Blackrock, Co. Dublin.
 1900 Bleakley, John T. Avenue-road, Lurgan.
 1902 Boland, John, M.P. 12, King's Bench Walk, Temple, London, E.C.
 1893 Bolton, Charles Perceval, J.P. Brook Lodge, Halfway House, Waterford.
 1899 Bolton, Miss Anna. Rathenny, Cloughjordan.
 1894 Bouchier, Henry James, C.I., R.I.C. Melbrooke, Clonmel.
 1889 * Bourke, Rev. John Hamilton, M.A. The Parade, Kilkenny.
 1889 Bowen, Henry Cole, M.A., J.P., Barrister-at-Law. Bowen's Court, Mallow.
 1858 Bowers, Thomas. Cloneunny House, Piltown.
 1895 Bowman, Davys. Holyrood, Malone-road, Belfast.
 1894 Boyd, J. St. Clair, M.D. Chateworth, Belfast.
 1889 Braddell, Octavius H. Sarnia, Eglinton-road, Donnybrook.
 1891 Bray, John B. Cassin. St. Germain's, Terenure-road, Dublin.
 1889 Brenan, James, R.H.A., M.R.I.A., School of Art. Leinster House, Kildare-street, Dublin.
 1883 Brenan, Rev. Samuel Arthur, B.A. Strand House, Cushendun, Co. Antrim.
 1892 Brereton, Fleet-Surgeon R. W. The Rectory, Camolin, Co. Wexford.
 1888 Brett, Henry Charles, B.E. 19, Wellington-road, Dublin.

- Elected
- 1891 Bridge, William, M.A., Solicitor. Roscrea.
- 1892 Brien, Mrs. C. H. 4, Palmerston Park, Upper Rathmines.
- 1895 Briscoe, Algernon Fetherstonhaugh, J.P. Curristown, Killucan.
- 1891 **BRIDIGAN, Mrs.** Piltown House, Drogheda.
- 1893 Brophy, Michael M. 48, Gordon-square, London, W.C.
- 1888 Brophy, Nicholas A. Glenlevan, Lansdown-road, Limerick.
- 1894 Brown, Miss. 66, Highfield-road, Rathgar.
- 1900 Browne, Charles R., M.D., M.R.I.A. 66, Harcourt-street, Dublin.
- 1892 Browne, Geo. Burrows. Beechville, Knockbreda Park, Belfast.
- 1890 ****Browne, Very Rev. R. L., O.S.F.** Franciscan Convent, 4, Merchant's-quay, Dublin.
- 1902 Browne, Thomas. Mill House, Dumdalk.
- 1891 Brownlow, Rev. Duncan John, M.A. Donoghpatrick Rectory, Navan.
- 1894 Brunskill, Rev. K. C., M.A. Carrickmore, Co. Tyrone.
- 1866 Brunskill, Rev. North Richardson, M.A. Kenure Vicarage, Rush.
- 1896 Buckley, James. 154, Portsdowne-road, London, W.
- 1888 Buckley, Michael J. C. Montmorenci, Youghal, Co. Cork.
- 1890 Budds, William Frederick, J.P. Courtstown, Tullaroan, Freshford.
- 1884 Buggy, Michael, Solicitor. Parliament-street, Kilkenny.
- 1890 Burgess, Rev. Henry W., M.A., LL.D. 20, Alma-road, Monkstown.
- 1890 Burgess, John, J.P. Oldcourt, Athlone.
- 1895 Burke, John, J.P., Consul for Mexico and Uruguay. Corporation-street, Belfast.
- 1894 Burke, E. W. Sandy Mount, Abbeylax.
- 1897 Burke, Rev. Thomas, P.P. Kinvara, Co. Galway.
- 1897 Burke, Rev. W. P. 33, Catherine-street, Waterford.
- 1899 Burnard, Robert, F.S.A. 3, Hillsborough, Plymouth.
- 1892 Burnell, William. Dean's Grange, Monkstown.
- 1891 Burnett, Rev. Richard A., M.A. Rectory, Graignamanagh, Co. Kilkenny.
- 1898 Butler, William F., M.A., F.R.U.I., Professor of Modern Languages. Mount Verdon House, Cork.
- 1902 Butler, Lieut.-General Sir W. F., K.C.B. Government House, Devonport.
- 1897 *****Byrne, Miss.** 19, Main-street, Blackrock.
- 1891 Cadie de la Champignonnerie, M. Edward, F.R.U.I. Mon Caprice, Pembroke Park, Dublin.
- 1894 Caffrey, James. 3, Brighton-terrace, Brighton-road, Rathgar, Dublin.
- 1896 Caldwell, Charles Sproule, Solicitor. Castle-street, Londonderry.
- 1896 Callary, Very Rev. Philip, P.P., V.F. St. Brigid's, Tullamore, King's County.
- 1897 Campbell, A. Albert, Solicitor. 4, Waring-street, Belfast.
- 1891 Campbell, Rev. Joseph W. R., M.A. 34, Dartmouth-road, Dublin.
- 1890 Campbell, Rev. Richard S. D., M.A., D.D. The Rectory, Athlone.
- 1890 Campbell, Rev. William W., M.A., R.N. Maplebury, Monkstown.
- 1895 Campbell, William Marshall. Royal Ulster Works, Belfast.
- 1898 **CARDEN, Lady.** Templemore Abbey, Templemore.
- 1893 Carey, William, Solicitor. 47, Grosvenor-square, Dublin.
- 1895 Carlisle, David. Howe Avenue, Passaic, New Jersey, U.S.A.
- 1893 Carmody, Rev. William P., B.A. Connor Rectory, Ballymena.
- 1899 Carmody, Rev. Samuel, B.A. Tinahely, Co. Wicklow.
- 1900 Carmody, Rev. James, P.P. St. Colman's, Milltown, Co. Kerry.
- 1895 Carney, Thomas. Hibernian Bank, Drogheda.
- 1894 Carolan, John, J.P. 77, North King-street, Dublin.
- 1900 Carolin, Geo. O., J.P. Iveragh, Shelbourne-road, Dublin.
- 1893 Carre, Fenwick, F.R.C.S.I. Letterkenny.
- 1888 Carrigan, Rev. William, C.C. Durrrow, Queen's County.
- 1893 Carrigan, William, B.L., Solicitor. 18, Herbert-street, Dublin.
- 1889 Carroll, Anthony R., Solicitor. 47, North Great George's-street, Dublin.
- 1890 Carroll, William, C.E., M.R.I.A.I. 12, Rue de l'Equerre, Brugher, Belgium.
- 1901 Carter, Joseph S., Solicitor. Veteran Lodge, Galway.

- Elected
 1897 Caruth, Norman C., Solicitor. Flixton-place, Ballymena.
 1895 Casson, George W., J.P. 25, Clyde-road, Dublin.
 1893 Castle Stuart, Right Hon. the Earl of, J.P., D.L. Drum Manor, Cooks-town; Stuart Hall, Stewartstown, Co. Tyrone.
 1901 Cavanagh, James A. 62, Grafton-street, Dublin.
 1894 Chambers, Sir R. Newman. 15, Queen-street, Londonderry.
 1895 Christie, Robert William, F.I.B. 21, Elgin-road, Dublin.
 1896 Clark, Miss Jane. The Villas, Kilrea, Co. Londonderry.
 1902 Clarke, A. W. Shanagoolan, Bray.
 1889 Clarke, Mrs. Athgoe Park, Hazelhatch.
 1900 Clarke, Miss Mary. Belmont, Lifford, Co. Donegal.
 1890 CLEMENTS, Henry John Beresford, J.P., D.L. Lough Rynn, Leitrim.
 1892 Clements, William T., Sub-Inspector of National Schools. 6, Bellevue Park, Stranmillis-road, Belfast.
 1874 Clonbrock, Right Hon. Lord, B.A. (Oxon.), H.M.L. (*Vice-President*, 1885-1896.) Clonbrock, Aghasragh.
 1892 Coates, William Telford, J.P. 7, Fountain-street, Belfast.
 1893 Coddington, Lieut.-Colonel John N., J.P., D.L. Oldbridge, Drogheda.
 1885 Coffey, Most Rev. John, D.D., Bishop of Kerry. The Palace, Killarney.
 1900 Colahan, Rev. Richard Fallon, C.C. The Presbytery, Herbert-road Bray.
 1898 Coleman, Rev. Ambrose, O.P. St. Malachy's, Dundalk.
 1888 Coleman, James. Custom-house, Southampton.
 1893 Colgan, Nathaniel, M.R.I.A. 15, Breffni-terrace, Sandycove, Co. Dublin
 1895 ***Colgan, Rev. P., P.P. Menlogh, Ballinasloe.
 1894 Colles, Alexander. 3, Elgin-road, Dublin.
 1891 Collins, E. Tenison, Barrister-at-Law. St. Edmunds, The Burrow, Howth.
 1898 Collis, Rev. Maurice H. Fitzgerald, B.D. The Vicarage, Antrim.
 1897 Commins, John. Desart N. S., Cuffe's Grange, Kilkenny.
 1897 CONAN, Alexander. Mount Alverno, Dalkey.
 1876 Condon, Very Rev. C. H., Provincial, O.P. St. Saviour's, Dublin.
 1893 Condon, Frederick William, L.R.C.P.I., &c. Ballyshannon.
 1894 Condon, James E. S., LL.D., Barrister-at-Law. 8, Upper Leeson-street, Dublin.
 1892 Conlan, Very Rev. Robert F., P.P., Canon. St. Michan's, Dublin.
 1889 Connellan, Major James H., J.P., D.L. Coolmore, Thomastown
 1898 Conyngham, O'Meara. Gresham Hotel, Sackville-street, Dublin.
 1896 Cookman, William, M.D., J.P. Kiltrea House, Enniscorthy.
 1898 ***Cooper, Mark Bloxham, Barrister-at-Law. 95, Haddington-road, Dublin.
 1900 Cooper, Joseph Ed. Hibernian Bank, Swinford.
 1894 Coote, Rev. Maxwell H., M.A. Ross, Tullamore.
 1894 CORBALLIS, Richard J., M.A., J.P. Rosemount, Roebuck, Clonskeagh.
 1899 Corcoran, Miss, The Chestnuts, Mulgrave-road, Sutton, Surrey.
 1896 Corcoran, P. Abbey Gate-street, Galway.
 1896 Corish, Rev. John, C.C. Ballymore, Killinick, Co. Wexford.
 1894 Cosgrave, E. Mac Dowel, M.D. 5, Gardiner's-row, Dublin.
 1890 Cosgrave, Henry Alexander, M.A. 67, Pembroke-road, Dublin.
 1899 Costello, Thomas Bodkin, M.D. Bishop-street, Tuam.
 1892 Costigan, William. Great Victoria-street, Belfast.
 1890 Coulter, Rev. George W. S., M.A. 9, Upper Garville-avenue, Rathgar.
 1895 Courtenay, Henry. Hughenden, Grosvenor-road, Rathgar.
 1892 COWAN, P. Chalmers, B. Sc., M. Insr. C.E. Local Government Board, Dublin.
 1891 Cowell, Very Rev. George Young, M.A., Dean of Kildare. Kildare.
 1889 COX, Michael Francis, M.D., F.R.C.P.I., M.R.I.A. 45, Stephen's-green, Dublin.
 1896 ***Coyne, James Aloysius, B.A., District Inspector of National Schools. Tralee.
 1894 Craig, Ven. Graham, M.A., Archdeacon of Meath. St. Catherine's, Tullamore.
 1900 Craig, William Alexander, M.R.I.A., Fellow Inst. Bankers. Frascati, Blackrock, Co. Dublin.
 1898 Cranny, John J., M.D. 17, Merriion-square, Dublin.

- Elected
- 1896 Crawford, Robert T. Estate Office, Ballinrobe.
- 1892 Creagh, Arthur Gethin, J.P. Carrahane, Quin, Co. Clare.
- 1890 Creaghe, Philip Crampton, M.R.I.A. Hugomont, Ballymena.
- 1895 Cromie, Edward Stuart, District Inspector of Schools. Ivy Lawn, Douglas-road, Cork.
- 1893 Crone, John S., L.R.C.P.I. Kensal Lodge, Kensal Rise, London, N.W.
- 1898 Crooke, T. Evans Beamish, J.P. Lettercollum, Timoleague.
- 1898 Crookshank, Captain Richard R. G. 1, Sloperton, Kingstown.
- 1891 Crossley, Frederick W. 118, Grafton-street, Dublin.
- 1892 Crosthwait, Thos. P. Sherard, B.A., M.Inst. C.E. 37, Marlborough-road, Donnybrook.
- 1882 Cnffe, Major Otway Wheeler. Woodlands, Waterford.
- 1896 Cullen, T. W., Manager, National Bank. Dundalk.
- 1894 Culverwell, Edward Parnall, M.A., F.T.C.D. The Hut, Howth.
- 1895 Cummins, Rev. Martin, P.P. Clare Galway, Co. Galway.
- 1901 Cunningham, Charles M., D.D.S., L.D.S. Rostellan, Malone-road, Botanic Gardens, Belfast.
- 1895 Cunningham, Miss Mary E. Glencairn, Belfast.
- 1897 Cunningham, Miss S. C. Glencairn, Belfast.
- 1890 Cunningham, Rev. Robert, B.A. Ballyrashane Rectory, Cloyfin, Belfast.
- 1891 Cunningham, Samuel. Fernhill, Belfast.
- 1892 * Cussen, J. S., B.A., D.I.N.S. Cork.
- 1899 Cuthbert, David. Care of Mr. Storrer, Postal Telegraphs, San Francisco, California.
- 1889 Dallow, Very Rev. Canon Wilfrid. Upton Hall, Upton, Birkenhead.
- 1891 Dalrymple, J. D. G., F.S.A., F.S.A. (Scot.). Maiklewood, Stirling, N.B.
- 1891 Dalton, John P., M.A., D.I.N.S. Green Park, Limerick.
- 1898 DALY, Rev. Patrick, C.C. The Palace, Mullingar.
- 1897 Daniell, Robert G., J.P. Newforest, Co. Westmeath.
- 1895 D'Arcy, S. A., L.R.C.P.I., L.R.C.S.I. Rosslea, Co. Fermanagh.
- 1892 * Dargan, Thomas. 11, Fitzwilliam-avenue, Ormeau-road, Belfast.
- 1899 Darley, Arthur. 15, Pembroke-road, Dublin.
- 1899 Darley, Henry Warren. 15, Pembroke-road, Dublin.
- 1900 Davids, Miss Rosa. Greenhall, High Blantyre, N.B.
- 1891 DAVIDSON, Rev. Henry W., M.A. Abington Rectory, Murroe, Limerick.
- 1890 Davy, Rev. Humphry, M.A. Kimmage Lodge, Terenure.
- 1895 Dawkins, Professor W. Boyd-, F.S.A., F.K.S., F.G.S., &c. Woodhurst, Fallowfield, Manchester.
- 1895 Dawson, Joseph Francis, Inspector. Munster and Leinster Bank, Dame-street, Dublin.
- 1883 Dawson, Very Rev. Abraham, M.A., Dean of Dromore. Seagoe Rectory, Portadown.
- 1868 Deady, James P. Hibernian Bank, Navan.
- 1893 Deane, Mrs. J. William. Longraigue, Foulksmill, Co. Wexford.
- 1902 Delaney, James, County Surveyor. Tullamore, King's County.
- 1894 Delany, Rt. Rev. John Carthage, Lord Abbot of Mount Melleray, Cappoquin.
- 1889 Denny, Francis Mac Gillycuddy. Denny-street, Tralee.
- 1884 Denvir, Patrick J. 14, Trafalgar-terrace, Monkstown, Co. Dublin.
- 1890 D'Evelyn, Alexander, M.D. (Dubl.). Ballymena, Co. Antrim.
- 1895 Devenish-Meares, Major-General W. L., J.P., D.L. Meares Court, Ballinacargy, Co. Westmeath.
- 1896 Diamond, Rev. Patrick J. Port Stanley, Falkland Islands.
- 1899 Dickenson, Col. Wykeham Corry. 22, Hereford-square, South Kensington, London, S.W.
- 1893 Dickinson, James A. 8, Crosthwaite Park, Kingstown.
- 1891 Dickson, Rev. William A. Fahan Rectory, Londonderry.
- 1892 Dillon, Sir John Fox, Bart., J.P., D.L. Lismullen, Navan.
- 1897 Dixon, Henry, Jun. 12, Cabra-road, Dublin.
- 1899 Doherty, Rev. William, C.C. St. Columba's Presbytery, Derry.
- 1901 Domville, Major Herbert W., J.P. (High Sheriff of Dublin). Loughlins-town House, Co. Dublin.

- Elected
- 1887 Donovan, St. John Henry, J.P. Seafield, Spa, Tralee.
 1898 Doran, George Augustus, J.P., University-road, Belfast.
 1890 Doran-Falkiner, Rev. T. Howth, Co. Dublin.
 1889 Dorey, Matthew. 28, Sandymount-road, Dublin.
 1891 Dougherty, Sir James B., M.A., Assistant Under-Secretary, Dublin Castle.
 1887 Douglas, M. C. Burren-street, Carlow.
 1889 Dowd, Rev. James, M.A. 7, Swansea-terrace, Limerick.
 1897 Dowling, Jeremiah, sen., M.D. Nelson-street, Tipperary.
 1899 Doyle, Edward. Charleville Lodge, Cabra, Dublin.
 1896 * Doyle, Rev. Luke, P.P. St. Mary's, Tagoat, Wexford.
 1897 Doyle, M. J. N. S., Windgap, Co. Kilkenny.
 1898 * Dreaper, Richard H., Physician and Surgeon. Mossley, near Manchester.
 1894 Drew, Lady. Gortnadrew, Alma-road, Monkstown, Co. Dublin.
 1893 Drought, Rev. Anthony, M.A. Kilmessan Rectory, Navan.
 1890 Dugan, Charles Winston, M.A. Oxmantown Mall, Parsonstown.
 1885 Duke, Robert Alexander, J.P., D.L. Newpark, Ballymote.
 1891 Duncan, George. 82, Ranelagh-road, Dublin.
 1893 Dunn, Michael J., B.A., Barrister-at-Law. 42, Upper Mount-st., Dublin.
 1892 Dunn, Valentine. 3, Raglan-road, Dublin.
 1900 * Dunne, Rev. E., C.C. Presbytery, Rathmines.
 1901 Dunseath, David. Sea Cliff, Bangor, Co. Down.
 1872 Durham, Dean and Chapter of, *per* C. Rowlandson. The College, Durham.
 1890 Dwan, Rev. John J., Adm. The Presbytery, Thurles.
- 1882 Egan, Patrick M., J.P. High-street, Kilkenny.
 1887 Elcock, Charles. Curator, Museum, Royal-avenue, Belfast.
 1890 Elliott, Rev. Anthony L., M.A. Killiney Glebe, Co. Dublin.
 1892 Elliott, Charles. 223, Amhurst-road, Stoke-Newington, London, N. E.
 1894 Ennis, Edward H., Barrister-at-Law. 41, Fitzwilliam-place, Dublin.
 1895 Ennis, Michael Andrew, J.P. Ardruadh, Wexford.
 1896 Entwistle, Peter. Free Public Museums, Liverpool.
 1884 Erne, Right Hon. the Countess of, care of Rev. J. H. Steele, Crom Castle, Belturbet.
 1899 Evans, Mrs. 87, Eccleston-square, London, S.W.; Carnagaroe, Merville, Co. Donegal.
 1894 Everard, Rev. John, C.C. SS. Peter and Paul, Clonmel.
 1893 Everard, Lieut.-Col. Nugent Talbot, J.P., D.L. Randlestown, Navan.
- 1890 Fahey, Very Rev. Jerome, P.P., V.G. St. Colman's, Gort.
 1889 Fahy, Rev. John G. Rectory, Waterville, Co. Kerry.
 1896 Falkiner, C. Litton, M.A., M.R.I.A., Barrister-at-Law. Mount Mapas, Killiney, Co. Dublin.
 1888 Falkiner, Rev. William F. T., M.A., M.R.I.A. Killuecan Rectory, Co. Westmeath.
 1893 **Fallon, Owen, D.I.R.I.C. Ardara, Co. Donegal.
 1897 Faren, William. Mount Charles, Belfast.
 1891 Fawcett, George. Monte Video, Roscrea.
 1892 Fegan, William John, Solicitor. Market Square, Cavan.
 1901 Felix, Rev. John. Cilcain, Mold, North Wales.
 1893 Fennell, William J., M.R.I.A.I. Wellington-place, Belfast.
 1887 Fennessy, Edward. Ardscradaun House, Kilkenny.
 1896 Fenton, Mrs. St. Peter's Vicarage, 90, Westbourne-road, Birkenhead.
 1898 Fenton, Rev. Charles E. O'Connor, M.A. Parish Church Vicarage, Sheffield.
 1898 Fenton, Rev. Cornelius O'Connor, M.A. 355, Edge-lane, Liverpool.
 1898 Fenton, Rev. S. L. O'Connor, M.A., Vicar of St. George's. Newcastle, Staffordshire.
 1902 Ferguson, Rev. Samuel, B.A. Waterside, Londonderry.
 1898 Fetherstonhaugh, Albany, B.A., Solicitor. 17, Eccles-street, Dublin.
 1897 Field, Miss. 6, Main-street, Blackrock, Co. Dublin.
 1891 * Fielding, Patrick J. D., F.C.S. 8, St. Joseph's-place, Cork.

- Elected
 1902 Finegan, Rev. Peter, C.C. St. Patrick's, Dundalk.
 1894 Fisher, Rev. John Whyte, M.A., Canon. The Rectory, Mountrath, Queen's County.
 1890 Fitz Gibbon, Gerald, M. Inst. C.E. Cawood, Apperley Bridge, Leeds.
 1892 * Fitz Patrick, P., D.I.N.S. Rathkeale.
 1899 * Fitz Simon, D. O'Connell. Moreen, Dundrum.
 1868 Fitzsimons, John Bingham, M.D. 14, St. Owen-street, Hereford.
 1896 Flanagan, James. Model School, Inchicore, Dublin.
 1891 Fleming, Hervey de Montmorency, J.P. Barragheore, Goresbridge.
 1895 Fleming, James, Jun. Kilmory, Skelmorlie, Scotland.
 1899 Fleming, Miss H. S. G. Pallisade House, Omagh.
 1889 Fleming, Very Rev. Horace Townsend, M.A. The Deanery, Cloyne.
 1893 Flood, Rev. James. Rockville Centre, Long Island, New York, U.S.A.
 1899 Flood, William H. Grattan. Enniscorthy.
 1894 Flynn, Very Rev. Patrick F., P.P. St. Anne's Presbytery, Waterford.
 1901 Fogerty, George J., M.D., R.N. 67, George-street, Limerick.
 1884 Fogerty, Robert, C.E., Architect. Limerick.
 1896 Foley, J. M. Galwey, C.I., R.I.C. Herberton, Blackrock, Co. Dublin.
 1877 Forster, Sir Robert, Bart., D.L. 63, Fitzwilliam-square, Dublin.
 1893 Fortescue, Hon. Dudley F., J.P., D.L. 9, Hertford-street, Mayfair, London, W.
 1891 Foster, Rev. Frederick, M.A. Ballymacelligott Glebe, Tralee.
 1888 Franklin, Frederick, F.R.I.A.I. Westbourne House, Terenure.
 1899 * Fraser, William, Solicitor. Downshire-road, Newry.
 1889 Frizelle, Joseph. Fermoy.
 1898 Fry, Matthew W. J., M.A., F.T.C.D. Trinity College, Dublin.
 1891 Furlong, Nicholas, L.R.C.P.I., L.R.C.S.I., M.R.I.A. Lymington, Enniscorthy.

 1891 Gallagher, William, Solicitor. English-street, Armagh.
 1894 Gamble, Major G. F. Mount Jerome, Harold's-cross, Dublin.
 1896 Galt-Gamble, T. E., D.I., R.I.C. 6, The Crescent, Lucan, Co. Dublin.
 1890 Geoghegan, Michael. P. W. Hotel, Athlone.
 1891 Geoghegan, Thomas F. 2, Essex-quay, Dublin.
 1894 Geoghegan, William P. Rockfield, Blackrock.
 1890 George, William E. Downside, Stoke Bishop, Clifton.
 1895 Gerish, W. Blythe. Ivy Lodge, Bishop's Stortford, Herts.
 1893 Gerrard, Rev. William J. The Rectory, Rathangan, Co. Kildare.
 1899 Gibson, Henry, J.P. Ardnardeen, Clontarf.
 1897 Gibson, Rev. Thomas B., M.A. The Rectory, Ferns.
 1892 Gilfoyle, Anthony Thomas, M.A., J.P., D.L. Carrowcullen House, Skreen, Co. Sligo.
 1899 * Gill, R. P., A.M. Inst. C.E. Fatheen, Nenagh.
 1900 Gillespie, Rev. Ed. Acheson. Glensilla, Leopardstown-road, Stillorgan; and Ballinrobe, Co. Mayo.
 1887 Gillespie, James, Surgeon. The Diamond, Clones.
 1901 Gilligan, Rev. Laurence, P.P. Shinrone, Co. Tipperary.
 1891 Gleeson, Gerald W. M. Gurthallougha, Borrisokane.
 1894 Gleeson, Paul. Kilcolman, Glenageary, Co. Dublin.
 1897 * Gleeson, Michael, Crown Solicitor. Nenagh.
 1885 ***Glenny, James Swanzy, J.P. Altnaveigh House, Newry.
 1899 Gloster, Arthur B., B.A. Education Office, Marlborough-street, Dublin.
 1898 Glover, Edward, M. Inst. C.E., President, Inst. C. E. I. County Surveyor's Office, Naas.
 1901 Glynn, Joseph A., B.A., Solicitor. Beech House, Tuam, Co. Galway.
 1891 Glynn, Thomas. Meelick Villa, 87, Aden Grove, Clissold Park, London, N.
 1897 Glynn, William, J.P. Kilrush.
 1897 **GODDEN, George.** Phoenix Park, Dublin.
 1890 Goff, Rev. Edward, B.A. Kentstown Rectory, Navan.
 1897 Goldsmith, Rev. E. J., M.A. 1, De Vesci-place, Monkstown.
 1894 Goodwin, Singleton, B.A., M. Inst. C.E. Tralee.

- Elected
 1901 Gordon, Mrs., F.R.S.S., M.S.A. 26, Rabbislaw-terrace, Aberdeen ; Auchintoul, Aboyne, N.B.
 1902 Gordon, Patrick, D.I., R.I.C. Dunmanway.
 1897 * Gore, John. 52, Rutland-square, Dublin.
 1900 Gore, Mrs. Derrymore, O'Callaghan's Mills, Co. Clare.
 1901 Gorman, Major Lawrence. 37, Brighton-road, Rathgar.
 1852 Gorman, Venerable Wm. Chas., M.A., Archdeacon of Ossory. Rectory, Thomastown, Co. Kilkenny.
 1902 Gormanston, the Viscountess. Gormanston Castle, Balbriggan.
 1891 Gosselin, Rev. J. H. Prescott, B.A. Muff Parsonage, Londonderry.
 1891 Gough, Joseph. 88, Grosvenor-square, Rathmines.
 1894 Gray, Robert, F.R.C.P.I., J.P. 4, Charlemont-place, Armagh.
 1896 **GRAYDON, Thomas W.**, M.D. La Fayette Circle, Clifton, Cincinnati, Ohio, U.S.A.
 1897 * Greaves, Miss. 12, Rathgar-road, Dublin.
 1900 Green, T. Geo., H., M.R.I.A. Lisnagar, Temple Gardens, Palmerston Park, Dublin.
 1895 Greene, Mrs. J. Monte Vista, Ferns.
 1896 Greene, Mrs. T. Millbrook, Mageney.
 1897 Greer, Thomas MacGregor, Solicitor. Ballymoney.
 1891 Grierson, Rev. Frederick J., B.A. St. Bride's, Oldcastle, Co. Meath.
 1901 Griffen, Mrs. C. M. New-street, Carrick-on-Suir.
 1899 Griffith, John E., F.L.S., F.R.A.S. Bryn Dynas, Bangor, N. Wales.
 1899 Griffith, Miss Lucy E. Arianfryn, Barmouth, N. Wales.
 1902 Griffith, Patrick Joseph, Professor of Music. 33, Longwood-avenue, Dublin.
 1885 Grubb, J. Ernest. Carrick-on-Suir.
 1902 Grubb, Miss Rosa F. Coolshill, Clogheen, Cahir.
 1890 Guilbride, Francis, J.P. Newtownbarry, Co. Wexford.
 1895 Guinness, Howard R. Chesterfield, Blackrock.
- 1899 Hackett, T. Kirkwood. General Valuation Office, Ely-place, Dublin.
 1891 **HADDON, Alfred Cort**, M.A., F.R.S., F.Z.S. Inisfail, Hill's-road, Cambridge.
 1892 Hade, Arthur, C.E. Carlow.
 1895 Hales, Mrs. Arthur. 3, Queen-square, Bath; and Belvidere, Sydenham, London, S.E.
 1899 Hall, Ernest Frederick. The Lodge, Westport.
 1893 Hall, Thomas. Derrynure House, Baillieborough.
 1889 Hamilton, Everard, B.A. 30, South Frederick-street, Dublin.
 1900 Hamilton, Rev. James, M.A. Mayne Rectory, Coole, Co. Westmeath.
 1894 Hamilton, Mrs. Alfred. 14, Leeson-park, Dublin.
 1889 Hanan, Rev. Denis, D.D. The Rectory, Tipperary.
 1891 Handy, Rev. Leslie Alexander, M.A. Skryne Rectory, Tara, Co. Meath.
 1896 Hannon, P. J. Clifton House, Loughrea
 1893 * Hardy, William J., LL.B., Barrister-at-Law, D.I.R.I.C. Cashel.
 1890 Harman, Miss Marion. Barrowmount, Goresbridge.
 1889 Harris, Henry B., J.P. Millview, Ennis.
 1892 Harrison, Charles William. 178, Great Brunswick-street, Dublin.
 1890 Hart, Henry Chichester, B.A., M.R.I.A., F.L.S., J.P. Carrabeagh, Port-salon, Letterkenny.
 1897 Hartigan, P. Castleconnell, Limerick.
 1895 Hartley, Rev. Frederic J., B.A., B.A.I. Offerlane Vicarage, Mountrath, Queen's County.
 1891 Hart, Spencer, M. INST. C.E.I. City Hall, Dublin.
 1893 * Hastings, Samuel. Church-street, Downpatrick.
 1891 Hayes, Rev. Francis Carlile, M.A. Rectory, Raheny.
 1898 Hayes, James. Church-street, Ennis.
 1889 Hayes, Rev. William A., M.A. The Rectory, Omagh.
 1895 Hayes, Thomas, C.I., R.I.C. 2, Eden-terrace, Limerick.
 1891 Headen, W. P., B.A. (Lond.), D.I.N.S. Rose Court, Portarlington.

- Elected
 1891 Healy, George, J.P. Glaslyn, Clontarf.
 1888 Healy, Rev. John, LL.D., Canon. St. Columba's, Kells, Co. Meath.
 1869 Healy, Rev. William, P.P. Johnstown, Co. Kilkenny.
 1895 Healy, William, J.P. Donard View, Downpatrick.
 1899 Heathcote, Miss Beatrice. Fawley Lodge, Hythe, Southampton.
 1897 **HEMPHILL, Rev. Samuel, D.D., M.R.I.A.** Birr Rectory, Parsons-town.
 1897 Henderson, William A. Belclare, Leinster-road, West, Dublin.
 1897 Hennessy, Bryan. 21, South-street, New Ross.
 1894 **Henry, James, M.D. Swanpark, Monaghan.
 1901 **HENSER, Rev. Herman J.** Overbrook, Pa., U.S.A.
 1892 Heron, James, B.E., J.P. Tullyvery House, Killyleagh, Co. Down.
 1894 Heron, James Mathers, M.D. Downpatrick.
 1889 Hewat, S. M. F., M.A. (Cantab). Rathlee, Ballina.
 1887 Hewson, Rev. Edward F., B.A., Canon. Rectory, Gowran, Co. Kilkenny.
 1892 Hibbert, Robert Fiennes, J.P. Woodpark, Seariff.
 1890 Higgins, Rev. Michael, P.P. Castletownroche, Co. Cork.
 1889 Higginbotham, Granby. 46, Wellington Park, Belfast.
 1878 Hill, William H., B.E., F.R.I.B.A. Audley House, Cork.
 1902 Hilliard, John. Castlelough, Killarney.
 1898 ***Hillyard, Rev. Henry J., B.A. Charleville, Co. Cork.
 1871 Hinch, William A. 22, Elm Grove, Ranelagh, Dublin.
 1892 Hitchins, Henry. 2, Crosthwaite Park, S., Kingstown.
 1893 Hoare, Most Rev. Joseph, D.D., Bishop of Ardagh and Clonmacnois. St. Mel's, Longford.
 1896 Hobson, C. J. 139, 141, West 125th-street, New York, U.S.A.
 1900 Hobson, Rev. Ed. W., M.A. Rectory, Portadown.
 1890 Hodgson, Rev. William, M.A. 32, Holford-square, London, W.C.
 1891 Hogan, Rev. Henry, B.D., Canon. All Saints' Vicarage, Phibsborough-road, Dublin.
 1890 Hogg, Jonathan, D.L. 12, Cope-street, Dublin.
 1895 Holding, T. H. Hazeldean, Fulham Park Gardens, London, S.W.
 1901 Holland, Mrs. Marian. Oakland-avenue, Bloomfield, near Belfast.
 1898 Holmes, Mrs. Severnbank, Shrewsbury, Shropshire.
 1889 Horan, John, M.E., M. Inst. C.E., County Surveyor. 8, Victoria-terrace, Limerick.
 1893 Hore, Philip Herbert, M.R.I.A. 121, Colehern Court, Earl's Court, London, S.W.
 1899 Horner, John, Chelsea. Antrim-road, Belfast.
 1896 **Houston, Rev. J. D. Craig, B.D. Hydepark Manse, Belfast.
 1902 Howie, William Forbes. 5, Mount Temple-terrace, Dartry-road, Palmerston Park.
 1895 Huband, Rev. Hugo R., M.A. (Cantab.). Killiskey Rectory, Ashford, Co. Wicklow.
 1895 Hughes, Benjamin. *Independent* Office, Wexford.
 1895 Hughes, Miss Helen. 34, Brighton-road, Rathgar, Dublin.
 1900 Hughes, Wm. C.E. Ahenny, Carrick-on-Suir.
 1895 Humphreys, Rev. John, B.A. The Manse, Tullamore.
 1889 Hunt, Edmund Langley. 67, Pembroke-road, Dublin; and 81, George-st., Limerick.
 1901 Hunter, Samuel C. Norcroft, Ballyholme, Bangor, Co. Down.
 1890 Hunter, Thomas. Post Office, Glenarm.
 1890 Hurley, Rev. Patrick, P.P. Inchigeela, Co. Cork.
 1858 Hyde, Henry Barry, F.S.S. 5, Eaton Rise, Ealing, London, W.
 1899 Hynes, Miss. 7, Leeson Park-avenue, Dublin.
 1900 Hynes, Rev. John, B.D., C.C. St. Mary's, Sligo.
 1896 Ireland, William. 44, Arthur-street, Belfast.
 1893 Irvine, Charles E. R. A. Lisgoole Abbey, Enniskillen.
 1898 Irvine, Captain William Henry (late The Buffs). Vallombrosa, Bray.
 1893 Irwin, Rev. Alexander, M.A. 6, Cathedral-terrace, Armagh.

- Elected
 1902 Irwin, Rev. George F., B.D., M.A. The Diamond, Londonderry.
 1891 Isaac, Very Rev. Abraham, B.A., Dean of Ardfer. Kilgobbin Rectory,
 Camp, R.S.O., Co. Kerry.
- 1896 **Jackson, J. F. S. Holmdale, Seafeld-road, Dollymount.
 1890 Jeffares, Rev. Danby, M.A. Lusk, Co. Dublin.
 1889 Jennings, Ignatius R. B., C.I.R.I.C. Elysium, Waterford.
 1895 Jephson-Norreys, Mrs. Atherton. The Castle, Mallow.
 1901 * Johnston, Professor Swift Paine, M.A. 6, Trinity College, Dublin.
 1900 Joly, Miss Anna M. 5, Upper Ely-place, Dublin.
 1902 Jones, Arthur Ireton. 135, St. Stephen's-green, Dublin.
 1894 Jones, Capt. Bryan John. 1st Leinster Regiment, Limawilly, Dundalk.
 1902 Jones, Cromwell Walter, B.A., T.C.D. Ashroyd, Dundrum, Co. Dublin.
 1895 Jones, Rev. David, M.A., Canon of Bangor Cathedral. Llandegai,
 N. Wales.
 1892 Jordan, Rev. William, M.A. St. Augustine's Moreland, Melbourne,
 Australia.
 1865 Joyce, Patrick Weston, LL.D., M.R.I.A. Lyre-na-Grena, Leinster-road,
 Rathmines.
- 1896 Kavanagh, Very Rev. Michael, D.D., P.P., V.F. New Ross.
 1891 Keane, Lady. Cappoquin House, Cappoquin.
 1893 Keane, Marcus, J.P. Beech Park, Ennis.
 1891 Keane, Miss Frances. Glenshelane, Cappoquin.
 1900 Keatinge, Charles T. 6, Greenmount-road, Terenure, Dublin.
 1895 Keatinge, Rev. P. A., O.S.F. Franciscan Convent, Waterford.
 1898 Keelan, Patrick. 13, Greville-street, Mullingar.
 1889 Keene, Charles Haines, M.A. 19, Stephen's-green, and University Club,
 Dublin.
 1889 Keene, Most Rev. James Bennett, D.D., Bishop of Meath. Navan.
 1897 * Keith, James, B.A., Inspector of Schools. The Mall, Westport.
 1888 Kelly, Edmund Walsh. Bella Vista, Tramore.
 1891 Kelly, Francis James, J.P. Weston, Duleek.
 1885 Kelly, Ignatius S. Provincial Bank House, Cork.
 1899 Kelly, Rev. James, C.C. Doonpark, Claddaduff, Clifden, Co. Galway.
 1890 Kelly, Very Rev. James J., P.P., V.F. St. Peter's, Athlone.
 1896 Kelly, Rev. John, C.C. Dalkey.
 1898 Kelly, Dr. Joseph Dillon, J.P. 31, Earl-street, Mullingar.
 1902 Kelly, Owen J. Blackrock, Dundalk.
 1902 Kelly, Mrs. Owen J. Blackrock, Dundalk.
 1891 Kelly, Richard J., Barrister-at-Law, J.P. 21, Great Charles-street, Dublin.
 1891 Kelly, Thomas Aliaga 64, Upper Leeson-street, Dublin.
 1899 **Kelly, Thomas J. 41, Kildare-street, Dublin.
 1898 Kennedy, Rev. Thomas Waring. Camolin, Ferns.
 1899 * Kenny, Thomas Canice. 5, Brightonvale, Monkstown, Co. Dublin.
 1895 Kenny, Thomas Hugh. 55, George-street, Limerick.
 1893 * Kenny, William F., M.A., Barrister-at-Law. 69, Fitzwilliam-square,
 Dublin.
 1896 Kermode, P. M. C., F.S.A. (Scot.). Cooil-ny-Freeney, Ramsey, Isle of
 Man.
 1894 Kernan, George. 50, Dame-street, Dublin.
 1891 Kernan, Rev. Richard Arthurs, B.D., Canon. The Rectory, Hillsborough.
 1899 Kerr, Miss. St. Lurachs, Londonderry.
 1889 Kerr, Rev. Wm. John B. Pitstone Vicarage, Tring.
 1898 Kerrigan, Dr. Owen P. 35, Greville-street, Mullingar; and Castletown
 Geoghegan, Co. Westmeath.
 1897 Kiernan, Mrs. Leitrim Lodge, Dalkey.
 1897 Kiernan, Thomas. Leitrim Lodge, Dalkey.
 1890 King, Lucas White, LL.D., F.S.A., M.R.I.A., C.S.I. Kangra, Punjab,
 India.
 1890 King-Edwards, William, J.P. Dartans House, Castlederg.

Elected

- 1895 Kinnear, Ernest A. Ballyhoigue Castle, Co. Kerry.
 1885 Kirkpatrick, Robert. 1, Queen's-square, Strathbungo, Glasgow.
 1900 Knox, Francis Blake, L.R.C.P.I., L.R.C.S.I. 10, Summerhill, Kingstown.
 1895 Knox, Miss K. Ennis, Co. Clare.
 1899 Knox, Mrs. Godfrey. 5, Charlemont-terrace, Kingstown, Co. Dublin.
 1902 Kyle, Valentine Joyce. Gortin, Co. Tyrone.
- 1895 Laffan, P. M., L.R.C.P.I. Belper Hill, Tara, Co. Meath.
 1890 Laffan, Thomas, M.D. Cashel.
 1890 * Langan, Rev. Thomas, D.D. St. Mary's, Athlone.
 1897 Langrishe, Mrs. Knocktopher Abbey, Co. Kilkenny.
 1895 Latimer, John. 11, Denny-street, Tralee.
 1901 Laughlin, Robert C. Gortin, Co. Tyrone.
 1902 Laverty, Rev. Francis, P.P. Portglenone, Co. Antrim.
 1900 Lawless, Rev. Nicholas, C.C. Kilenrerry, Dundalk.
 1891 Lawlor, Rev. Hugh Jackson, M.A., D.D. Trinity College, Dublin.
 1899 Lawlor, Rev. Thomas, P.P. Killorglin.
 1891 Lawson, Thomas Dillon. Bank of Ireland, Galway.
 1901 Lebane, Daniel, District Inspector N. S., Galway.
 1890 Lecky, Rev. Alexander Gourley, B.A. Feddyglass, Raphoe.
 1893 Ledger, Rev. William Cripps, M.A. The Rectory, Lisnaskea.
 1895 Ledger, Z. J. 27, George-street, Limerick.
 1900 Ledoux, Rev. Llewelyn, P.T., M.A., B.D. St. Peter's Rectory, Drogheda.
 1889 Lee, Rev. Timothy, C.C. St. John's, Limerick.
 1894 Leeson-Marshall, M. R., Barrister-at-Law. Callinaferey, Milltown, R.S.O., Co. Kerry.
 1892 Le Fanu, Thomas Philip, B.A. (Cantab.). Chief Secretary's Office, Dublin Castle.
 1890 Leonard, John. Lisahally, Londonderry.
 1892 Leonard, Mrs. T. Warrenstown, Dunsany, Co. Meath.
 1891 Lepper, Francis Robert, Director, Ulster Banking Co., Belfast.
 1880 Lett, Rev. Henry Wm., M.A., M.R.I.A., Canon. Aghaderg Glebe, Loughbrickland.
 1883 Lewis, Professor Bunnell, M.A., F.S.A. Queen's College, Cork.
 1884 * Lewis, Thomas White, M.D. Kingscliffe, Wansford, Northamptonshire.
 1868 * Librarian. Public Library, Armagh.
 1869 Librarian. Belfast Library, Linen Hall, Belfast.
 1891 Librarian. Belfast Free Public Library, Belfast.
 1891 Librarian. Free Public Library, Liverpool.
 1890 Librarian. Public Library, Boston, U. S.
 1890 Librarian. Detroit Public Library, Michigan, U. S., c/o B. F. Stevens & Brown, 4, Trafalgar-square, London.
 1890 Librarian. Public Library, New York, U.S., c/o B. F. Stevens & Brown, 4, Trafalgar-square, London.
 1868 Librarian. King's Inns Library, Henrietta-street, Dublin.
 1888 Librarian. Library of Advocates, Edinburgh.
 1894 Librarian. Limerick Protestant Young Men's Association. 97, George-street, Limerick.
 1900 Librarian. Marsh's Library, St. Patrick's, Dublin.
 1899 Librarian. Natural History and Philosophical Society, Armagh.
 1882 Librarian. Public Library, Melbourne, *per* Agent-General for Victoria. 15, Victoria-street, Westminster, S.W.
 1864 Librarian. Queen's College, Belfast.
 1868 Librarian. Queen's College, Cork.
 1888 Librarian. Queen's College, Galway.
 1874 Librarian. Berlin Royal Library, *per* Messrs. Asher & Co., 13, Bedford-st., Covent Garden, London.
 1899 Librarian. St. Patrick's College, Maynooth.
 1869 Librarian. Board of Education, Secondary Branch, South Kensington, London, S.W.
 1901 Librarian. Reform Club, Pall Mall, London, S.W.

- Elected
 1890 Lindsay, Rev. William O'Neill, M.A. Alla, Claudy, Co. Derry.
 1892 Lindsay, Dr. David Moore, L.R.C.P.I., &c. 373, East Temple, Salt Lake City, Utah, U.S.A.
 1896 Lindsay, Rev. Samuel, B.A. Prospect House, Dungannon.
 1892 Lipscomb, W. H. Church-road, Malahide.
 1901 Little, Very Rev. R., P.P. Paire-an-Tobair, Quin, Co. Clare.
 1891 Livingstone, Rev. Robert George, M.A. Brinkworth Rectory, Chippenham, Wilts.
 1889 Lloyd, William. 1, Pery-square, Limerick.
 1894 Long, Mrs. 16, Appian-way, Dublin.
 1898 Longfield, Robert O. 19, Harcourt-street, Dublin.
 1888 Longfield, Thomas H., F.S.A., M.R.I.A. Science and Art Museum, Leinster House, Dublin.
 1893 Longford, Right Hon. The Dowager Countess of. 24, Bruton-street, London, W.
 1893 Lopdell, John. Stamer Park, Ennis.
 1887 Lough, Thomas, M.P. 49, Ashley Gardens, London, S.W.
 1863 Loughnan, Henry James, Barrister-at-Law. 39, Belvidere-place, Dublin.
 1896 Lovegrove, E. W., M.A., M.R.I.A. The Schoolhouse, Old Glee, Grimsby.
 1896 Lowe, William Ross Lewin. Middlewych, St. Albans, Herts.
 1889 ***Lowndes, Thomas F., D.I.R.I.C. Woodford, Co. Galway.
 1898 **Lowry, Henry. 71, Great George's-street, Belfast.
 1899 Lowry, Thomas. 2, Clarinda Park, East, Kingstown.
 1897 Lucas, Rev. Frederick John, D.D. 2, Cliff-terrace, Kingstown.
 1868 Lunham, Colonel Thomas Ainslie, M.A., M.R.I.A., C.B., J.P. Ardfallen, Douglas, Cork.
 1894 Lyle, Rev. Thomas, M.A. Dalriada, Howth-road, Dublin.
 1893 **LYNCH, J. J.** Towanda, Pa., U.S.A.
 1888 *Lynch, Rev. Patrick. St. Wilfrid's, Hulme, Manchester.
 1891 Lyster, Rev. H. Cameron. B.D. Rectory, Enniscorthy.
 1902 Lytle, Samuel Douglas. Maghera, Co. Londonderry.
- 1895 Macalister, R. Alexander Stewart, M.A. Torrisdale, Cambridge.
 1890 Macauley, Joseph, J.P., Solicitor. Donegall Chambers, Royal-avenue, Belfast.
 1900 Mac Clancy, James. Milltown Malbay, Co. Clare.
 1900 Mac Corkell, The Rev. Joseph. The Manse, Moville.
 1899 Mac Enerny, Rev. Francis, C.C. Westland-row, Dublin.
 1891 Mac Gillycuddy, Captain John, J.P. Ballinagroun, Annascaul, Co. Kerry.
 1893 Mac Ilwaine, Robert. Secretary's Office, Downpatrick.
 1902 Mac Inerney, T. J. 1, Palace-terrace, Drumcondra; and 27, Lr. Sackville-street, Dublin.
 1892 Mackenzie, John, C.E. Scottish Provident Buildings, Belfast.
 1892 Mac Mahon-Creagh, Mrs. Dangan, Kilkishen, Co. Clare.
 1894 Maemillan, Rev. John, M.A. 76, South Parade, Belfast.
 1890 Mac Mullan, Very Rev. Alexander, P.P., V.G. Ballymena.
 1894 Macnamara, George Unthank, L.R.C.S.I. Bankyle House, Corofin.
 1902 Mac Namara, Rev. John. Mount St. Alphonsus, Limerick.
 1894 Maconachie, Rev. James H., B.A. 20, Cliftonville-avenue, Belfast.
 1852 Maeray, Rev. Wm. Dunn, M.A., F.S.A. Ducklington, Witney, Oxon.
 1891 Mac William, Rev. John W. A. 21, Ulsterville-avenue, Belfast.
 1895 M'Aleer, H. K. X. L. Bar, Sixmilecross, Co. Tyrone.
 1892 M'Alister, James, B.A., D.I.N.S. 4, St Andrew's-terrace, Waterford.
 1887 M'Arthur, Alexander, J.P. Knox's-street, Sligo.
 1894 M'Bride, Francis, J.P. 39, Grovesnor-square, Rathmines.
 1894 M'Bride, Joseph M. Harbour Office, Westport.
 1893 M'Burney, James. Loughconnolly, N.S., Broughshane.
 1899 M'Cann, James. Simmons-court Castle, Donnybrook.
 1888 M'Carte, James. 51, St. George's Hill, Everton, Liverpool.

Elected	
1901	Mac Carthy, Brendan, M.D. Local Government Board, Custom House, Dublin.
1898	M'Carthy, Charles. 41, Paul-street, Cork.
1892	M'Carthy, Samuel Trant, J.P. Srugrena, Cahirciveen.
1890	M'Clintock, Rev. Francis G. Le Poer, M.A. (Cantab.), Canon. Drumcar Rectory, Dunleer.
1899	M'Clintock, Miss Gertrude. Kilwarlin House, Hillsborough.
1897	M'Connell, James. 48, Lower Sackville-street, Dublin.
1899	M'Connell, John, J.P. College-green House, Belfast; Rathmona, Donaghadee.
1902	M'Connell, Sir Robert, Bart. The Moate, Strandtown, Belfast.
1897	M'Cormick, William, M.A. Ardnaree, Monkstown, Co. Dublin.
1891	M'Cormick, H. M'Neile. Cultra House, Cultra, Co. Down.
1892	M'Creery, Alexander John. John-street, Kilkenny.
1884	M'Crum, Robert G., J.P. Milford, Armagh.
1896	M'Cully, Rev. William J., B.A. The Manse, Carlingford.
1887	M'Cutchan, Rev. George, M.A. Rectory, Kenmare.
1895	M'Elhatton, Rev. John, C.C. Strabane.
1892	M'Eney, D. T., M.A., D.I.N.S. Marlfield, Clonmel.
1890	M'Eney, M. J., B.A. Public Record Office, Dublin.
1893	M'Entire, Alexander Knox, Barrister-at-Law., J.P. 75, Merrion-square, Dublin.
1890	M'Fadden, Right Rev. Monsignor Hugh, P.P., V.G. Parochial House, Donegal.
1892	M'Gee, Rev. Samuel Russell, M.A. The Rectory, Dunlavin.
1891	M'Gee, William, J.P. 18, Nassau-street, Dublin.
1901	M'Getrick, James Finn, Government Revising Valuer. 6, Ely-place, Dublin.
1896	M'Glone, Rev. Michael, P.P. Annalore, Clones.
1901	M'Grath, Rev. Joseph B., C.C. St. Mary's, Haddington-road, Dublin.
1891	M'Inerney, Very Rev. John, P.P., V.G. Killaloe, Co. Clare.
1898	* M'Kean, Rev. William. The Manse, Strandtown, Belfast.
1892	M'Kee, Robert, M.A. Harlesden College, Bramshill-road, London, N.W.
1893	M'Keefry, Rev. Joseph, C.C., M.R.I.A. Waterside, Derry.
1895	M'Kenna, Rev. James E., C.C., M.R.I.A. St. Michael's Presbytery, Enniskillen.
1882	M'Kenna, Very Rev. James, P.P., Canon. Osier Hill, Brookeborough.
1890	M'Knight, John P. Temple Gardens, Palmerston Park, Dublin.
1894	** M'Larney, Rev. Robert, B.A., Canon. Banagher, King's Co.
1900	M'Mahon, Rev. John, P.P. Clare Castle, Co. Clare.
1890	M'Manus, Very Rev. Canon, P.P. St. Catherine's, Meath-street, Dublin.
1890	M'Neill, Charles. Hazelbrook, Malahide.
1895	M'Redmond, Most Rev. Thomas J., D.D., Bishop of Killaloe. Bishop's House, Ashline, Ennis.
1898	M'Watters, Morgan J. Bank of Ireland, Omagh.
1898	M'William, William. Corlatt House, Monaghan.
1900	Maffett, Rev. R. S., B.A. 17 Herbert-road, Sandymount.
1898	Magill, Charles. 15A, Donegall-place, Belfast.
1900	Magill, Rev. Robert, M.A., Ph.D. The Manse, Maghera.
1896	Magrath, Redmond. 53, Clanbrassil-street, Dundalk.
1892	Mahon, George Arthur, LL.B. Local Government Board, Dublin.
1890	Mahon, Thomas George Stapoole, B.A. (Oxon.), J.P., D.L. Corbally, Quin, Co. Clare.
1890	Mahony, Bernard P. J., M.R.C.V.S. Annefield, Maryborough.
1890	Mahony, Daniel, M.A., Barrister-at-Law. Mount Alverno, Dalkey, Co. Dublin.
1891	Mahony, Denis M'Carthy, B.A., Barrister-at-Law. 1, Herbert-street, Dublin.
1898	Mahony, Rev. Henry. Cambridge House, Cambridge-road, Rathmines, Dublin.
1887	Mahony, J. J. Fort Villas, Queenstown.
1895	Mahony, Thomas Henry. Clonard, Blackrock-road, Cork.
1862	Malcomson, John. 47, Pembroke-road, Dublin.

- Elected
- 1899 Malone, Laurence. Innismaan, Queen's Park, Monkstown.
 1899 Malone, Mrs. Innismaan, Queen's Park, Monkstown.
 1891 Mangan, Richard. 5, Brighton Villas, Western-road, Cork.
 1899 Manning, John Butler. 18, Upper Sackville-street, Dublin.
 1889 Mannion, Very Rev. Patrick, P.P., Canon. The Presbytery, Elphin.
 1891 Mara, Bernard S. Tullamore, King's County.
 1895 March, Henry Colley, M.D. (Lond.), F.S.A. Portesham, Dorchester.
 1900 Marmion, M. J. C., M.D., J.P. Scotch-street, Dungannon, Co. Tyrone.
 1898 ***Martin, Rev. Richard D'Olier, M.A. All Saints Vicarage, *via* Waterford.
 1894 Martin, R. T. Rosemount, Artane, Co. Dublin.
 1900 Mason, J. J. B. 6, Ely-place, Dublin; and 1, Winton-avenue, Rathgar.
 1887 Mason, Thomas. 5, Dame-street, Dublin.
 1879 Matthews, George. Hollymount, Maguire's-bridge, Co. Fermanagh.
 1898 Matthews, George E. 49, Upper Sackville-street, Dublin.
 1892 Maturin, Rev. Albert Henry, M.A. The Rectory, Maghera, Co. Derry.
 1889 Maunsell, William Pryce, B.A., Barrister-at-Law. 5, Martello-terrace, Kingstown.
 1900 Maxwell, Joseph A. 63, Upper Sackville-street, Dublin.
 1891 Mayne, Thomas, F.R.G.S.I. 9, Lord Edward-street, Dublin.
 1893 Mayo, Right Hon. the Earl of, J.P., D.L. Palmerstown House, Straffan.
 1893 Meade, Right Rev. William Edward, D.D., Bishop of Cork, Cloyne, and Ross. The Palace, Cork.
 1865 Meagher, Very Rev. William, P.P., Canon. Templemore.
 1893 Meegan, Right Rev. Monsignor Peter, P.P. Lisnaskea.
 1897 Meehan, Rev. Joseph, C.C. Belhavel, Dromahaire.
 1901 Mescal, Daniel. H. M. Patent Office, London.
 1889 Middleton, Shireff. 73, Eccles-street, Dublin.
 1890 Micks, William L., M.A. Local Government Board, Dublin.
 1898 Miller, Mrs. The Manse, Armagh.
 1900 Miller, Rev. Richard M., M.A. Monaincha, Roscrea, Co. Tipperary.
 1901 Milliken, Joseph. 146, Anfield-road, Liverpool.
 1891 **MILLNER, Major Joshua Kearney.** Barneageeha, Tartwilliam Park Belfast.
 1891 Mitchell, William M., R.H.A., F.R.I.A.I. 5, Leinster-street, Dublin.
 1891 Moffatt, Rev. John E., M.D. 1, Palmerston Villas, Rathmines.
 1900 Moffett, Rev. Benjamin, M.A. The Glebe, Carriackmacross.
 1898 Moloney, Maurice T. Ottawa, Illinois, U.S.A.
 1891 Molony, Alfred. 12, Vincent-square Mansions, Westminster, London, S.W.
 1897 Molony, Henry, M.D. Odellville, Ballingarry, Limerick.
 1896 Molony, James Barry. Bindon-street, Ennis.
 1897 Monahan, Rev. Daniel, P.P. Tubber, Moate, Co. Westmeath.
 1893 ***Monks, Thomas F., LL.D., Solicitor. 63, Dawson-street, Dublin.
 1901 Monteagle and Brandon, Right Hon. Lord. Mount Trenchard, Foynes, Co. Limerick.
 1892 Montgomery, Archibald V., Solicitor. 12, Molesworth-street, Dublin.
 1892 Montgomery, John Wilson. The Esplanade, Bangor, Co. Down.
 1894 Mooney, Morgan. 118, Pembroke-road, Dublin.
 1897 Moony, George M. S. Enraght, J.P. The Doon, Athlone.
 1887 Moore, Rev. Courtenay, M.A., Canon. Rectory, Mitchelstown.
 1889 Moore, Rev. H. Kingsmill, M.A., Principal, Training College, Kildare-street, Dublin.
 1893 Moore, Hugh Stuart, M.A. 7, Fitzwilliam-square, Dublin.
 1902 Moore, John. 117, Grafton-street, Dublin.
 1892 Moore, John Gibson, J.P. Llandaff Hall, Merion.
 1885 Moore, Joseph H., M.A., M. INST. C.E.I. 63, Eccles-street, Dublin.
 1889 Moore, William. Castle Mahon, Blackrock, Co. Cork.
 1889 Morgan, Arthur P., B.A. (Dubl.), D.I.N.S. 5, Richmond-terrace, Armagh.
 1889 Morrison, Alexander Kerr. Maghera, Co. Derry.
 1899 Morrogh, Henry H. 5, Charlemont-terrace, Cork.
 1889 Morton, John. Glenville, Sydney-avenue, Blackrock.

- Elected
1889 Mullan, Rev. David, M.A. Christian Union Buildings, Lower Abbey-street, Dublin.
- 1902 Mullan, James. Castlerock, Co. Londonderry.
1891 Mullan, Robert A., B.A. Cairn-hill, Newry.
1902 Mullany, Joseph James, H. M. Inspector of National Schools. Galway.
1889 Mullen, Frank. Custom House, Belfast.
1901 Muntom, Rev. Henry J. The Manse, Compass Hill, Kinsale, Co. Cork.
1897 ***Mulqueen, John T., Collector of Inland Revenue. Summerford House, Falkirk, N.B.
- 1902 Mulvany, Rev. Thomas, C.C. Killucan, Co. Westmeath.
1890 Murphy, Rev. Arthur William, P.P. Kilemlagh, Cahirciveen.
1901 Murphy, Francis. 284, Newport-road, Cardiff.
1900 Murphy, James Edward. Bank of Ireland, Limerick.
1892 Murphy, Rev. James E. H., M.A., M.R.I.A., Professor of Irish, Dublin. University. Rathcore Rectory, Enfield, Co. Meath.
1889 Murphy, Very Rev. Jeremiah, D.D., P.P. Macroom.
1900 Murphy, James, Collector of Inland Revenue. Custom House, Cork.
1890 Murphy, John J. Belvedere, Tramore, Co. Waterford.
1895 * Murphy, John J., H. M. Customs. 84, Dublin-road, Belfast.
1896 Murphy, M. L. Ballyboy, Ferns.
1897 Murphy, Miss. 77, Ulverton-road, Dalkey.
1889 Murray, Archibald. Portland, Limerick.
1899 Murray, Daly, J.P. Beech Hill, Cork.
1897 Murray, J. W. Brady, LL.B., J.P. Northampton House, Kinvara.
1895 Murtagh, Mrs. 116, Pembroke-road, Dublin.
1897 Musgrave, Sir James, Bart., J.P., D.L. Drumglass House, Belfast.
1889 Myles, Rev. Edward A., M.A. Tullylish Rectory, Gilford, Co. Down.
- 1889 Nash, Lieut.-Colonel Edward, J.P. Beaufort House, Beaufort R. S. O., Kerry.
1895 Nash, Richard G., J.P. Finnstown House, Lucan.
1897 Nason, William H., M.A. 42, Dawson-street, Dublin.
1902 Neale, Walter G. 86, Grosvenor-square, Dublin.
1896 Neeson, Rev. Arthur J., P.P. Braid, Ballymena, Co. Antrim.
1892 Neill, Sharman D. 12, Donegall-place, Belfast.
1890 Nelis, John. Londonderry.
1891 Newell, P., B.A., D.I.N.S. Limerick.
1899 Nichols, Mrs. Kilbrack, Doneraile, Co. Cork.
1893 Nixon, James H. F., F.R.G.S., J.P. Cragbeg, Clarina, Co. Limerick.
1902 Nolan, Rev. John, P.P. Ahoghill, Co. Antrim.
1889 Nolan, Michael J., M.D. The Asylum, Downpatrick.
1890 Nolan, Pierce L., B.A., Barrister-at-Law. 6, St. Stephen's-green, Dublin.
1896 * Nolan, William R., B.A. Brookville, Simmonscourt-avenue, Donnybrook.
1898 Nooney, Thomas F., J.P. Earl-street, Mullingar.
- 1902 **O'BRIEN, Conor.** Trinity College, Oxford.
1898 O'Brien, Daniel. 2, Belfast-terrace, N. C. Road, Dublin.
1900 O'Brien, Mrs. South Hill, Limerick.
1889 O'Brien, Rev. Lucius H., M.A. The Rectory, Adare, Co. Limerick.
1871 O'Brien, Robert Vere, B.A. (Oxon.), J.P. Ballyalla, Ennis.
1901 O'Byrne, William L. Woodville, The Hill, Monkstown, Co. Dublin.
1890 O'Callaghan, Mrs. Maryfort, O'Callaghan's Mills, Limerick.
1894 O'Callaghan, Rev. Joseph. 59, Eccles-street, Dublin.
1890 O'Callaghan-Westropp, Lieut.-Col. George, J.P. Coolreagh, Bodyke.
1901 O'Connell, Daniel, J.P., D.L. Derrynane Abbey, Waterville, Co. Kerry.
1902 O'Connell, Mrs. Mary. Killeen, Killiney, Co. Dublin.
1893 O'Connor, Charles A., M.A., K.C. 50, Upper Mount-street, Dublin.
1897 O'Connor, M. J., Solicitor. 2, George-street, Wexford.
1890 O'Connor, Rev. T. C., M.A., Canon. Donaghmore, Baltinglass.
1895 O'Connor-Morris, Miss L. Gartnamona, Tullamore.

Elected

- 1902 O'Doherty, Rev. Philip, P.P. Clandy, Londonderry.
 1890 * O'Donnell, Rev. Patrick, P.P. Doon, Pallasgrean.
 1892 ** O'Donoghue, David J. 41, Kildare-street, Dublin.
 1902 O'Donovan, Rev. J., P.P. Loughrea, Co. Galway.
 1897 O'Duffy, John, L.D.S., R.C.S.I. 54, Rutland-square, Dublin.
 1900 O'Duffy, Kevin E. 85, Harcourt-street, Dublin.
 1895 * O'Halloran, Patrick M. Corofin, Co. Clare.
 1856 O'Hanlon, Very Rev. John, P.P., M.R.I.A., Canon. 3, Leahy-terrace, Irishtown, Dublin.
 1889 O'Hanrahan, Timothy Wm., J.P. Parliament-street, Kilkenny.
 1890 O'Hara, Right Rev. John M., Monsignor, P.P., V.F. Crossmolina.
 1896 O'Hennessy, Bartholomew. Kilkee.
 1889 O'Keefe, Stephen M., B.A., Barrister-at-Law, J.P. Delville, Glasnevin.
 1895 Oldham, Miss Edith. 33, Upper Leeson-street, Dublin.
 1891 O'LEARY, Rev. Edward, P.P. Balyna, Moyvalley.
 1888 O'Leary, John. 17, Temple-street, Dublin.
 1892 O'LEARY, Rev. John, P.P. Kilmalchedor, Ballyferrier, Dingle.
 1884 O'LEARY, Patrick. Main-street, Graiguenamanagh, Co. Kilkenny.
 1870 O'Loughlen, John. 188, Burdett-road, London, E.
 1899 O'Malley, Arthur M. The Quay, Westport.
 1891 O'Malley, Thomas. 29, Grosvenor-road, Rathgar, Dublin.
 1891 O'Meara, John J., Solicitor, T.C. 211, Great Brunswick-street, Dublin.
 1894 O'Morchoe, The. Kerrymount, Foxrock.
 1891 O'Morchoe, Rev. Thomas A., M.A. Kiltiernan Rectory, Golden Ball.
 1890 O'Mulrenin, Richard J., M.A. 6, Carlisle-street, S. C. Road, Dublin.
 1889 *** O'Neill, Michael. Imperial Hotel, Kilkenny.
 1863 O'Neill, Very Rev. Archdeacon, P.P., V.F. Clontarf, Dublin.
 1898 O'Reilly, Rev. Edward, Adm. Frankford, King's County.
 1896 O'RIORDAN, Rev. John, C.C. Cloyne.
 1870 Ormonde, Most Hon. the Marquis of, K.P. The Castle, Kilkenny.
 1887 Orpen, Goddard H., B.A., Barrister-at-Law. Monksgrange, Enniscorthy.
 1890 Orpen, Ven. Raymond d'A., M.A., Archdeacon of Ardfert. Rectory, Tralee.
 1894 Orpin, John. 47, St. Stephen's-green, Dublin.
 1898 O'Sullivan, Michael. Inland Revenue, Enniscorthy.
 1898 O'Toole, Arthur. 5, Foster-place, Dublin.
 1890 Oulton, Rev. Richard C., M.A., B.D., Glynn Rectory, Glynn, Belfast.
 1894 Overend, Trevor T. L., LL.B. 12, Ely-place, Dublin.
 1894 Palmer, J. E. Roselawn, Ballybrack.
 1900 Palmer, Miss. Dunkerrin, Kenmare, Co. Kerry.
 1879 Palmer, Mrs. Carrig House, Lower Road, Cork.
 1888 Panton, John. 25, St. Andrew-street, Dublin.
 1896 Parkinson, Miss. Westbourne, Ennis.
 1899 Paterson, Thomas. Tildarg, Merrion-road, Dublin.
 1892 Patterson, Mervyn S. Tullyard, Dungannon.
 1868 Patterson, William Hugh, M.R.I.A. Garranard, Strandtown, Belfast.
 1897 Penny, Rev. James A., M.A. (Cantab.). Wispington Vicarage, Horncastle, Lincolnshire.
 1890 Pentland, George Henry, B.A., J.P. Black Hall, Drogheda.
 1895 Perry, James, M.E. M. Insr. C.E., County Surveyor. Well Park, Galway.
 1893 Peter, Miss. Cron Bryn, The Hill, Monkstown, Co. Dublin.
 1900 Peyton, Geo., LL.D. 4, Prince Arthur-terrace, Leinster-square, Rathmines.
 1890 Phelps, Ernest James. Water Park, Castleconnell.
 1888 Phillips, James J., C.E., Archt. 61, Royal-avenue, Belfast.
 1896 Piatt, Arthur Donn, Vice-Consul, U.S.A. 7, Churchill-terrace, Sandy-mount-avenue, Dublin.
 1900 Pim, Miss E. M. Newtown Park, Waterford.
 1898 Pim, Edward W., J.P. 27, High-street, Belfast.
 1902 Pim, Miss Ida. Lonsdale, Blackrock, Co. Dublin.
 1894 Pim, Miss Mary E. Greenbank, Monkstown, Co. Dublin.

- Elected
- 1902 Pim, Miss Nora. 10, Herbert-street, Dublin.
- 1890 Plummer, Rev. Richard, D.D. Ashfield Glebe, Cootehill.
- 1887 Plunkett, Thomas, M.R.I.A. Enniskillen.
- 1891 Poë, Lieut.-Col. Wm. Hutcheson, C.B., J.P., D.L. Heywood, Ballinakill.
- 1864 **POER, COUNT DE LA**, Lord le Power and Corroghmore, D.L. Gurteen le Poer, Kilsheela, Co. Waterford.
- 1899 Pollock, Hugh, Barrister-at-Law. 50, Northumberland-road, Dublin.
- 1892 Pounder, Festus Kelly, B.A. St. John's-terrace, Enniscorthy.
- 1892 Powell, Rev. William H., D.D. Garrycloyne Rectory, Blarney.
- 1897 Power, Ambrose William Bushe. Glencairn Abbey, Lismore.
- 1884 Power, Rev. George Beresford, B.A. Kilfane Glebe, Thomastown.
- 1876 Power, Rev. John, P.P. Kiltelly, Pallasgrean, Co. Limerick.
- 1868 Power, Laurence John, J.P. Parade House, Kilkenny.
- 1884 Power, Rev. Patrick. Callaghane, Waterford.
- 1894 Pratt, Rev. Philip, C., R.N. Woodview Cottage, St. Anne's Hill, Co. Cork.
- 1890 Preston, Captain John, R.M. The Moorings, Athlone.
- 1902 Prochazka, the Baroness P. Leyrath, Kilkenny.
- 1890 Purdon, Henry Samuel, M.D. 60, Pakenham-place, Belfast.
- 1894 Purefoy, Rev. Amyrald D., M.A. 3, Park-place, Island Bridge, Dublin.
- 1898 Puxley, Rev. Herbert Lavallin, M.A. (Oxon.) Catton Rectory, Stamford-bridge, York.
- 1890 Quan-Smith, Samuel A. Bullock Castle, Dalkey, Co. Dublin.
- 1889 Quin, James, J.P. Temple Mungret, Limerick.
- 1893 Quinn, Rev. Bartholomew, P.P. Laveragh, Ballymore.
- 1890 Quinn, Very Rev. Edward, T., Canon, P.P. Ballybrack.
- 1896 Rankin, Rev. R. B., B.A. All Saints, Newtown-Cunningham.
- 1880 Raphael, George. Galgorm House, Ballymena.
- 1891 Rapmund, Rev. Joseph, C.C. St. Mary's, Clontibert, Co. Monaghan.
- 1898 Redington, Miss Matilda. Kilearnan, Oranmore.
- 1898 Reid, John Gambell, Solicitor. Castleblaney.
- 1891 Reynell, Miss. 22, Eccles-street, Dublin.
- 1902 Reynolds, Mrs. Kate Isabella. The Mullens, Ballyshannon.
- 1890 Rice, Mrs. Grange Erin, Douglas, Co. Cork.
- 1881 Rice, Lieut.-Colonel Richard Justice, J.P. Bushmount, Lixnaw.
- 1897 Rice, Thomas. 5, Carlisle-street, Dublin.
- 1895 Richardson, Miss Anna H. Craigentemple, Portrush.
- 1898 Richey, Henry A., B.A., Barrister-at-Law. 13, Lower Pembroke-street, Dublin.
- 1897 Roberts, Edward, M.A., H.M. Inspector of Schools. Plâs Maesinclâ, Carnarvon.
- 1890 Roberts, George C., J.P. Summer Hill, Enniscorthy.
- 1902 Roberts, W. Johnson, Solicitor. 14, Adelaide-road, Dublin.
- 1900 Roberts, Rev. W. R. Westropp, F.T.C.D. Clonlea, Dundrum.
- 1902 Robertson, Hume. Rose Park, Monkstown, Co. Dublin.
- 1891 Robinson Thomas. Drogheda.
- 1897 Roche, H. J. Borodale, Enniscorthy.
- 1871 Roche, Patrick J. The Maltings, New Ross.
- 1900 Rochfort, William., J.P. Cahir Abbey, Cahir, Co. Tipperary.
- 1892 Rock, Thomas Dennis. 62, Leadenhall-street, London, E.C.
- 1892 Rogers, William E. Belfast Banking Company, Portaferry.
- 1896 Roice, Bernard Herron. Churchtown House, Tagout.
- 1892 Rolleston, Thomas William, B.A. 104, Pembroke-road, Dublin.
- 1896 ****Rooney**, Rev. Thomas J., C.C. Banbridge, Co. Down.
- 1894 **ROTHERAM, Edward Crofton**. Belview, Crossakiel, Co. Meath.
- 1896 Russell, John, C.E. 16, Waring-street, Belfast.
- 1890 Ryan, Very Rev. Arthur, President, St. Patrick's College, Thurles.
- 1889 Ryan, Rev. James J., V.-P. St. Patrick's College, Thurles.
- 1891 Ryland, Richard H., B.A., Barrister-at-Law. 9, Mount-street Crescent, Dublin.

Elected	
1895	Salazar, Count Lorenzo. Director of the Museo di S. Martino, Naples.
1889	Sankey, Lieut.-General Sir Richard H., K.C.B., M.R.I.A. 32, Grosvenor-place, London, S.W.
1894	Sayers, Rev. George, Canon. The Glebe, Upper Ballinderry, Co. Antrim.
1894	Scott, Anthony, Archt. 16, William-street, Drogheda.
1879	Scott, Rev. Charles, M.A. St. Paul's Parsonage, Belfast.
1892	Scott, Conway, C.E. 15, Wellington Park, Belfast.
1900	Scott, Geo. Curraghgower, Limerick.
1901	Scott, John Alfred, M.A., M.D., F.R.C.S.I. 36, Lr. Baggot-street, Dublin.
1891	Scott, John William, J.P. Roslevan, Ennis.
1892	Scott, Samuel, Inland Revenue Office. Adengorm, Campbeltown, N.B.
1891	Scriven, Rev. Rowland, M.A. (Cantab.), M.R.I.A. Balbriggan.
1892	Semple, Rev. R. H., M.A. 25, Barrington-street, Limerick.
1896	Shackleton, George. Anna Liffey House, Lucan.
1892	Shackleton, Mrs. J. F. Anna Liffey House, Lucan.
1902	Shaw, Frederick, M.R.I.A. 20, Laurence-street, Drogheda.
1895	Shaw, His Honor Judge, M.A. 69, Pembroke-road, Dublin.
1898	Shaw, Thomas J., J.P. 58, Earl-street, Mullingar.
1900	Shea, Wm. Askin, J.P. 8, Westland-row; and 27, Belgrave-road, Rathmines.
1896	Sheridan, Mrs. 26, North Earl-street, Dublin.
1896	Sheridan, Rev. N. T., President. St. Peter's College, Wexford.
1898	Sherwin, Rev. James P. St. Michael's Hospital, Kingstown.
1902	Shiel, H. Percy. Summerhill, Nenagh, Co. Tipperary.
1896	Shore, The Hon. Mrs. Ballyduff, Thomastown, Co. Kilkenny.
1901	Shuley, John. 1, Waterloo-road, Dublin.
1902	Sibley, John Churchill, Muc. Doc. 22, Fernshaw-road, West Brompton, London, S.W.
1894	Simmons, John, Solicitor. Gowrie, Kingstown, Co. Dublin.
1890	Simms, James. Abercorn Arms, Strabane.
1900	Simpson, James Knight. 2 Bedford-street, Bolton, Lancashire.
1895	Simpson, Mrs. West Church Manse, Ballymena.
1887	Simpson, William M. Walmer, Ballyholme-road, Bangor, Co. Down.
1893	Skeffington, Joseph Bartholomew, M.A., LL.D., D.I.N.S. Waterford.
1888	Sloane, Mrs. Moy Hill, Co. Tyrone.
1893	Small, John F., Solicitor. 37, Hill-street, Newry.
1902	Smith, Blair, J.P. Errigal House, Laurence-street, Londonderry.
1901	Smith, Miss Cyril. Sion Lodge, Waterford.
1894	Smith, Rev. George Nuttall, M.A. Enniskerry.
1898	Smith, John, B.E., M. Instr. C. E., Co. Surveyor. Ballinasloe.
1887	Smith, Owen. Nobber, Co. Meath.
1890	Smith, Rev. Canon, D.D. Vicarage, Clyde-road, Dublin.
1901	Smith, Ruthven Frederic Ruthven. Mount Cottage, Sunningdale, near Ascot.
1893	Smith, William Joseph, J.P. 9, George-street, Waterford.
1889	Smithwick, Edmund, J.P. Kilterne House, Kilkenny.
1900	Smyth, Capt. B. W., Adj. Roy. Hib. Military School. Phoenix Park.
1893	Smyth, Edward Weber, J.P. 6, St. Stephen's-green, Dublin.
1902	Smyth, Mrs. John. 64, Dalymount, North Circular-road, Dublin.
1894	Smyth, John, M.A. 64, Dalymount, North Circular-road, Dublin.
1895	Smyth, Mrs. E. Weber. 73, St. Stephen's-green, Dublin.
1894	Smyth, Richard O'Brien, C. E., Archt. 2, Kenilworth-square, Dublin.
1895	Smyth, Robert Wolfe, J.P. Portlick Castle, Athlone.
1897	Smyth, Thomas. 2, Lower Ormond-quay, Dublin.
1891	Somerville-Large, Rev. William S., M.A. Carnalway Rectory, Kileullen.
1902	Spring, Richard Francis, C.E. Polehare, Wexford.
1890	***Stack, Rev. C. Maurice, M.A. Derryvullan Rectory, Tamlaght, Enniskillen.
1892	Stacpoole, Mrs. Edenvale, Ennis.
1895	Stacpoole, Miss. Edenvale, Ennis.
1893	Stanley, Rev. William Francis, P.P. St. Vincent's, Altrincham.
1890	Steede, John, LL.D., D.I.N.S. Ben Eder, Howth, Co. Dublin.
1894	Steele, Charles W. 18, Crosthwaite Park, Kingstown.
1895	Steele, Rev. William B., B.A. Levally Rectory, Enniskillen.
1892	Stephen, Miss Rosamond. Godmanchester, Huntingdon.

- Elected
- 1891 Stephens, Pembroke Scott, K.C. Plowden Buildings, Temple, London.
- 1894 Stephens, Samuel. Ardshane, Holywood, Co. Down.
- 1893 Stewart, Rev. Harvey, M.A. All Saints' Rectory, Blackrock.
- 1898 Stewart, Rev. Joseph Atkinson. Killowen, Lisburn.
- 1893 ¹⁸⁹⁴Stirling, William, F.R.I.A.I., C.E. 28, Molesworth-street, Dublin.
- 1889 Stirrup, Mark, F.G.S.L. High Thorn, Bowden, Cheshire.
- 1901 Stoney, Mrs. Rathlahine, Newmarket-on-Fergus, Co. Clare.
- 1899 Stoney, Robert Vesey. Rosstirk Castle, Westport.
- 1900 Stourton, Miss. South Gate, Castlebellingham, Co. Louth.
- 1893 Stubbs, Henry, M.A., J.P., D.L. Danby, Ballyshannon.
- 1887 Sullivan, Sir Edward, Bart., B.A. 49, Oxford Mansions, London, W.
- 1879 Swanston, William. 4A, Cliftonville-avenue, Belfast.
- 1901 Swanzy, Rev. Henry Beddall, M.A. Ivy Lodge, Newry, Co. Down.
- 1889 Synnott, Nicholas J., B.A. (Lond.), Barrister-at-Law. Furness, Naas.
-
- 1890 Tarleton, Mrs. The Abbey, Killeigh, Tullamore.
- 1898 Tarleton, Thomas. 30, Ormond-road, Rathmines.
- 1890 Tate, Alexander, M. Inst. C.E.I. Rantalard, Belfast.
- 1897 *Teague, Bernard. Scotstown, Co. Monaghan.
- 1894 Telford, Rev. William H. Reston Free Church Manse, Berwickshire.
- 1890 Tempest, William, J.P. Douglas-place, Dundalk.
- 1901 Tenison, Arthur Heron Ryan, A.R.I., B.A. 12, Little College-street, Westminster, London, S.W.; and 19, Bath-road, Bedford Park, Chiswick, W.
- 1887 Ternan, Obadiah, M.D. Enniskillen.
- 1897 Thomas, W. J. Mullingar.
- 1895 Thunder, Francis P. Municipal Buildings, Cork-hill, Dublin.
- 1900 *Tibbs, Rev. P. Graydon, B.A. Oxmantown Mall, Birr, King's County.
- 1901 Tighe, M. J., M.R.I.A.I. Hillside House, Galway.
- 1896 Tivy, Henry L., J.P. Barnstead, Blackrock, Cork.
- 1893 Tohill, Rev. John, Adm. St. Peter's, Milford-street, Belfast.
- 1890 Toler-Aylward, Hector J. C., J.P., D.L. Shankill Castle, Whitehall, Co. Kilkenny.
- 1889 Toner, Rev. Joseph. St. Lawrence, Atlantic-avenue, Pittsburg, U.S.A.
- 1892 **TORRENS, Thomas Hughes**, J.P. Edenmore, Whiteabbey, Co. Antrim.
- 1896 Townsend, George C. Cordangan Manor, Tipperary.
- 1895 Townshend, Thomas Courtney, B.A. (Dubl.). 23, South Frederick-street, Dublin.
- 1883 Traill, William A., M.A., C.E. Giant's Causeway, Bushmills.
- 1891 Tresilian, Richard S. 9, Upper Sackville-street, Dublin.
- 1899 *Trimble, Andrew, M.B., B.Ch. 2, Violet-terrace, Crumlin-road, Belfast.
- 1897 Tuite, James, M.P. 14, Greville-street, Mullingar.
- 1896 Turner, Robert. English-street, Armagh.
- 1896 Turtle, Frederick Locke. The Villa, Aghalee, Lurgan.
- 1902 Tweedy, John. Friendly Brothers' House, 22, St. Stephen's-green, North, Dublin.
- 1891 Twigg, Rev. Thomas, M.A., Canon. Vicarage, Swords, Co. Dublin.
- 1901 Twigg, R. W., F.S.A. Reform Club, Pall Mall, London, S.W.
-
- 1893 Ussher, Richard John, J.P. Cappagh House, Cappagh R.S.O., Co. Waterford.
-
- 1900 Vandeleur, Capt. Hector, Lord Lieutenant of Co. Clare. Cohercon, Co. Clare.
- 1897 **VANSTON, George T. B., LL.D.**, Barrister-at-Law. Hildon Park, Terenure-road, Rathgar.
- 1890 Vaughan, Joseph, J.P. Mount View, Athlone.
- 1891 Venables, William J. Gortalowry House, Cookstown.
- 1901 Vereker, Henry. 89, Upper Leeson-street, Dublin.
- 1889 Vincent, Rev. Marshall Clarke, M.A. (Oxon.). South Hill, Nenagh.

- Elected
 1899 Wade, Thomas G. 25, Upper Fitzwilliam-street, Dublin.
 1890 Waldron, Laurence A., M.R.I.A. 10, Anglesea-street, Dublin.
 1892 Walkington, Miss, M.A., LL.D. Edenvale, Strandtown, Co. Down.
 1901 Wall, Rev. Francis J. St. Mary's, Haddington-road, Dublin.
 1897 Wallace, Colonel Robert H. Downpatrick.
 1894 Walpole, Thomas, C.E., M. Insr. N.A. Windsor Lodge, Monkstown, Co. Dublin.
 1896 Walsh, John Edward, M.A. (Dubl.), Barrister-at-Law, J.P. Belville, Donnybrook.
 1890 Walsh, Rev. James H., D.D., Canon. 44, Upper Mount-street, Dublin.
 1891 Walsh, Rev. Robert, D.D. St. Mary's Rectory, Donnybrook.
 1890 Walsh, Thomas Arnold, Kilmallock.
 1899 Walsh, V. J. Hussey. 81, Onslow Gardens, London, W.
 1898 Walsh, Captain Walter H. Hussey-, Leicestershire Regt. Mustapha Pacha, Barracks, Alexandria, Egypt.
 1899 Walshe, Richard D. 20, Harrington-street, Dublin.
 1902 Ward, Edward. Ulster Bank, Dundalk.
 1896 Ward, H. Somerset. Dunibert House, Balfcon, N.B.
 1896 Wardell, John, B.A., T.C.D. Old Abbey, Shanagolden.
 1900 Warnock, Frank H. 64 Tritonville-road, Sandymount.
 1901 Weaver, Lawrence, F.S.A. 109, Victoria-street, Westminster, London, S.W.
 1884 **WEBB, Alfred.** Shelmalier, Orwell Park, Rathgar.
 1890 Webber, William Downes, J.P. Mitchelstown Castle, Co. Cork.
 1896 Webster, Henry, M. Insr. C.E., Co. Surveyor. St. Magdalen's, Wexford.
 1898 Webster, William, Solicitor. 35A, Church-street, St. Helens.
 1888 Welch, Robert. 49, Lonsdale-street, Belfast.
 1902 Weldon, Rev. P. S. Nurney Rectory, Bagenalstown, Co. Carlow.
 1889 Weldrick, George. 40, Park-avenue, Sandymount, Co. Dublin.
 1895 ***Welply, W. H., Inspector of National Schools. 1, Devon-place, Galway.
 1901 West, Capt. Erskine Eyre, Barrister-at-Law. Annabella Villa, Mallow, Co. Cork.
 1902 West, George Francis, M.D., Resident Medical Superintendent, Kilkenny County and City Lunatic Asylum, Kilkenny.
 1893 Westmeath, Right Hon. the Earl of, J.P., D.L. Pallas, Tynagh, Loughrea.
 1895 Westropp, Miss. Newmarket House, Newmarket-on-Fergus, Co. Clare.
 1901 Westropp, Mrs. Ralph. Spring Fort, St. Patrick's Well, Limerick.
 1889 Westropp, Lieut.-Colonel William Keily, M.R.I.A., J.P. 6, Shorncliffe-road, Folkestone.
 1895 Wheeler, Francis C. P. 1, Lisgar-terrace, West Kensington, London.
 1891 Whelan, Rev. Percy Scott, M.A., Warden, St. Columba's College, Rathfarnham.
 1892 White, Very Rev. George Purcell, M.A., B.D., Dean of Cashel. Cashel.
 1887 White, Rev. Hill Wilson, D.D., LL.D., M.R.I.A. Wilson's Hospital, Multifarnham, Co. Westmeath.
 1889 White, James, L.R.C.P.S.E., J.P. Kilkenny.
 1883 White, Colonel J. Grove, J.P. Kilbyrne, Dóneraile, Co. Cork.
 1899 White, John. Derrybawn, Bushey Park-road, Rathgar.
 1890 White, John, M.A. (Oxon.), Q.C. 3, Paper Buildings, Temple, London.
 1880 White, John Newsom, M.R.I.A., J.P. Rocklands, Waterford.
 1894 White, Very Rev. P., P.P., V.G., Dean of Killaloe. Nenagh.
 1896 **WHITE, Rev. Patrick W., B.A.** Stonebridge Manse, Clones.
 1896 **WHITE, Richard Blair.** Ashton Park, Monkstown.
 1889 White, Robert. Scotch Rath, Dalkey, Co. Dublin.
 1889 White, W. Grove, LL.B., Crown Solicitor for Co. Kildare. 18, Elgin-road, Dublin.
 1901 Whitfield, George. Modreeny, Cloughjordan, Co. Tipperary.
 1889 Wilkinson, Arthur B. Berkeley, B.E. Drombroe, Bantry, Co. Cork.
 1902 Wilkinson, George, B.A. Ringlestown, Kilmessan, Co. Meath.
 1900 Wilkinson, W. J. Newtown Park, Trim.
 1888 Willcocks, Rev. Wm. Smyth, M.A., Canon. Dunleckney Glebe, Bagenalstown.
 1868 Williams, Edward Wilmot, J.P., D.L. Herringston, Dorchester.
 1894 Williams, Rev. Sterling de Courcy, M.A. Durrow Rectory, Tullamore.

Elected	Williams, Mrs. W. Parkside, Wimbledon.
1874	
1896	**Williams, W. D., C.E. 4, Bellevue-terrace, Waterford.
1899	Williamson, Rev. Charles Arthur, M.A. 14, Upper Mount-street, Dublin.
1896	Willis, Rev. J. R., B.A. Moyne Rectory, Rathdrum.
1889	Willoughby, John, High-street, Kilkenny.
1893	Wilmot, Henry, C.E. 22, Waltham-terrace, Blackrock.
1887	Wilson, James Mackay, M.A., J.P. Currygrane, Edgeworthstown.
1895	Wilson, R. H. The Old Croft, Holmewood, Surrey.
1891	Wilson, Walter H., C.E. Belvoir Park, Newtownbreda, Belfast.
1872	Windisch, Professor Dr. Ernst, Hon. M.R.I.A. Universitäts Strasse, 15, Leipzig.
1900	Wood, Herbert. 12, Mellifont-avenue, Kingstown, Co. Dublin.
1890	Woodward, Rev. Alfred Sadleir, M.A. St. Mark's Vicarage, Ballysillan, Belfast.
1890	Woodward, Rev. George Otway, B.A. St. John's Vicarage, Hillsborough.
1887	Wright, Rev. Wm. Ball, M.A. East Acklam Rectory, York.
1888	Wybrants, W. Geale, M.A., J.P. 55, Pembroke-road, Dublin.
1901	* Wynne, Captain Graham. Clogherweigh, Sligo.
1887	***Wynne, Owen, J.P., D.L. Hazelwood, Sligo.
1896	Wyse, Captain L. W. Bonaparte, J.P. Manor of St. John, Waterford.
1900	Yale-Jones-Parry, Miss. Plas-yn-Yale, Corwen; Madryn Castle, Pwllheli.
1890	YOUNGE, Miss Katharine E. Upper Oldtown, Rathdowney.
1901	Zimmer, Heinrich, D. PHIL., Professor of Celtic Philology in the University of Berlin. Berlin W. 15, Ludwigskirch-strasse, 2.

Total number of Fellows, . . . 186 (Life and Hon. Fellows, 51.)

„ „ Members, . . . 1062 (Life Members, 30.)

Total, 31st December, 1902, 1248

N.B.—The Fellows and Members of the Society are requested to communicate to the Honorary Secretary, 6, St. Stephen's-green, Dublin, changes of address, or other corrections in the foregoing lists which may be needed.

SOCIETIES AND INSTITUTIONS WHICH RECEIVE THE QUARTERLY
JOURNAL

OF THE

Royal Society of Antiquaries of Ireland
FOR 1902.

American Antiquarian Society, Worcester, Mass., U. S. A.

Antiquary (Editor of), 62, Paternoster-row, London.

Architect, The (Editor of), Imperial Buildings, Ludgate Hill, London, W.C.

Architects of Ireland: The Secretary, Royal Institute of, 20, Lincoln-place, Dublin.

Belfast Naturalists' Field Club: The Museum, Belfast.

Bristol and Gloucester Archæological Society: Rev. William Bazeley, M.A.,
Librarian, The Society's Library, Eastgate, Gloucester.

British Archæological Association: Hon. Secretary, 32, Sackville-street, Piccadilly,
London, W.

Cambridgeshire and Huntingdonshire Archæological Society: Rev. C. H. Evelyn
White, F.S.A., Hon. Secretary, Rampton Rectory, Cambridge.

Cambridge Antiquarian Society: T. D. Atkinson, Hon. Sec., St. Mary's Passage,
Cambridge.

Cambrian Archæological Association: c/o the Rev. Canon Trevor Owen, M.A., F.S.A.,
Bodelwyddan Vicarage, Rhuddlan, R.S.O., N. Wales.

Chester and North Wales Archæological and Historic Society: John Hewitt, Hon.
Librarian, Grosvenor Museum, Chester.

Cork Historical and Archæological Society: care of Messrs. Guy & Co., 70, Patrick-
street, Cork.

Dorset Natural History and Antiquarian Field Club: Rev. O. P. Cambridge,
Bloxworth Rectory, Wareham.

Folk Lore (Editor of), 270, Strand, London, W.C.

Galway Archæological and Historical Society: The Secretaries, Queen's College,
Galway.

Glasgow Archæological Society: W. G. Black, Secretary, 88, West Regent-street,
Glasgow.

Historic Society of Lancashire and Cheshire: The Secretary, Royal Institution,
Colquitt-street, Liverpool.

His Majesty's Private Library: The Librarian, Buckingham Palace, London.

Institution of Civil Engineers of Ireland: Hon. Secretary, 35, Dawson-street,
Dublin.

Irish Builder, Editor of: R. M. Butler, Esq., Dawson Chambers, Dawson-street,
Dublin.

Kent Archaeological Society : The Hon. Secretary, Maidstone, Kent.

Kildare (County) Archaeological Society : c/o Sir Arthur Vicars, Ulster, 44, Wellington-road, Dublin.

National Library of Ireland, Kildare-street, Dublin.

Numismatic Society : The Secretaries, 22, Albemarle-street, London, W.

Numismatic and Antiquarian Society of Philadelphia : S. E. Cor. Twenty-first-street and Pine-street, Philadelphia, Pennsylvania, U. S. A.

Palestine Exploration Fund (Secretary of), 38, Conduit-street, London, W.

Paris, Museum of St. Germain.

Revue de Faculté de Midi, Bordeaux.

Royal Institute of British Architects : The Librarian, 9, Conduit-street, Hanover-square, London, W.

Royal Institution of Cornwall : The Hon. Secretary, Museum, Truro, Cornwall.

Royal Irish Academy : 19, Dawson-street, Dublin.

Royal Archaeological Institute of Great Britain and Ireland : A. H. Lyell, Esq., F.S.A., Hon. Secretary, 20, Hanover-square, London, W.

Société d'Archeologie de Bruxelles : 11, Rue Ravenstein, Bruxelles.

Société des Bollandistes, 14, Rue des Ursulines, Bruxelles.

Société Royale des Antiquaires du Nord : Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London.

Society of Antiquaries of London : W. H. St. John Hope, M.A., Assistant Secretary, Burlington House, London, W.

Society of Antiquaries of Scotland : Joseph Anderson, Esq., LL.D., National Museum of Antiquities, Queen-street, Edinburgh.

Society of Biblical Archaeology : W. Harry Rylands, F.S.A., Secretary, 37, Great Russell-street, Bloomsbury, London, W.C.

Smithsonian Institution : Washington, D. C., U.S.A., c/o Wm. Wesley, 28, Essex-street, Strand, London.

Somersetshire Archaeological and Natural History Society : William Bidgood, Taunton Castle, Taunton.

Stockholm, Academy of Antiquities.

Suffolk Institute of Archaeology. The Librarian, Athenæum, Bury St. Edmunds.

Surrey Archaeological Society : Hon. Secretaries, Castle Arch, Guildford.

Sussex Archaeological Society : Care of Hon. Librarian, The Castle, Lewes, Sussex.

The Copyright Office, British Museum, London.

The Library, Trinity College, Dublin (5 & 6 Vict. c. 45).

The University Library, Cambridge (5 & 6 Vict. c. 45).

The Bodleian Library, Oxford (5 & 6 Vict. c. 45).

Waterford and South-East of Ireland Archaeological Society : Honorary Secretary, Waterford.

Wiltshire Archaeological and Natural History Society : The Secretary, Devizes.

Yorkshire Archaeological Society : E. K. Clark, Esq., Hon. Librarian, 10, Park-street, Leeds.

GENERAL RULES

OF THE

Royal Society of Antiquaries of Ireland.

(As Revised at the Annual Meeting, 1898.)

OBJECTS.

1. The Society is instituted to preserve, examine, and illustrate all Ancient Monuments and Memorials of the Arts, Manners, and Customs of the past, as connected with the Antiquities, Language, and Literature of Ireland.

CONSTITUTION.

2. The Society shall consist of FELLOWS, MEMBERS, ASSOCIATES, and HONORARY FELLOWS.

3. FELLOWS shall be elected at a General Meeting of the Society, each name having been previously submitted to and approved of by the Council, with the name of a Fellow or Member as proposer. Each Fellow shall pay an Entrance Fee of £2, and an Annual Subscription of £1, or a Life Composition of £14, which includes the Entrance Fee of £2.

4. MEMBERS shall be similarly elected, on being proposed by a Fellow or Member, and shall pay an Entrance Fee of 10s. and an Annual Subscription of 10s., or a Life Composition of £7, which shall include the Entrance Fee of 10s.

5. ASSOCIATES may be elected by the Council, on being proposed by a Fellow or Member, for any single Meeting or Excursion of the Society at a Subscription to be fixed by the Council; but they shall not vote, or be entitled to any privileges of the Society except admission to such Meeting or Excursion.

6. All Fees due on joining the Society must be paid either before or within two months from the date of Election. Fellows and Members failing to pay shall be reported at the next General Meeting after the expiration of this period.

7. Any Fellow who has paid his full Annual Subscription of £1 for ten consecutive years may become a LIFE FELLOW on payment of a sum of £8.

8. Any Member who has paid his full Annual Subscription of 10s. for ten consecutive years may become a LIFE MEMBER on payment of £5.

9. Any Member who has paid his Life Composition, on being advanced to the rank of Fellow, may compound by paying a sum of £7, which sum includes the Entrance Fee for Fellowship.

10. A Member paying an Annual Subscription of 10s., on being elected to Fellowship, shall pay an admission Fee of 30s., instead of the Entrance Fee of £2 provided for in Rule 3.

11. All Subscriptions shall be payable in advance on 1st day of January in each year, or on election. The Subscriptions of Fellows and Members elected at the last Meeting of any year may be placed to their credit for the following year. A List of all Fellows and Members whose Subscriptions are two years in arrear shall be read out at the Annual General Meeting, and published in the Quarterly Journal of the Society.

12. Fellows shall be entitled to receive the Journal, and all extra publications of the Society. Members shall be entitled to receive the Journal, and may obtain the extra publications on payment of the price fixed by the Council.

13. Fellows and Members whose Subscriptions for the year have not been paid are not entitled to the Journal; and any Fellow or Member whose Subscription for the current year remains unpaid, and who receives and *retains* the Journal, shall be held liable for the payment of the full published price of 3s. for each quarterly part.

14. Fellows and Members whose Subscriptions for the current year have been paid shall alone have the right of voting at all General Meetings of the Society. Any such Fellow present at a General Meeting can call for a vote by orders, and, in that case, no resolution can be passed unless by a majority of both the Fellows and of the Members present and voting. Honorary Fellows have not the right of voting, and are not eligible for any of the Offices mentioned in Rules 15 and 16, nor can they be elected Members of Council. In cases where a ballot is called for, no Candidate for Fellowship or Membership can be admitted unless by the votes of two-thirds of the Fellows and Members present, and voting.

OFFICE-BEARERS AND COUNCIL.

15. The Officers of the Society, who must be Fellows, shall consist of a Patron-in-Chief, Patrons, President, four Vice-Presidents for each Province, a General Secretary, and a Treasurer. All Lieutenants of Counties to be *ex-officio* Patrons on election as Fellows.

16. The President and Vice-Presidents shall be elected at the Annual General Meeting in each year. The nominations for these offices must be received at the Rooms of the Society on or before the first day of December preceding the Annual General Meeting, addressed to the General Secretary, and endorsed "Nomination of Officers." Each Nomination Paper must be signed by seven or more Fellows or Members as proposers; and in the case of a Candidate who has not held such office before, his Nomination Paper must be accompanied by an intimation under his hand that he will serve in that office if elected. In case the number of persons so nominated shall exceed the number of vacancies, a printed Balloting Paper, containing the names of all such Candidates arranged in alphabetical order, distinguishing those recommended by the Council, shall be sent by post to every Fellow and Member whose name is on the Roll of the Society, directed to the address entered on the Roll, at least one week before the day of election. Each person voting shall mark with an asterisk the name of each Candidate for whom he, or she, votes. The Voter shall then return the Balloting Paper to the General Secretary, on or before the day preceding the Election, in an addressed envelope, which will be supplied; sealed, and marked *Balloting Paper*, and signed outside with the name of the Voter: the Balloting Paper itself must not be signed. In case a Voter signs the Balloting Paper, or votes for more Candidates than

the number specified thereon, such vote shall be void. The Balloting Papers shall be scrutinized on the day of election by at least two Scrutineers appointed by the Council, who shall report the result at the General Meeting held on the evening of that day. The Treasurer shall furnish the Scrutineers with a List of the Fellows and Members whose Subscriptions have been paid up to the day preceding the Election, and who are consequently qualified to vote at such Election. Those Candidates who obtain the greatest number of votes shall be declared elected, subject to the provisions of Rule 17, provided that, when there appears an equality of votes for two or more Candidates, the Candidate whose name is longest on the books of the Society, shall be declared elected. The President shall be elected for a term of three years, and the same person shall not be elected for two consecutive periods. The four senior or longest elected Vice-Presidents, one in each province, shall retire each year by rotation, and shall not be eligible for re-election at the General Meeting at which they retire. The Council may submit to the Annual General Meeting the name of a Fellow, Hon. Fellow, or Member, who will act as Hon. President, and the Meeting may adopt the name submitted, or may elect another by a majority of votes, such Hon. President to hold office for one year, and shall not be elected for two consecutive periods.

17. The management of the business of the Society shall be entrusted to a Council of Twelve, eight of whom at least must be Fellows (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be *ex-officio* Members of the Council). The Council shall meet on the last Tuesday of each month, or on such other days as they may deem necessary. Four Members of Council shall form a quorum. The three senior or longest elected Members of the Council shall retire each year by rotation, and shall not be eligible for re-election at the Annual General Meeting at which they retire. In case of a vacancy occurring for a Member of Council during the year, the Council shall at its next Meeting co-opt a Fellow or Member, to retire by rotation. A Member of Council who has failed to attend one-third of the ordinary Meetings of the Council during the year shall forfeit his seat at the next Annual General Meeting. The vacancies caused by the retirement by rotation of Members of Council shall be filled up in the manner prescribed for the election of President and Vice-Presidents in Rule 16.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duties shall be defined by the Council, and they shall report to the Honorary General Secretary, at least once a year, on all Antiquarian Remains discovered in their districts, investigate Local History and Tradition, and give notice of all injury inflicted, or likely to be inflicted, on Monuments of Antiquity or Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to restore or preserve them.

19. The Council may appoint Committees to take charge of particular departments of business, and shall report to the Annual General Meeting the state of the Society's Funds, and other matters which may have come before them during the preceding year. They may appoint an Hon. Curator of the Museum, and draw up such rules for its management as they may think fit. The Hon. General Secretary may, with the approval of the Council, appoint a paid Assistant Secretary; the salary to be determined by the Council.

20. The Treasurer's Accounts shall be audited by two Auditors, to be elected at the Annual General Meeting in each year, who shall present their Report at a subsequent General Meeting of the Society.

21. All property of the Society shall be vested in the Council, and shall be disposed of as they shall direct. The Museum of Antiquities cannot be disposed of without the sanction of the Society being first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings and Excursions to be held in the respective Provinces, the Honorary Provincial Secretaries may be summoned to attend the Meetings of Council *ex-officio*. Honorary Secretaries of the County or Counties in which such Meetings are held shall be similarly summoned.

MEETINGS OF THE SOCIETY.

23. The Society shall meet four times in each year on such days as the Council shall ascertain to be the most convenient, when Fellows and Members shall be elected, Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited. Excursions may be arranged where practicable.

24. The Annual General Meeting shall be held in Dublin in the month of January ; one Meeting in the year shall be held in Kilkenny ; the other Meetings to be held in such places as the Council may recommend. Notice of such General Meetings shall be forwarded to each Fellow and Member. Evening Meetings for reading and discussing Papers, and making exhibits, may be held at such times as shall be arranged by the Council.

PUBLICATIONS.

25. No Paper shall be read to the Society without the permission of the Council having previously been obtained. The Council shall determine the order in which Papers shall be read, and the time to be allowed for each. All Papers listed or Communications received shall be the property of the Society. The Council shall determine whether, and to what extent any Paper or Communication shall be published

26. All matter concerning existing religious and political differences shall be excluded from the Papers to be read and the discussions held at the Meetings of the Society.

27. The Proceedings and Papers read at the several Meetings, and where approved of by the Council, shall be printed in the form of a Journal, and supplied to all Fellows and Members not in arrear. If the funds of the Society permit, extra publications may be printed and supplied to all Fellows free, and to such Members as may subscribe specially for them.

GENERAL.

28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after notice given at the previous General Meeting. All By-laws and Regulations dealing with the General Rules formerly made are hereby repealed.

29. The enactment of any new Rule, or the alteration or repeal of any existing one, must be in the first instance submitted to the Council ; the proposal to be signed by seven Fellows or Members, and forwarded to the Hon. Secretary. Such proposal being made, the Council shall lay same before a General Meeting, with its opinion thereon ; and such proposal shall not be ratified unless passed by a majority of the Fellows and Members present at such General Meeting subject to the provisions of Rule 14.

ROBERT COCHRANE, F.S.A., M.R.I.A.,

Hon. Secretary.

ST. STEPHEN'S-GREEN, DUBLIN.

31st December, 1902.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1902.

PAPERS AND PROCEEDINGS—PART I., VOL. XXXII.

Papers.

THE OGAM-INSCRIBED STONES OF THE ROYAL IRISH
ACADEMY, AND OF TRINITY COLLEGE, DUBLIN.

(WITH ILLUSTRATIONS.)

BY PROFESSOR RHYS, M.A., D.LITT., HON. FELLOW.

[Submitted JULY 1, 1901.]

Introductory.

IN the following notes an attempt is chiefly made to give some account in detail of the Ogam-inscribed stones collected by the Royal Irish Academy and now in the Museum of Science and Art in Dublin; and as they form the largest collection of the kind in existence, I may perhaps be allowed a few words of preface. In the first place may be mentioned the distribution of Ogams, for besides those found in Ireland, others have been found in Britain, numbering as follows:—*(a)* Wales, 26, of which 13 belong to Pembrokeshire alone, and 1 only to North Wales; *(b)* Devon and Cornwall, 5; *(c)* the South of England, 1, which was found in the Roman town of Calleva, or Silchester; *(d)* Pictland, or the east of Scotland, and the islands of Orkney and Shetland, 15; *(e)* West Scotland, 1, which is in the island of Gigha, to the west of the peninsula of Kintyre; *(f)* the Isle of Man, 6. Of these

Jour. R.S.A.I. { Vol. XII., Fifth Ser. }
 { Vol. XXXII., Consec. Ser. }

13

54 Ogam-inscribed stones, perhaps the most important and instructive are those of Wales and the South-west, as they are, in the majority of instances, accompanied with legends in Latin.

To come back to Ireland, this country alone numbers nearly five times as many as all the other British Isles together: they are nearly all on stone, and comparatively few are known to be lost or destroyed. On the other hand, hardly a year passes but that an Ogam or two is brought to light. I may mention that besides the Ogams in the Museum in Dublin, a few have been brought together in the Museum at Kilkenny, and some at the Queen's College at Cork. There are also a few specimens from Ireland in the British Museum in London, and two in the Pitt-Rivers Museum at Oxford. Otherwise they are mostly to be seen in the districts where they chance to have been found, or else in small groups collected by Irish proprietors. The most important of these last is to be seen at Burnham House, the residence of Lord Ventry, near Ventry Harbour, in the barony of Corkaguiny, which is particularly rich in Ogams. Many of the others occur also in groups on the sites of old burial grounds, such as that of Ballintaggart (9), near Dingle, and in churchyards and church walls, such as the ruins of the old church of Seskinan (7), near Dungarvan. There is still another kind of group, namely, that formed by plundering, some time or other long ago, certain burial grounds of their tombstones to form the sides and roofs of artificial caves or other underground structures, such as those at Drumloghan (10), in Co. Waterford, and the souterrain (7) near Dunloe Castle, in Kerry. In one instance, namely, Ballyknock, in Co. Cork, the tombstones were discovered forming the roof of a drain, and my friend, the late Father Edmond Barry, found no less than fifteen inscriptions on stones so used.

Taking a general survey of the Irish Ogams, one is struck by the fact, that they are mostly found in the south and south-west of the island; but the significance of this fact is somewhat reduced by another fact, that the most recent discoveries of Ogams have been made in Mayo and in the northern county of Antrim, where two Ogams have been found in a souterrain near Connor, from which the Diocese of Down and Connor takes half its name. I fancy many more inscribed stones would be found in Ulster and other parts of Ireland if the ancient ráths and souterrains were to be carefully searched; and in the hope that archæologists may keep a constant look-out for inscribed stones, I subjoin a list of counties which have so far yielded no indubitable specimens of Ogmic writing, however fragmentary:—

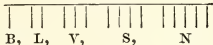
- (1.) In Leinster none have been found in the counties of Dublin, Louth, Longford, Westmeath, or Queen's County.
- (2.) In Munster the large extent of country represented by the counties of Clare, Limerick, and Tipperary have next to

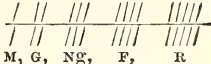
nothing to show in the matter of Ogam. The last mentioned has, however, quite recently yielded an ancient specimen near the borders of the county of Waterford: the discovery was owing to the zeal and enthusiasm of Father Power of Waterford.

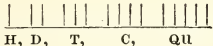
(3.) In Connaught nothing has been contributed by the extensive county of Galway, or by the smaller ones of Sligo and Leitrim.

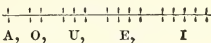
(4.) In Ulster the same remark applies to the counties of Down, Monaghan, Donegal, and Londonderry.

It is often asked where the key to the Ogam alphabet was found, but as a matter of fact it was never lost: it was always accessible in several of the ancient manuscripts of Ireland, but it has been helped in some important respects by the bilingual inscriptions found in Wales and Dumnonia. A study of the twofold evidence enables one approximately to give the early values of the Ogam scores as follows:—

(i)  B, L, V, S, N

(iii)  M, G, Ng, F, R

(ii)  H, D, T, C, Qu

(iv)  A, O, U, E, I

As the scoring never exceeded five in any one case, and as twenty symbols at least were wanted, the alphabet is divided as above into four groups or families, each called an *aicme*, and the foregoing is the order followed in the tracts on them, especially the elaborate one in the Book of Ballymote of the fifteenth century: see folios 308-14.

But besides the above twenty Ogam there was at least one other occasionally wanted, namely, for the consonant *p*, and for this two symbols seem to have been extemporized, to wit **x** and **^**. Thus the total of the Ogam alphabet reaches the number 21; but even then the alphabet was found inadequate, and digraphs were resorted to (consisting mostly of Ogam symbols doubled), or else the same symbol had to represent more than one sound: instances of both kinds of spelling will come under the reader's notice in due course.

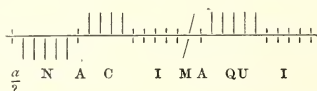
It ought to be mentioned that, in nearly all the early inscriptions, the Ogam are on or near the edge, or *arris*, of the stone on which they are carved: the *B*-group occupy the right of the edge and the *H*-group the left, while those of the *M*-group slope across the edge, and the vowels are usually notches in the edge itself. In the foregoing table the continuous line represents the natural edge of the stone on which the writing occurs.

On the 11th of August, 1899, Mrs. Rhys and I began a careful examination of the Ogam stones in the Dublin Museum of Science

and Art: we had seen most of them before in 1883, when they were lying in the cellars of the Royal Irish Academy's House. The following notes embody our readings as revised by me in April and September, 1901. I beg to return my most hearty thanks to Mr. George Coffey, the enlightened keeper of the Irish department, for the manifold assistance which he has given me at the Museum, and for having, with the help of Mr. Mac Googan, the Museum photographer, had the photographs taken which are printed herewith: they will be found a valuable aid to the understanding of some of the most difficult and interesting of the stones. Let me add that the proof-sheets have had the advantage of being carefully revised by Professor E. P. Wright of Trinity College, who, besides other valuable help, has supplied several important references, which had escaped me.

Notes on the Inscriptions.

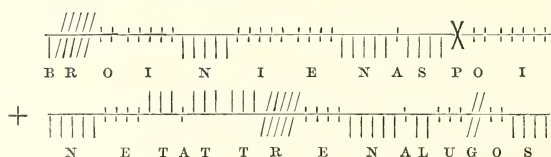
1. **Ardmore, Co. Waterford.**—This is a split fragment of a larger and thicker stone, and the following is the reading of the Ogam remaining:—



The lettering shows no peculiarities deserving of special mention, except that the *m* is almost perpendicular to the edge.

Mr. Brash, in his "Ogam-inscribed Monuments of the Gaedhil," p. 253, read it *Anaci Magi*, but there is no certainty whatsoever that the first Ogam was *a*: it may have been any vowel from *a* to *i*, for there is no doubt that the reading is incomplete both at the beginning and the end. So the name may have been the genitive *CVNACI*, which occurs at Gesel Gyfarch in Carnarvonshire (*Archæologia Cambrensis*, 1882, p. 162), or the genitive of any name like *SENACVS* (Rhys's "Lectures on Welsh Philology," p. 366).

*2. **Monataggart, Donaghmore, Co. Cork.**—This reads as follows¹:—



The scores are all thin and neat, and they all slope like the *r*. The top edge curves a little round to the left, and the vowel notches near there become very minute, but they are exact. The only imperfection which the writing shows is, that the last score of the third *t* has flaked

¹ The + placed before the second line is meant to indicate that the writing is continuous, and only broken up for the convenience of printing. Those with a star thus (*) are figured in the text.

off on the right: most likely this occurred when the Ogam was being cut. At any rate there is no occasion to treat the consonants as *td* instead of *tt*, which is the only difference, as it happens, between our reading and that of Mr. Brash (*l.c.*, p. 163), in so far as the symbols are concerned; but his interpretation of them has peculiarities which I need not discuss.

Broinienas makes a complete genitive, which may probably be treated as equivalent to the form *Broinionas* on one of the Ballinrannig stones in the same county: the nominative should be *Broiniu*, or *Broinio*, the final vowel of which carried on gave rise to a later genitive *Broinionas*, on a level with Latin genitives like *confessionis*, nominative *confessio*. The nearest names, however, which I can find in the Four Masters' *Annals* are *Broen*, genitive *Broein* (A.D. 1041) and *Braondn*, genitive *Braondn* (A.D. 887), together with *Ua Braoin* and *Ua Braondn*. In the next place *Trenalugos* makes a name which appears later as *Trianlug*, genitive *Trianlugo*: see Stoke's "Martyrology of Gorman," June 3.

Now, as we have here neither *maqui* nor *mucoi*, the question arises, which of the vocables *poi* and *neta* should be taken as indicating the relation. The other instances known to me of the occurrence of *neta* or *netta* are the following:—

maqui Mucoi Neta Segamonas.
 *Mucoi Neta Segamonas.*
maqui Mucoi Neta Segamonas.
 *Netavroqui maqui Quít*
Nettalminaccapoi maqui Mucoi Do
Nettasagru maqui Mucoi Breoi.

Others occur, but they throw no light on this question, which, so far as one can at present see, must be decided in the sense that *neta* or *netta* does not here appear as a relational word. That is to say, we may take the old interpretation of 'champion' to stand. In that case *Neta-Ttrenalugos* may be regarded as a name meaning 'Trianlug's Champion.' So one is led to regard *poi* as the relational word, and as having some such meaning as that of boy, nephew, offspring, or successor. The other instances of this vocable are the following:—

Iacinipoi maqui Mo[coi
Lobbipoi maqui Mucoi
Corbipoi maqui Labriatt
Nettalminaccapoi maqui Mucoi Do

In the *Proceedings* of the Society of Antiquaries of Scotland, vol. xxxii., pp. 363-7, I have suggested equating *poi* with the *ipuai* of the Newton Stone, and interpreting it as having some such meaning as that of nephew, son of one's sister, or one's heir. But in the Irish instances just given it is not the relational word of the epitaphs as it is

followed in all the four by *maqui*; but nothing stands in the way of our treating it as having a relational signification in the name of which it forms a part. In other terms *Corbi-poi* may be regarded as parallel to the name *Mac-Corb* or *Maqui-Cairatini*, genitive of the name which occurs later as *Mac-Cáirthinn*, Latinized sometimes *Macartheus*, literally "Son of the Rowan": compare *Dér-Cháirthinn*, "Daughter of the



No. 2.

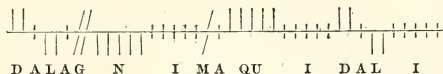


No. 4.

Monataggart, Co. Cork.

Rowan." But in our inscription *poi* has to be treated as a separate word, and *Broinenas poi Netattrenalugos* rendered as meaning '(the monument) of Bróinio, nephew or heir of *Netattrenalugos*.' As to the *tt* in the latter name, that is explained by Stokes as standing for *Netathrenalugos* from an earlier *Netas-Trenalugos*, with *st* reduced to *th* as in some other instances with *r*: the nominative of the prefixed noun would be *nē*.

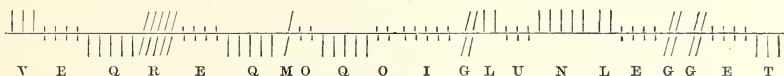
3. **Monataggart.**—The stone is broken in two pieces and reads—



That is, "the Monument of Dalán son of Dal."

The breakage passes through the fourth notch of the second *i*, and the inscription may have been longer originally; but this is all there is of it now, and all that was seen by Mr. Brash (*l.c.*, p. 168): see also the second series of the *Proceedings* of the Royal Irish Academy, i., 297–351. But what there is of it is perfect, except the one vowel notch through which the breakage passes. *Dalagni*, the genitive of *Dalagn*-, that is *Dalán* in later Irish, is a derivative from *Dal*-, the name of the father. *Dalán* occurs in the story of the Wooing of Etáin as the name of Eochaid Airem's druid; so it would seem *Dali* and *Dalagn-i* must not be identified with *Dall* and *Dallán*, which are also to be met with.

*4. **Monataggart.**—This Ogam has its scores inverted, and reads as follows, with an accidental and modern cut in front of the first *q*:—



That should mean "The Monument of Fiachra, kin of Glunlegget."

The inscription does not belong to the oldest class of Ogams by any means, as may be inferred from its using *q* for *c* in *mogoi*, and for *ch* in *Vegreq*; for the name is doubtless that written later, *Fiachrach*, genitive of *Fiachra*. The other name is much more difficult, owing partly to the uncertainty of the value of *gg* and *t*; but following such analogy as is offered by *q = c = ch*, one may assume that the *t* had the value of the spirant *th*, or of *d = dh* or *ḍ*. But I cannot decide in the case of *gg*, whether it stands here for *c* (or *g*), or else for *gh*: analogy inclines in favour of the former. In that case *legget* might be regarded as a genitive like *cinged*, nominative *cing*, 'a warrior,' and be connected with the verb *léicim*, 'I let go'; if, further, one could treat *glun* as a form of *glond* or *glonn*, 'a deed or feat of war,' one might, perhaps, interpret the name to mean, 'one who performs feats of valour.' However, *glun* looks as if it must be the word *glún*, 'a knee,' which with *legget* for *slegget* might mean, possibly, 'one who creeps on his knees.' In case one gave *gg* the other value, words such as *lig*, 'colour,' and *sligim*, 'I strike,' suggest other combinations equally uncertain and useless to mention. So I come back to the other name to call attention to the difference between the vowel in the last syllable of *Vegreq* and that occupying the same place in *Fiachrach*. Now the *e* is proved the more original by Adamnan's *Fechureg*, *Fechreg*, *Fechrech*: see Reeve's edition of the "Life of St. Columba," pp. 45, 225. But our form seems, on the

whole, to imply an older spelling than the manuscripts of Adamnan: I say nothing of his *f*, as we do not know when the Ogam $\overline{\text{III}}$ came to be pronounced *f* all over the Goidelic world. The use, moreover, of *moqoi*, that is *mocoi*, the genitive of *mocu* or *muco*, without *maqui*, reminds one of Adamnan's application of the same vocable as in *Fintenus, gente Mocumoie* (p. 20), *Lugbeus Mocumin* (p. 43), and *Oissenceo nomine, Ernani filio, gente Mocu Neth Corb* (p. 22). At first sight one would say that our inscription comes much nearer to the early Ogams of Ireland than Adamnan's formulæ with *mocu* always undeclined; but as regards Adamnan, other considerations enter which cannot be discussed here: see the *Proceedings* of the Society of Antiquaries of Scotland, vol. xxxii., pp. 353, 354. On the whole I should regard this inscription as belonging to the seventh century, and forming a specimen of the transition from the early Ogams to the Old Irish of the eighth or ninth centuries.

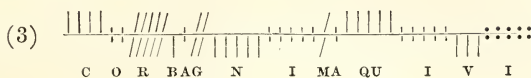


No. 5.—Ballyhank, Kilnaglory.

Lastly, I ought to add that this is not the only late inscription found at Monataggart: one of the four discovered there is still there, and was examined by me in 1883; it reads, $\text{VERG}^{\text{O}}\text{SO MACI LUMIN}^{\text{A}}\text{CC} \dots$. "The monument of Fergus son of Luimnach." An account of the finding of the Monataggart stones will be found contributed by the late Sir Samuel Ferguson and his correspondents to the second series of the *Proceedings*, Royal Irish Academy, i., 289-94.

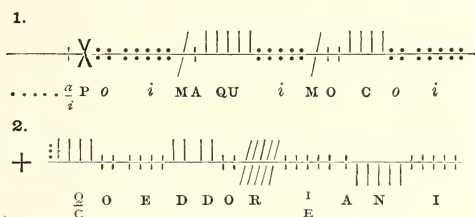
*5. **Ballyhank, Kilnaglory, near Cork.**—This is one of six inscribed stones said to have been found forming the roof of a rath on the town-

those at which we arrived last year, as will be seen from the following. Let us take the second pair of edges first :—



Corbagni ends near the top of the edge No. 3, and *maqui* comes occupying the top and extending round the corner. Then comes a name which seems to begin with *v*, followed, I think, by *i* or *e*, but we could not be sure, or even read anything further except an occasional vowel-notch. One would naturally suggest the double genitive, *Viri-Corbi*, but I am inclined to think it must have been some shorter name. *Corbagni* occurs on a stone also from Laharan, in Kerry, and (in Roman letters) on one near Abergwili, in Carmarthenshire; it would be a diminutival or endearing form of *Corb*.

We now come to the other inscription on the edges 1 and 2, which we read as follows :—

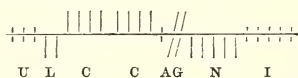


The edge No. 1 is damaged, so that there is no proof that the lowest vowel-notch was not one of a group from *o* to *i*, and, supposing that the two inscriptions on the stone belonged to the same family of people, the *Corbagni* of the other inscription suggests that the first name of this one was *Corbipoi*; if, however, one prefers reading *apoi*, we have the analogy of *Nettalminaccapoi* already mentioned. The vowel notches for *oi* or *oe* would just fit. The *i* of *maqui* is in a similar state, but I have little doubt as to either. The right edge, No. 1, finishes with *mo*, and on the top, to the left, follow faint traces of *e*, followed by room for *oi*. Then we come to the left corner, a bit of which has been smoothly removed as if it had projected from a wall, and had been trimmed off by a mason. We have then come to the top of edge No. 2, which begins with three scores, and the upper portion of a previous score, the base of it being lost, with the bit of the corner which is gone: that would mean *e*, but there is no reason to suppose that there was not still another score there originally, and this would give us *qu* or *q*, according as the five scores are interpreted. There are reasons, however, for supposing that there was no Goidelic combination, *quu* or *quo*, late enough in the language for our purpose; so I take it that we have here *qo* for *qy*, as in *Feqqanai* on a stone at Cooldorrihy, in the parish of Kilmichael, in county Cork: of

course, *maqui* should have been spelt in the same orthography, but that was too settled to be disturbed.

Here must also be noticed the *dd*, which might have meant *dh* or *d*; but in some of our inscriptions it certainly meant the stopped consonant *d*, or a harder one more correctly represented as *t*: witness the genitive, *Decceddās*, later *Dechet*. But the means of solving several of these doubts can only be expected to be supplied by identifying, if we can, the name here in question. Now the genitive being *Qqeddoriani*, or, in the more usual orthography, *Queddoriani*, the nominative should be *Qqed-doriana-s* or *Queddoriana-s*, and if we substitute for *dd* its value, we have *Quetoriana-s* or 'Quedoriana-s'. There is no other name, however, of a similar formation in the whole list of Goidelic instances supplied by the inscriptions of the United Kingdom, whether written in Ogam or in Latin letters; and no one, I think, who is acquainted with the peculiarities of Goidelic phonology, can avoid seeing that *Quetoriani* represents what would have been written in Latin as *Petriani*. Having got thus far, one naturally casts about for some sort of a Christian name, Petrianus, associated with that of Petrus, but I have searched in vain for such a Christian name; and I am forced to fall back on *Petrianæ*, the name of a station on the Roman wall, at which the *Notitia Dignitatum* places a squadron of cavalry, called the *Ala Petriana*: the words are (*Oc.* xl. 45) *Præfectus Alæ Petrianæ, Petrianis*—"The prefect of the Petrian wing at Petrianæ." The place is supposed, by Dr. Hübner (Berlin, *Corpus In.*, vii., p. 151), to have been Castlestead, or Cambeckfort, in the neighbourhood of Carlyle. But how came Petrianæ to give a name to the ancestor here mentioned of a family or sept called *Mocu Qqeddoriani*, or *Genus Petriani*? That is a question which I cannot answer except by way of conjecture, that he had possibly served at *Petrianæ*, and had been, from that circumstance, called *Petrianus*.

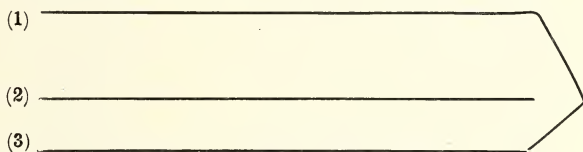
8. **Ballyhank.**—The stone has been read *Ulcagni* by Mr. Brash, and we found that reading correct:—



We thought we could detect traces of writing preceding *Ulcagni*, and also following it, namely, at the top of the stone, but, on the whole, we gave them both up in despair. All the scores of the name *Ulcagni* tend to slope like those of the *g* Ogam, otherwise they call for no special remark. The genitive *Ulcagni* occurs so written, both in Ogams and in Latin letters on two stones in Cornwall, namely, at Lewannick and Nanscow, and the Latin nominative, *VLCAGNVS*, occurs at Llanfihangel ar Arth, in Carmarthenshire. The later Irish form of the name is *Olcán*, and we have it in Dr. Whitley Stokes's "Patrick": see more especially page 162.

The Ballyhank find consisted, in all, of six inscribed stones, according to Mr. Brash; and of his No. 5 he says (*l.c.*, p. 144) that it “bore a defaced inscription on one angle, of which a few odd letters only were visible.” He adds that there were “also a few on a natural crack on the face, which crack formed the stem line.” As to his No. 6, he states that he was unable to ascertain what became of it: he does not seem to have ever seen it. It would be well to ascertain whether one or both of these stones can be traced by means of papers or accounts belonging to the Museum, or to the Royal Irish Academy. *Prima facie* I am not disposed to believe in his No. 5.

9. **Locality unknown.**—A stone whose exact provenance is unknown—at any rate it was so to Mr. Brash (*l.c.*, p. 156)—was read by him *Maqi Rasia . . . Qomalaleqi*, with another *magi* on another angle. This last escaped us in 1883, as the stone then lying in the cellar of the Royal Irish Academy was probably resting on the angle that had *magi* on it; but of the rest we read the scoring which would make MAQUI ^{lu}_{de} ^u_s EA MAQUⁱ_e DOMANENI. We are now able to correct this, though it is an exceedingly rough piece of old red sandstone: the edges, with writing on them, stand relatively to one another as follows:—



The lettering begins on (1) and reads round the top down a short distance on (3). The lettering on (2) reads upwards like that on (1), but it ceases before it comes near the top with the other line of Ogams. The whole may be represented thus:—

1, 3.

MA QU I ^B_M E ^g_s E AMA QU I D OMA N E QU I

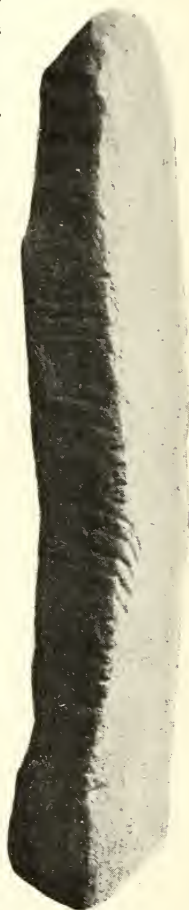
2. MA QU I D OM ^a₂ N I

The four short scores following *be* might be *s* or *u*, but they slope, showing that they must have been continued across the edge, which would most likely mean *gg*. The whole I should regard as meaning, “Monumentum Filii Beggis Filii Domanequi Filii Domani,” that is in English, “the Monument of the son of Beggis son of Domhnech, son of Domhan.” The genitive *Beggea*, for an older *Beggeas*, would imply a

nominative *Beggis*: these should yield in later Irish a nominative *Bigg* or *Bic*, and genitive *Begga* or *Beca*; but the nearest I am acquainted with is nom. *Bicc*, gen. *Bicc* or *Beice*, like the common adjective for "little," which has possibly influenced the declension of the proper noun. It does not appear whether one should treat *Maqui Beggea* as meaning boy or son of *Beggis*, or else as his proper name, *Mac-Begga*, as it were. *Domanequi* looks like a derivative from the father's name *Doman-i*, and *Doman-* in both has a non-original *a*, which marks this inscription as not one of the earliest in Ogam. For *doman* is doubtless to be identified with the *dumno*, or *dubno*, of such names as *Dubno-vellaunos*, *Cogidubnos*, *Dubno-reix* or *Dumno-rir*, and the like.



No. 10. Killorglin, Co. Kerry.



No. 11.

The subsidiary vowel appears regularly as *a* or *o* in later forms such as *Domangort* or *Domongort*, in Welsh, *Dyfnarth*. The presence also of *o* rather than *u* in the first syllable of *Doman-i* and *Domanequi-i*, harmonizes with the view that these forms are somewhat late.

Before proceeding further, I wish to point out that *equi* is carved downwards on edge 3, and that I cannot help thinking that the inscriber,

in changing his posture for this portion of his work, committed an error as to the side of the arris on which the consonant should have been placed, that in fact what he meant to write was not *Domanequi*, but *Domaneni*. It is almost certain that we have exactly the same mistake in No. 14, to be mentioned presently; I cannot, however, identify with confidence either *Domanequi-i* or *Domaneni-i*; but the latter might mean *Dōmānēn-i*, and according to the more usual orthography one would have expected the spelling *Domanegni*, or rather *Dumnegni*. A name with *gn* sometimes occurs written in both ways, such as *Vendogni* and *Vendoni*, and *Colombānus*, with a genitive *Colomagnī* in Ogam. This spelling with *gn* must have come into use when the *g* (in words where *gn* was etymological) was ceasing to be pronounced after having made the vowel preceding it long: thus *Benignus* in its rustic pronunciation, according to Stokes, yielded *Benēn*, or *Binēn*; but the spelling with *gn* continued probably for some time after the *g* had lost its sound. Perhaps the most singular instance in point is the genitive *Latini*, written *Laddigni* on one of the stones at Aghacarrible, in Kerry: this name occurs also in a Latin inscription in Cornwall, and in another in Galloway, while in Welsh it becomes, according to rule, *Lledin*: see Skene's "Four ancient Books of Wales," vol. ii., p. 35. Now the terminations *ān*, *ēn*, *īn*, *ōn* seem to have been indifferently used, especially the first and the third; thus we have *Conān*, *Cunegn-i* (*Conēn*), *Cunign-i* (*Conīn*), and *Ernān*, *Ernēn*, *Ernīn*: originally *ān* probably only came where the base ended in *a*, and similarly with the other stems. But sooner or later the necessity for multiplying related names seems to have, to a certain extent, swept away the distinction: the ones showing *agn* = *ān* remained, however, in the majority. Lastly, it is possible that *Domanen-* is the vocable which occupies the second place in the name of the Oriel ancestor Eochaidh Doimhlen: the Four Masters enter him A.D. 276. Compare *Ethlend* for *Ethnend*, and see the "Book of Leinster," fo. 332, where the mediæval spelling *Domlen* is given twice as *Domlén*.

*10. Killorglin.—A stone presented by the late Bishop Graves, who says in a letter published in the Royal Irish Academy's *Proceedings* (*Polite Literature and Antiquities*) for 1879–88 (vol. ii., s.s., p. 279), that it was found by a young man named Fitzgerald, in 1877, near Killorglin: in a letter to me in 1884 he states more exactly that it was found "in a rath cave." He was positive in the published letter that it reads *Galeotos*, nothing more or less. In 1883 I had, while awaiting the post-car for Killarney, a very hurried look at the stone, and guessed it to read $GA \begin{smallmatrix} L \\ \frac{at}{ia} \end{smallmatrix} \begin{smallmatrix} T \\ u \end{smallmatrix} \begin{smallmatrix} S \\ \frac{e}{i} \end{smallmatrix}$; but our recent reading is as follows:—


G A L $\frac{e}{i}$ A T O S


At one time I had an idea that the *s* was followed by some vowel marks, but on more careful inspection we became convinced that the unevennesses in question formed no part of the writing, and it would have been hard to assign any reason why vowel notches immediately after the other lettering, which is quite distinct and clear, should be so far gone. *Galeatos* is on a sort of shoulder of the stone, and towards the top comes another shoulder, and near the top of this latter occur some very doubtful traces of vowel notches of which we could make nothing.

The cause of doubt as between *e* and *i* is an accidental gap which crosses the edge obliquely; for though it cannot be itself a vowel notch, one cannot feel certain that there was no notch there before it was damaged. If so that would make a fifth notch, and one would have to read *i*: the Bishop's reading *Galeotos* would, if it could be established, have an interest of its own as giving *o* for Latin *ā*.

Now as to *Galeatos* or *Galcotos*, I take it to be the genitive of *Galeatus* or *Galeotus*, in which one cannot help seeing the Latin word *galeātus*, "a helmed soldier, a man who wore a *galea* or helmet." The occurrence of such a name is very remarkable as proving the influence of Roman civilization to have extended to Ireland. The name may have been used simply to translate a native one, but it is more probable that it was first given to a Goidel who had worn the Roman *galea*, that is one who had served in the Roman army. For one cannot help comparing it with *Qgeddorian-i* as connected with *Petrianæ*, and the name *Sagittarius*, of which the genitive *Saggitari* was found in Ogam on a stone discovered at Burnfort, in the neighbourhood of Mallow, in Co. Cork. All three names are, presumably, to be explained on the supposition of Goidelic touch with Roman institutions, especially the military system; not to mention such Latin names as *Marianus*, *Latinus*, and *Columbanus*, or their significance, so to say, in this context.

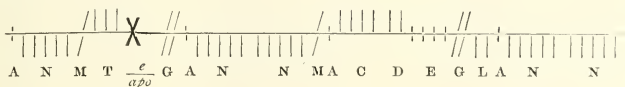
*11. **Killorglin.**—This also comes from the late Bishop Graves's collection, and was found in a churchyard, which I understand from his letter already mentioned, to be likewise near Killorglin. In 1883 I glanced at it and jotted down the reading *Maqui Retta*, or *Ritta*, and the former was the reading in the Bishop's letter: we saw it in the Museum since, and then passed it as reading *Maqui Retta*. So I was considerably surprised the other day to find that the correct reading is


 MA QU I R E C TA

The fact is that the two last scores of the , *e*, have to be looked for owing to the stone having there sealed a little, which it probably did when the Ogam was being cut; but once one's attention is drawn to it, one can hardly read *tt* or anything but *et*. The whole means,

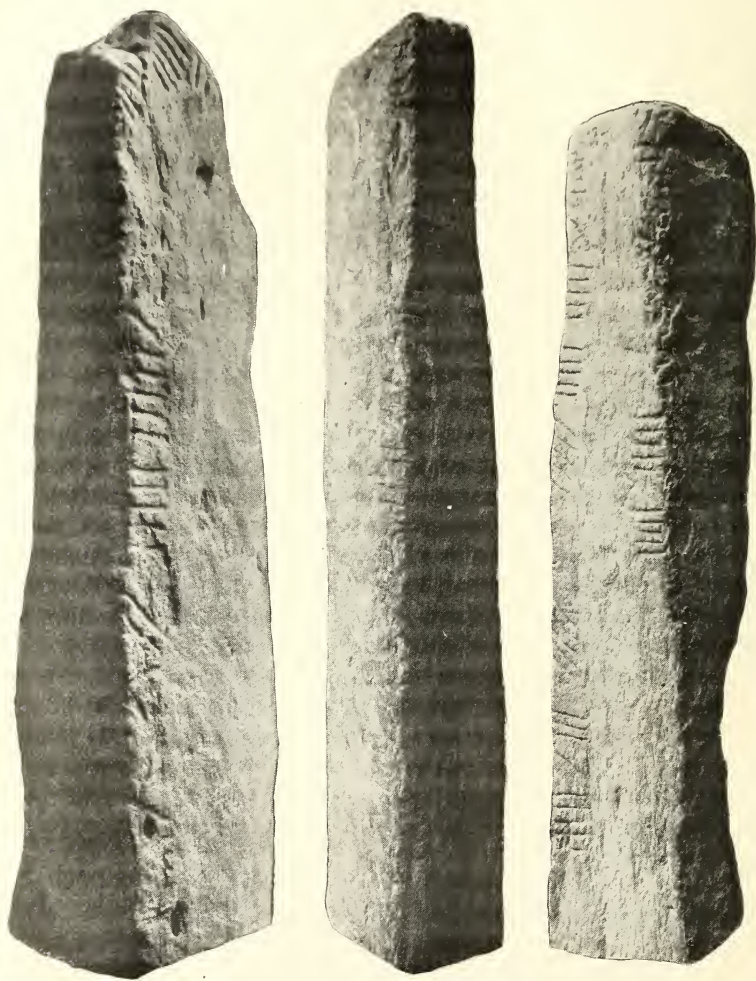
the Monument of Mac Recht," a name which will be found in the Book of Leinster, fol. 336^e, and would seem to challenge comparison with *mac bethad*, "son of life," and *mac báis*, "son of death" ("Rev. Celtique," xii., 323), and to mean "son of Law." There is, however, a difficulty as to the declension; the *Maqui Recta* of the inscription becomes quite correctly the *Mac Recht* of the genealogy in the Book of Leinster; but the usual genitive of *recht*, "law," is found to have been *rechto* or *rechta*, of the *U*-declension. How one is to account exactly for the discrepancy I cannot tell, but the name is not confined to Ireland: it has also come down in Wales, where it has yielded *Machraith*, or *Machreth*, the name of a saint after whom two churches are called *Llanfachreth*, one in Merionethshire and the other in Anglesey. Machreth's day is said to be the first of January, on which, according to the Calendar of Oengus and the Martyrology of Gorman, Christ submitted to, or went under the law, *fo recht*. Besides other changes which Welsh has made in the name, it has treated it as a single word with the accent on the first syllable; and as to the *ch*, one may compare Welsh *mechdêyrn* or *mychdêyrn*, for a Goidelic *maqu-tigerni*, meaning, "a man of princely rank."

*12. **Tinnahally, in the Parish of Killorglin.**—This is a difficult inscription on a stone found in a rath in the neighbourhood of Killorglin. Brash (*l.c.*, p. 214) has read it *Anmt Gann Mac Deglann*, with the character X treated as a word divider between *Anmt* and *Gann*, and with the imperfect *n* in *Anm* printed as *s*: this last was a slip, but the other an instance of perverse interpretation. In 1883 we copied it as *Anm Tap^ggan mac Deglann*; but the last time we felt more doubtful, as the following will show:—



The first *n* is there, though the surface is abraded so that only the last score is perfect, but the first score is nearly perfect, and one can find the lower ends of the other scores. The chief difficulty comes near the X, and that is whether there are any vowel notches at all between the *t* and the *g*; Brash evidently thought there were none, and in that case I should have no hesitation in treating X as having the late value, elsewhere attested, of *e*. This would reduce the name to *Tegann*. But we were inclined to think there were vowels before and after the X, and in that case this symbol would have its value of *p*. One might suppose that the space ought to show whether there were vowel notches here originally or not, but that sort of guess is complicated by the question how close they might be placed to the waist of the X. If one supposes the vowels, the name would be approximately *Tapagann* or *Tapogann*.

The other name, *Deglann*, is more usually found with *cc* or *c*, and a single *n*: thus German has, on January 6th, *Lugidon mac Deccláin*, and on June 9th he mentions a man whom he describes as *mac Déclán*, while Declán of Ardmore's day was July 24th, on which his name is given as



No. 12.

Tinnahally, Killorglin.

No. 13.

Declan; and in the Martyrology of Donegal we have *Decclan* (and *Declan*), genitive *Deccláin*. On comparing these forms with the *Deglann* of our inscription, it is seen at once that *cc* or *c* had already been reduced to *g* in the pronunciation represented on the stone, which further suggests that the name was declined differently. That, however, I am inclined to

doubt, as I am persuaded that this and the next inscription, from the same ráth at Tinnahally, are meant to be phonetic, in a way which is not wholly unintelligible. Thus *ann* in *Deglann* seems to have either meant the *án* of the ordinary spelling or some dialectic modification of it: similarly the next inscription has *Voroddrann* for what would be written *Furudhrán* in the modern orthography. If it is objected that even then the genitives *Deglann* and *Voroddrann* are faulty, and that they should be *Deglainn* and *Voroddrainn*, I reply that I have just cited a *mac Déclán* from Stokes's edition of Gorman, and that plenty more such instances would be met with in our printed texts if the editors did not undertake to mend genitives in *án* into *áin*. The former occurs so frequently that it cannot always be due to carelessness; and the editors who correct them with so much confidence might be reasonably expected to pause.

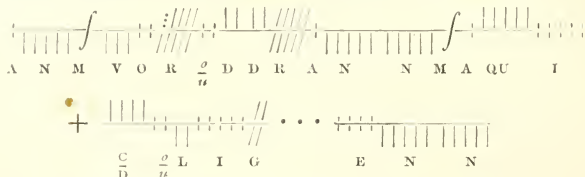
If we now turn back to the other name *Tapagann*, that would, treated in somewhat the same way as *Deglann*, represent what in the ordinary spelling would be *Tapaccán*, modern *Tapagán*, resembling in its ending such names as *Flannaccán*, *Flannagan*. If *Tapagann* be approximately the correct reading, the name might be regarded as connected with the word given by O'Reilly as *tapaidh*, "quick, active," while in Scotch Gaelic it means "heroic, brave, clever, bold, successful in business": the Manx equivalent written *tappee* is a word much used in the same sense as *tapaidh* in Irish. But if one reads *Tegann*, which I think is preferable, the phonetics proceed on the same lines, and the name spelled otherwise would be *Tecán*, to be identified with the *Tecan-i* of one of the monuments in Latin at Llantwit, in Glamorganshire.

The syntax of the inscription deserves a word: I take the whole to mean, "the Name (or Memorial) of Tegann son of Deglann"; but *mac*, the word for son, comes in the nominative, though *Tegann* is in the genitive, a construction which, however, has its parallel elsewhere. One might, possibly, translate thus: "the Name of Tegann, Mac Deglann (put it up)"; but that seems to me highly improbable, as it is without any certain parallel in Ireland.

*13. **Tinnahally.**—This is one of the most difficult stones of which I know in Ireland: in 1885 I thought I made out ANCM V²R⁶DDRANN MAQUI DULIG²ENN, while Mr. Brash (*l.c.*, p. 213) had given his reading as *Anem Furuddrann Maqi Culig . . enn*. I had been much struck by the number of scores and notches which did not seem to fit into any scheme, though they could not well be marks of the plough or the harrow, as they here and there joined the letters of the reading which Brash and I thought the one that made any sense. In 1899 Mrs. Rhys and I became convinced that we have here what I may term a palimpsest. The lettering runs up the left hand edge, and round the top to be continued down the right hand edge. But before this inscription was written the

left angle had writing on it, consisting of somewhat thinner scores and smaller vowel notches. The later inscription cut on the top of it consists of much wider scores and larger vowel notches, as if meant to distinguish it sufficiently from the thinner writing; for the continuation of this later inscription on the top and the right edge is less deep and wide. At any rate that was our conjecture, but a conjecture which ought to be scrutinized by others.

(i) The following is our guess of the later inscription:—





On this reading I have to remark that the *m* Ogam is curved somewhat like a long *f* in both instances. The first *r* is in part imperfect but not open to doubt; not so the vowel following it, which we took to be *o*, but it may have been *u*. The *maqui* is much disguised in its *ma* by the other inscription, where there was previously an ordinary *//*, *g*: that is the curved *m* has a straight line partly coinciding with it, and the notch for *a* has been cut in the middle of the */* forming the second half of the *g* Ogam. The *i* begins at the corner and proceeds on the top towards the right, and is followed by *///*, *e*, the third and fourth scores of which come on the right-hand corner, and are very shallow, but I am inclined to think that Brash was correct in reading *eo*, and not *du* or *do*. Pursuing the writing down the right edge one finds the *g* followed by a blank which is wide enough for the notches of the vowel *i*: the only explanation I can offer is that in this part the edge was a bit rough and rugged, so that it was skipped. The last *n* ends as nearly as may be opposite the beginning of the first *d* on the other edge.

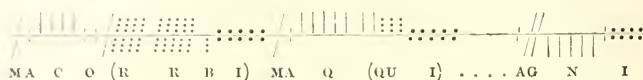
Now as to the names Voroddrann and Coligenn, the former stands, probably, as already suggested for *Voroddrán*, where the double *d* must mean *dh* or *đ*, for the name is written in the Martyrologies not only *Furudran* and *Furodran*, but also *Furadhran*, *Furudhran*, and *Furuthran*. Unfortunately its occurrence in another inscription—at Adare Manor—does not help us much as it is imperfect, *Varudran*, the stone having been broken off in the middle of the *n*. Whether the Ogam *///* was sounded *v* or *f* in the Tinnahally inscription depends on the date of the inscription: if we may put it down to the ninth century it was most likely *f*. The other name, *Coligenn*, occurs in the pedigrees: for instance, in the Book of Leinster, fo. 320^e, 323^d, we have the genitive *Condligain*, *Conligain*, and the simpler form *Ligáin* occurs on fo. 341, line 31. Add to this, that in *the War of the Gaedhel with the Gaill*, edited by Dr. Todd,

p. 38, mention is made of Lorcan mac *Conligain*, king of Cashel, and the Four Masters, who call him Lorcan mac Conliugáin, date the beginning of Lorcan's reign in the year 920. Moreover, Dr. Todd's text (p. 32) gives Lorcan's father's name in the accusative as *Coinligan*, another spelling of *Conligan* which we have as the nominative in "The Annals of Ulster," A.D. 915 *bis*. So we have next to consider the ending *enn*, as to which it is to be pointed out, that as *án* becomes *ann* in this orthography, one can hardly avoid admitting that here *enn* stands for the ending *ain* of the genitive, with the *ai* treated as making *e*, and counting perhaps as long:—this was, presumably, also phonetical. We next come to the treatment of *nl*, which has here been reduced to *l* in *Coligenn*: the assimilation of *n* to a following *l* occurs in other instances, such as the well-known one of *Connla*, *Condla* becoming *Colla*. So we should have *Colligen*, but the *ll* was, probably, inadmissible since it would have implied making the first syllable equivalent to *cól* in the ordinary orthography. Nevertheless the inscriber has not succeeded in being consistent; for his *g* must have been the soft spirant, which, after the analogy of his *dd*, he should have doubled; and lastly, he has perpetrated the archaism of inserting the ancient *maqui* in an inscription which he must have cut some time between the eighth and the tenth century. Was he aware that he was writing it on the top of another and an earlier inscription?

(ii) The most conspicuous parts of that earlier inscription are the consonantal scores at the beginning and at the end. The latter have already been mentioned: the later $\int_{\overline{+}}$, *ma*, having been cut on the $\frac{ll}{ll}$, *g*, which

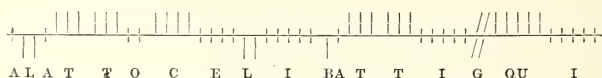
is followed by an $\overline{||||}$, *n*, the first scores of which join the corresponding scores of the later $\overline{||||}$; add to this that the *gn* is preceded by a notch for *a* just before the *maqui* of the later inscription, so that the ending with *gn* was probably *agni*. In fact the first notch of the *i* is to be seen just before the bigger notches of the *i* of *maqui* begin. At the other end the *n* and the sprawling *m* of *annm* leave a space in which one readily counts four scores making a *c*, which went to make up the impossible word *anem*; but I am not sure that there were not five scores, the last of which, if part of the writing, falls partly into the *m*—the reading would then be not *c* but *qu*. This consonant is immediately preceded by a single vowel notch between the last two scores of the *n* of *annm*; and the notch is preceded by an *m* which cuts the third score of the *n* of *annm*. Thus we begin with *mac* or *maqu*, and then come two notches on either side of the first score of the *V* of *Voroddrann*. Next comes what seems to be an *m* crossing the edge between the second and third scores of the *V*, or rather cutting both of them. This *m* may be the beginning of *mucoi*, with the *i* notches ending after the first notch of the *o* of *odd*. But what I have taken to be *m* may be only the first score of an *r*, and some such a name as *Macorrbi* would fill the space I have indicated. Then just before the second notch of the *o* of *odd* comes

apparently another *m* followed by a vowel notch, and then a number of scores consisting of the , *dd*, of *odd* with a thin score between them, making them into , *qu*, followed by some more scores of the the same order, and making, perhaps, another *qu*. Putting aside a variety of guesses which occur to me, I may represent the more probable of them as follows:—

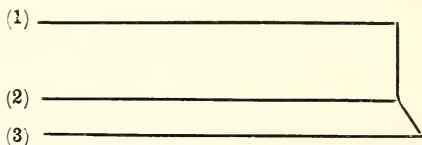



I have gone into these details in the hope of having the various unexplained traces of the lettering tested by others. The detection of the earlier legend, though not likely to lead to any results as far as concerns that legend itself, has the merit at all events of ridding us of the impossible word *anem*.

*14. **MacGillicuddy's Collection.**—A stone exhibited, with three others (Nos. 15, 16, 17), by MacGillicuddy of the Reeks, in Dublin in 1853, and afterwards presented to the Royal Irish Academy: as one reads in Brash's book (*l.c.*, p. 190). (I have obtained no further information as to the provenance of this and stones Nos. 15, 16.) Brash read it *Alattoceli maqigqi*, which he interpreted to mean, "Alattocel the son of Cucui," which cannot pass muster. In 1883 we read it *Alatto Celi Battigni*, but on further scrutiny I find that one is not warranted in reading *n* in the last vocable: it stands thus:—



This is written on edges related to one another in the following manner:—

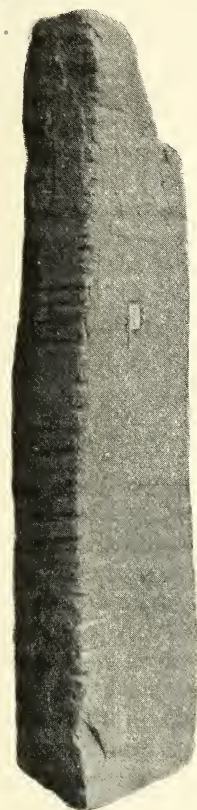


The first portion of the legend reads up the left edge (No. 1) until one reaches the 4th *t* which has its third score round the corner on the top of the stone: this is followed on the top by *ig*, of which the *g* comes close to where it meets edge No. 2, and round the corner we have *qui* cut on No. 2. But note that the stone is thin enough for the scores of , *qu*, to reach to the further edge, No. 3. So one might hesitate for a moment whether the scores belonged to No. 2 or No. 3, but this is decided in favour of No. 2 by the fact that the notches for *i* are on that and not on

No. 3, not to mention that the natural continuation of the legend on the top is down No. 2, unless it had been preferred to follow the top until one reached No. 3 in the usual way. Lastly, edge No. 2 is rather irregular, and just below the final *i* of *Battigui* one seems to detect somewhat wide weatherworn notches, of which, however, I can make

nothing: they look as if belonging to another inscription, if they are to be treated as writing at all.

The first name in this inscription, *Alatto*, should be the genitive of *Alattus*, and we have it in the slightly different form *Alotto* in *maqui Alotto* on the Droumatouc stone, near Kenmare, in Kerry. From the comparison it would seem that the middle vowel had an obscure pronunciation, the stress of the voice being doubtless on the initial syllable: this may be regarded as having been preparatory to the complete dropping of the vowel, which took place between our *Alatto* and the later form of the genitive of what seems to be the same name, to wit, *Altai*, in the pedigree of St. Brenainn: see Stokes's "Life of Brenainn," in the Lismore *Lives of Saints*, page 349. It is right, however, to say that Adamnan seems to have given the name a genitive in *i*, as the saint is described by him as *Brendenus mocu Altí*, which brings the name in question into the favoured declension. *Céli* is the genitive of *céle*, a companion or attendant, as in *Céle Dé*, "*Servus Dei*, a Culdee." It helps to form some Irish proper names such



No. 14.

(Mac Gillicuddy Collection.)





No. 14.

(Mac Gillicuddy Collection.)

as *Céle-Crist*, "*Servus Christi*," *Céle-Petair*, "*Servant of St. Peter*," and *Céle-Clérech*, "*Servus Clericorum*." But our inscription is probably to be treated as meaning simply (*Monumentum*) *Alattūs servi Battigui*, "the Monument of Alattus, servant of B."

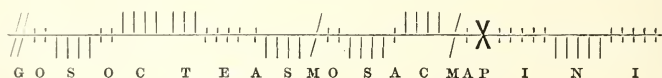
There is a difficulty as to the identity of the name *Battigui*; for the combination *ggu* is without a parallel in our epigraphy. One is forced to read ///||| as already suggested, so we are driven to suppose the inscriber to have committed a blunder, or else to look for a reasonable explanation for the spelling in which he has indulged. Supposing him to have blundered, which I think he has done simply by placing his *i* on

No. 2 instead of No. 3, the natural correction would be to make the scoring read , *gn*, which would help to spell *Battigni* with the very com-

mon ending *gn-i*. We should then have here an early spelling of some such a name as the *Batín* of an entry in the Book of Deer, where a certain Cúllí mac Batín is mentioned: see Stokes's *Goidelica*, p. 109. If, on the other hand, one tries to explain the combination *gqu*, it might be suggested that it meant *qu* preceded by the guttural nasal; but against this one has to say not only that there was , a well attested Ogam for

the nasal consonant *ng*, but that no other Ogmie inscription shows any such a combination as *nge*, *ngqu*, or *nt* in a Goidelic word. So I am inclined to think that the inscriber meant to have written *Battigni*.

15. **MacGillicuddy's Collection.**—Another of the stones exhibited and presented by MacGillicuddy has been read by Brash (*l.c.*, p. 190), *Gosuctias Mosacma Xeini*, and he knew of no value to give X but that of *ea*. In 1883 we read it as we still read it, differing slightly from Brash, owing to the edge on which it is being very rough in parts:—

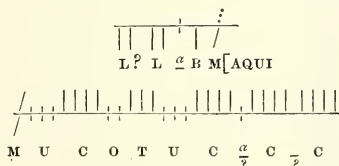


Where the *e* occurs the edge forms a crooked outline which the notches follow with somewhat irregular spaces; and so in the case of the first *i*. The first name appears certain as *Gosocteas*, the genitive of *Gosoctis*, and it occurs in Irish hagiology as *Guasacht*, apparently from a woman's name *Guas* (B. Ballymote, 212^b l. 42, B. Leinster, 372^b). That is not all, for the genitive itself occurs in two other Ogams, namely at Lugnagappul, in the parish of Minard in Kerry, where it is spelt *Gossoctias*, and at a place near Kilmacthomas, in Co. Waterford where a more recently discovered Ogam yields the genitive *Gosoctas*. The regular genitive of *Gossoctis* would be *Gossoctias*, *Gossocteas*, but *Gosoctas* dates from a time or place when or where the *i* had ceased to be heard in the pronunciation. Hence considerable importance attaches to this more eastern evidence. To come back to our Ogam it remains to analyse and interpret *mosacmapini*. I had given that up in despair when Dr. Stokes kindly called my attention to *Mapinius*, which I had not noticed, though it stands in its proper place in Holder's *Sprachschatz*. The man so called appears to have been bishop of Rheims about the middle of the sixth century: Holder suggests 540–550. Now the genitive of *Mapinius* would be *Mapini*, which is what we have in the Ogam, and the formula of the inscription seems to be, “(the Monument) of Guasacht, *mosac* of Mapinius,” with the apposition word put into the nominative case, for nothing else can be made of *mosac*: compare the later inscription with *Mac Deglann*, which has already been mentioned. The reading of *mosac*

is certain, though somebody has been trying to scratch a score just in front of the \overline{TTTT} , *s*, to make it into \overline{TTTT} , *n*, in order, probably, to read *monac* for *monachus* or monk. The meaning of *mosac* is doubtful: I should guess it to connote, say, boy or lad, or else servant or attendant, somewhat like *cèle*. That there was such a word is proved by its occurrence as *mossach*, genitive *mossaig*, in the compound name *Dere-mossach*, borne, for instance, by a son of Catháir Mór, and from him a sept took its name of *Hui Dercmossaig*: see the Book of Leinster, fo. 315^b, and the Book of Ballymote, fo. 125^b 42.

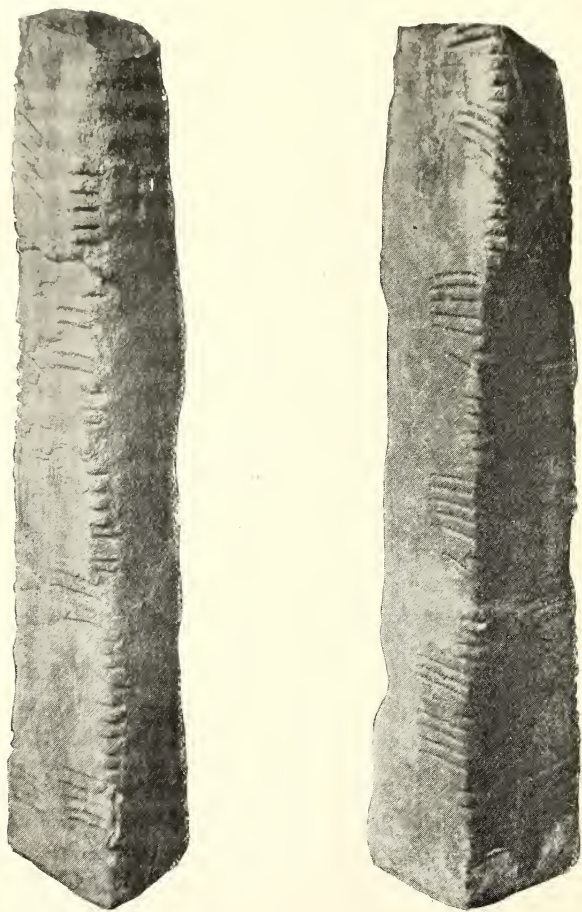
Mapinius represents a Gaulish *Mapinios*, for in Goidelic the *p* would here have been replaced by *qu*; but this does not enable us to fix the date of the introduction of the name, though one is tempted to guess the latter part of the sixth century. In any case it suggests several points for the consideration of the historian of the Church in Ireland.

16. **MacGillicuddy's Collection.**—Another of the stones presented to the Royal Irish Academy by MacGillycuddy of the Reeks. It is inscribed on two edges, of which one has been read by Brash (*l.c.*, p. 192, Plate xix.), *Mucotucacac*, and interpreted “Mucotuc alas! alas!” He seemed to regard *Mucotuc* as the same name as *Muchatoce*, printed in Stokes's “Patrick,” pp. 190, 191, as *Mochatóc* = “My-Catóc”; but the vowels are opposed to Brash's treatment. This legend is on the right-hand edge of the stone, but the left-hand one also shows traces of writing, which Brash gave up as unreadable. We have had no success with them either: our guesses may be represented as follows:—



The first groups on the left suggest some such a vocable as *Allaba*—we failed to make them into *anm*: then follows, apparently, the lower portion of what seems the Ogam for *m*, beginning perhaps the word *maqui*. On the top, just beyond the corner, one detects two notches belonging possibly to the name following *maqui*. As to the right edge, that is broken off just below the Ogam for *m*, which, however, I regard as the beginning of the original reading. Of this the consonants are quite certain, and there is a trace of a score on the top to the left of the right-hand corner, and at a distance the Ogam for *b*. The vowels are more difficult: thus the *a* is not at all certain though there is plenty of room left for it; so also with regard to the space between the last two Ogams for *e*, where, however, we could not discover a notch: the hollow there seems somewhat shallow to be part of the reading. The legend in that case will be, so far as it is to be made out, *Mucotuacc*, which I should

analyse into *Muco Tucace-*, with *muco* representing the nominative of the word which comes so often in the genitive as *mucoi* or *mocoi*. The nominative occurs very rarely: Goidelic Ogamns only supply, so far as I can remember, one other instance, namely *moco*, on a stone at Ballyquin, in Co. Waterford. I can throw no light on the very doubtful reading *Tucace-*: the only name known to me as bearing any similarity in the "Martyrologies" is *Tocha*, or *Toca*.

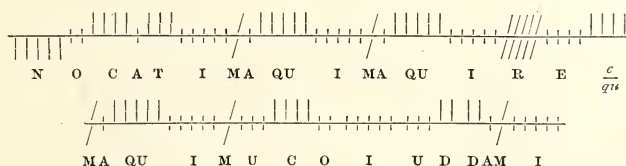


No. 17.—Whitefield, Dunkerron, Co. Kerry. (MacGillicuddy Collection.)

If one is right in fixing on *muco* as a nominative, the other line, if forming part of the same inscription, must be regarded as probably beginning also with a nominative. But I am by no means certain that they are to be taken together: the last note I made about the stone is

to the effect that the two edges do not appear to have been inscribed by the same hand, or at any rate with the same tool. This ought to be scrutinized again, and the provenance of the stone should, if possible, be also ascertained.¹

*17. **Whitefield, in the Parish of Knockane and the Barony of Dunkerron, in Kerry.**—The stone is one of the four presented by MacGillycuddy, and Mr. Brash (*l.c.*, p. 191) has read it as two inscriptions, *Nocati maqi maqi Ret* and *Maqi Mucoi Uddami*. The former, however, is imperfect, as the top of the stone has been broken off, and even the rest is in two pieces; but that fact does not interfere with the reading of the Ogams which he gives. They are perfectly clear, and form, in my opinion, what was intended as a single inscription to be read continuously thus:—



That is, “the Monument of N. son of MacR. son of U.’s kin.” The second line is complete without reaching to the top of the stone, and has near *Uddami* a little cross on the B face of the stone. This part of the inscription begins a little lower than the *n* of *Nocati*: the crack runs through the fourth notch of the *i* of *Nocati*, and comes out between the first and the second scores of the *c* of *mucoi*. Beyond the *t* of Mr. Brash’s *Ret* there is the end of one more score, so that the writing had, at least, four scores, probably more, but *||||*, *tt*, is excluded by the spacing, which requires one to read either *||||*, *c*, or *||||*, *qu*; so I would suggest that the word was *Recta* or *Rectas*, and that the father’s name was *Maqi-Recta* which we have already had in No. 11.

The name *Nocati* forms a greater difficulty: one thinks at once of the *Dunocati* in Latin letters on the bilingual stone at Glanusk Park in Brecknockshire, which had been known to the public from Gibson’s Camden; and Professor Westwood wrote about it in the volume of the “*Archæologia Cambrensis*,” dated 1847. I mention this as having a bearing on Mr. Brash’s statement, that Mr. Windele had “read the first proper name as *Dunocati*,” which makes it important that one should get Windele’s own account of the stone, if possible, together with the date of his giving his reading. All I can say now is, that when Brash saw the stone—after its removal to Dublin, it would seem—there was nothing on the edge to suggest to him an initial *du*: I would go so far as to say that we thought the edge below *Nocati* had never been cut. So I should be inclined to

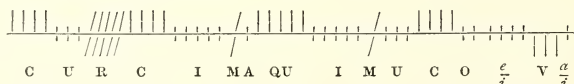
¹ The beginning of the legend on the left reminds me of No. 5, and I am now at last disposed to regard this stone with the same suspicion as the one from Ballyhank.

think that *Dunocati* was a conjecture on the part of Windele after seeing the name *Dunocati* elsewhere—Brash's book shows that Windele was actively pursuing his antiquarian researches about 1847 when Westwood wrote about the Glanusk Park stone.¹ Add to this that the *Dunocati* of the Latin would have probably to become in Ogam *Dunacatos* to represent correctly the Goidelic genitive to be expected, and it becomes more improbable than ever that *Dunocati* was the reading of the Whitefield inscription. On the other hand, I must confess that I can find no Celtic name like *Nocati*, with the doubtful exception of a woman's name, *Noca*, which Holder cites from Spain.

Next comes the name *Uddami*, which looks like the genitive of *Uddama-s*, a word which would seem to be the superlative of the preposition which appears as a prefix *ud* or *od*, meaning *out*. In that case *Uddam-* would mean *outmost*, but how such a word could come to be a personal name I cannot say, except, perhaps, in reference to the post of danger in war, which was that of the man who was foremost in entering an enemy's country and last in leaving it: that is the leader of the van in the attack and the protector of the rear in the retreat. Such a one would certainly be the *outmost* or *furthest out*, in both cases. If this be approximately correct, the pronunciation of *Uddami* was nearer *Utami* than *Udami*: compare *Laddigni* for *Latini*, and other instances. In that case the composition of the superlative of *ud* would be the same as in Sanskrit, where it is *uttamā-s*: see Brugmann's *Grundriss der Vergleichenden Grammatik der Indogermanischen Sprachen*, vol. ii., § 73.

Lastly, the question occurs to me, whether the Mac Recht, which this inscription suggests, may have meant the same individual as the one commemorated by No. 11. But I fear that we can hardly expect to find the data for any answer.

18. **Rath Malode, in the Parish of Ballinvoher, Kerry.**—This has been read by Mr. Brash (*l.c.*, p. 187) as *Curci magi Mucoi Fa*; but we read it slightly different in 1883, namely—



The inscription suddenly broke off with the top of the stone close to the first notch after *v*: so it is impossible to say what name beginning with *V* was meant. The vowel before the *v* was not perfect, but on the

¹ I have, since writing the above, found that the earlier volumes of the "Archæologia Cambrensis," which is supposed to have begun appearing in 1846, were not always published in the years suggested by the title pages, but that they were antedated, some of them five or six years. Windele and Westwood were in correspondence, however, about Ogams in the earlier half of 1846, as is proved by a letter of Windele's published by Westwood in the first volume of the "Archæologia Cambrensis," p. 290; but I cannot find in what year exactly Westwood examined the Glanusk Park stone.

whole, we thought it was *e* and not *i*, which would have had its notches rather crowded. When we came to look at the stone in 1899 we found it fixed upside down in a pedestal, and so far as we could make out another piece had disappeared, leaving the lettering to finish with *mu*. We called Mr. Coffey's attention to it, and he assured us that this is how he found it, but whether there is any record in the Museum or at the Academy of what has happened to it I do not know.

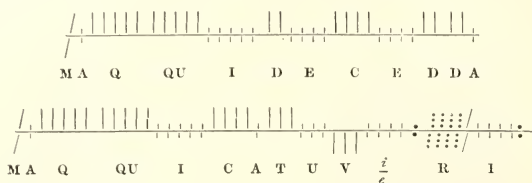


No. 19.—Gortnagullanagh, Co. Kerry.

Curei is the genitive of a name common enough in Irish literature as *Core*, genitive *Cuire*, but what the name means I cannot say, nor do I remember meeting with *Cure*, or *Core*, as part of any compound proper name of a man. Stories explaining the name to mean one who is cropped of his ears, are extant: they have been touched upon in my *Hibbert Lectures*, p. 309, and one of them contains the verbal form *rochore*. Let me append the following account of the word *core* from McAlpine's Scotch Gaelic Dictionary: *Core*, "a fairy bull, a water bull; LAUGH CORCACH, a calf having small ears, like his father the core (ominous of evil)." Perhaps some one of our readers may be able to tell us what all this more exactly means.

*19. Gortnagullanagh, in the Parish of Minard, in the Barony of Corcaguiny.—This stone was read by Mr. Brash, p. 181, as follows:—*Maqqi Decedda* on the left angle, and *Maqqi Catufu(cuc)* on the right one.

We read the former in 1883 similarly, but the other we guessed to be MAQUIT CATVY ^{*i*}/_{*equ*}. The right-hand edge had been broken off at the top, where a spawl had carried away with it the fifth vowel notch and the greater part of the length of the scoring of the *e*, but we could count the ends of four of them, and thought they could not have belonged to an *r* rather than to a *e* or *qu*. But in 1899 we were inclined to the following:—

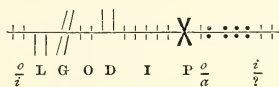


The spawl at the corner seemed to have left the fifth score of the *r*, and this occurs just where the writing begins to veer to the left round the top of the stone: in fact, we seemed to detect the fifth score of the *r* followed by four vowel notches which we took to belong to a group of five—and we thought we could detect a trace of the fifth in spite of the damaged state of the edge. If these guesses are correct, it would indicate a genitive *Catuviri*, which makes later *Catháir* (through the intermediate stages *Cathovir*, *Cathoir*): in modern Irish spelling this should be *Cathaoir* with a nominative of the same form. At any rate the mediæval Irish instances which I have noticed seem not to distinguish the forms of those two cases. The name suggested by the previous reading would be *Catuecas*, but the final vowel notches, as to which we feel pretty certain, rule this out.

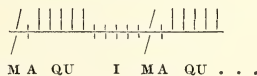
The spelling in this inscription deserves some notice, the double *q* is characteristic of Corcaguiny, but I refer chiefly to the other consonants among which *dd* has the value of *t* or *d* in the genitive *Decedda*, later *Dechet*, while the *e* meant the spirant *ch*, as also the *t* meant *th* in *Catuviri*: we have the name written in another Ogam from Kerry as *Cattuvviry*, with *tt* recognized as used for the spirant *th*. Similarly the *d* following *maqui* in *Decedda* was probably softened into *d* or *dh*, which suggests the question, how the inscriber would have represented a stopped *d* if he had had occasion for it. He would probably write it *dd*, at any rate if we may assume that the *tt* or *t* which has in the long run become *d* had, more or less systematically, done so already. Perhaps the sound represented here by *dd* was somewhat intermediate between *d* and *t*: let us call it *d'*, and the whole may be represented as pronounced thus: Máquī déchéd'á, máquī Cháthúviri, "the Monument of Mac Dechet, the son of Cathaoir."

It may be mentioned that the stone has two rude crosses scratched on it.

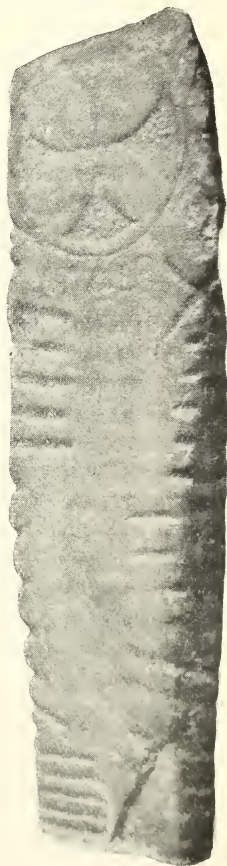
*20. **Agligh, also in the Parish of Minard.**—The stone, which is about 3 feet long by 9 inches wide, and 2½ inches thick, has been read by Mr. Brash (*l.c.*, p. 187), *Apilogdo* on one side and *magi maga* on the other. We read much the same scores, but partly in the contrary direction; for we began near the bottom of the fragment and read up the right-hand edge past the cross at the top, and then down the left-hand edge. The cross is of the kind called Maltese, and enclosed in a circle which covers the face of the stone at the top end from one edge to the other, and just below the cross are to be seen two swastikas with a kind of spear or little triangle with a handle to it, as shown in the photograph. We read the right-hand side thus:—



One cannot be sure that *Olgodipoi* began in that way : it may have had at the beginning any vowel from *o* to *i*, with or without a consonant or combination of consonants preceding, for the stone has been shortened in that direction. The third *o* is fairly certain, and one can just trace some of the notches for the second *i* along the edge, to which the circle extends. The other edge reads downwards



The *m* of the first *maqui* grazes the circle, and the next *maqui* is incomplete, as the stone has been broken off at the end of the *qu*. What the name was which followed it is impossible to guess. This order of the writing—up the right-hand edge, round the top, and down the left-hand edge—could not be regarded as peculiar were it not that there is no writing on the top of the stone at all in its present dimensions. It may be, however, that some of the stone is gone on the top side of the circle with the cross, and that there was writing on it: to complete the inscription in the middle (at the top of the stone) and at the end with a minimum of conjecture, we should have to represent it somewhat as follows:—*Olgodipoi* [*maqui Cuna*]*maqui maqui* [*Corbi*], “the Monument of Olgodipoi, son of Coumac, son of Corb,” or else *Olgodipoi* [*maqui Corbi*]*maqui Maqui* [*-Rectas*], “the monument of Olgodipoi, son of Corb, son of Mac-Recht.” If, on the other hand, one

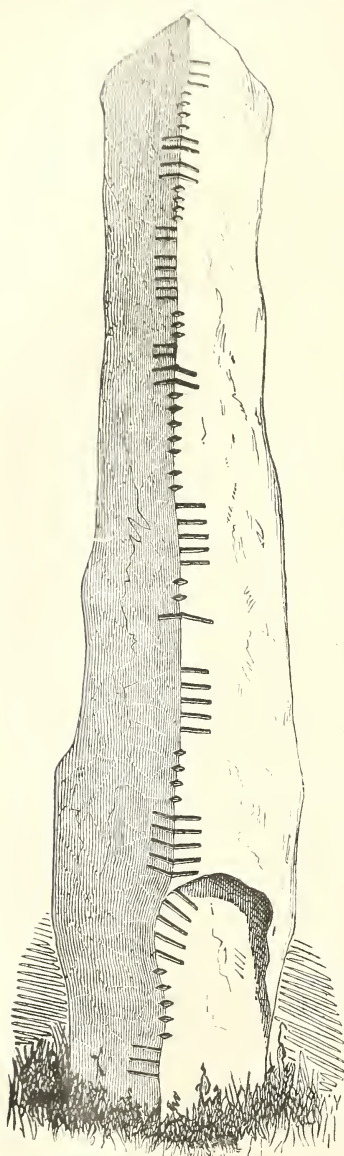


No. 20.
Aglish, Parish of Minard.

prefers to suppose that the inscriber avoided writing Ogam on the top in order not to encroach on the circle of the cross, the formula would be

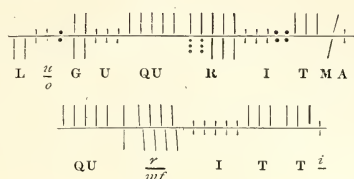
Olgodipoi maqui Maqui-Reclas, "the Monument of Olgodipoi, son of Mac-Recht." I give *Maqui Recta(s)*, as we have already had it as a man's name in No. 11; but other instances are common enough.

The analysis of names with *poi* has been touched upon in No. 2, but as we have no certainty that we have the commencement of the vocable *Olgodipoi*, it is hardly worth while indulging in speculations respecting it or the legendary character *Gede Ollgothach* which it in part recalls. Lastly, if we accept Brash's reading in the contrary direction we get perhaps *Apilogdo*, which I cannot explain either, though the beginning reminds one of a name *Apevritti*, on one of the stones at Ballintaggart, near Dingle. As to Brash's preference for this reading, it is right to mention that he thought the cross a later addition after the Ogam had been cut; but I must say that the way in which the scores avoid seriously encroaching on the circle produces on me the contrary impression, namely, that the cross was cut first, and that the end with the cross was the top of the stone, in spite of its being slightly wider than the other end. This would give the little spear between the two swastikas its proper position with its head uppermost; and if this should be regarded as correct, analogy would compel us to read not *Apilogdo* but *Olgodipoi*; but I am free to confess that I do not feel quite certain. The late Bishop Graves read the inscription in the same way as Mr. Brash; and his memoir on it, together with a drawing,

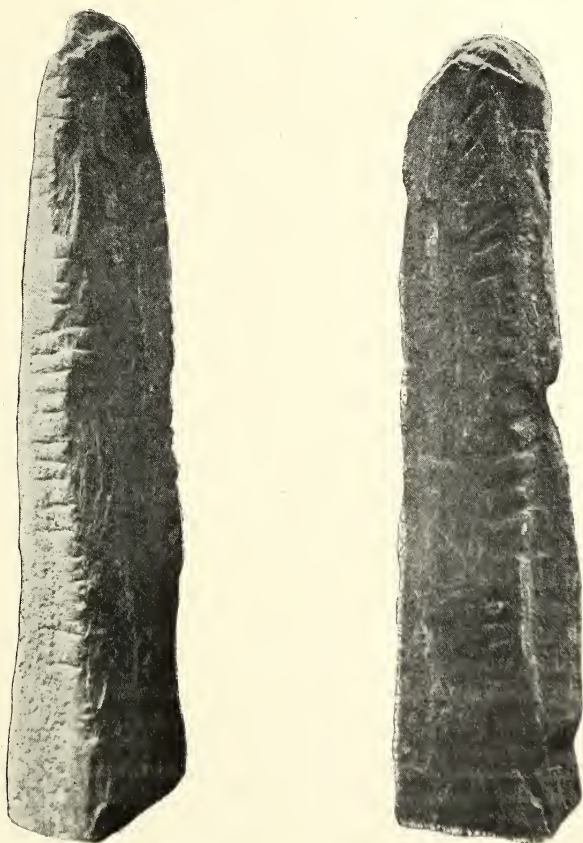


No. 4.
Monataggart (see p. 7, *ante*).

*21. Ballyneanig, in the Parish of Marhin, in Corcaguiny.—Mr. Brash read it *l.c.*, p. 180), (*Luguqrit maqi Qritt[i]*), with which ours both times substantially agreed :—



The inscription reads up the two edges, but the right-hand one, where



No. 21.—Ballyneanig, Corcaguiny.

the last *t* of *Quritt* happens to be, veers somewhat towards the left, but it cannot have made for the left-hand edge at once as the latter was

presumably long enough to allow of *ma* being finished into *maqui*, or more probably *maquî*, as we have here to do with Coreaguiny. We have not always felt sure whether the first vowel of all is *u* or *o*, but we are inclined to *u*, which Brash gives without suggesting any doubt. The vowel *i* is not very clear, but there can hardly be any doubt about it. The first *r* is imperfect on the B-side as the ends of the first two scores are gone, while a little of the third can be traced: the two others are complete. It is to be noticed also that the *g* and the first *r* are almost perpendicular to the edge, while the other *r* begins, as it were, with a perpendicular *m* Ogam, and is followed by four scores slanting somewhat the wrong way. The vowel following the *tt* is gone, except the first notch, and that is doubtful: this leaves us in the lurch at a point of no little declensional interest.

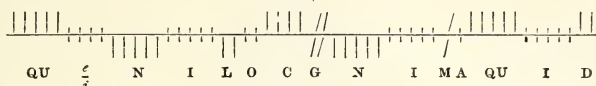
The corner of the stone where the vowel should come has been sometime or other worn off, as it were, by whetting tools, and there is a similar spot on the edge below *Quritt*: at any rate it suggested to me that explanation, but I may be mistaken.

With regard to the names, *Luguqurit* is clearly compounded of *Quritt* with the *Lugu*, which we have in other names such as *Lugu-decc-as* and the like, and the whole appears later as *Lucrid*, *Lucraïd*, *Luicridh*, sometimes transcribed with *ch* rather than *c*: the name is contracted under the influence of the stress accent on the first syllable. The genitive of *Lucraïd* was *Lucraïde*: see Stokes's "Martyrology of Gorman," Ap. 29, and the "Book of Leinster," fo. 359^f, where one reads *Lucraïd cilli Lucraïde*, "Lucraïd of (the place called after him) Lucraïd's Church": he was abbot of Clonmacnois. If *Quritt* was declined in the same way, we should have to regard the genitive as *Quritte*; and one sees from *Lucraïd*, genitive *Lucraïde*, that it was an *i* stem like *Eothail* (Gaulish *Evotalis*), genitive *Eothaile* as in *Traigh Eothaile*¹ (now pronounced *Trawohelly*), the name of a strand near Ballysadare, in the county of Sligo: see O'Donovan's "Four Masters," A.M. 3303, and A.D. 1003.

*22. **Killiney, Co. Kerry.**—A stone which, according to Brash (*i.e.*, p. 186), was found forming the lintel of the doorway of a cottage

¹ Brugmann in his *Grundriss*, II., 742-3, gives two forms to the genitives of the *I*-declension, corresponding, for instance, to Greek *ῥφεος*, *ῥφεως*, *πόληος*, and to *ῥφι-ος*, respectively: the forms *Lucraïde* and *Eothaile* go with the former and represent *Luguqurt-ēs* and *Evotalēs*, while those of the type of *ῥφι-ος* are much more common, as in *Gosoctas* = *Gōsochtias*, which we have also found reduced to *Gosoctas*. Brugmann was hardly well advised when he placed in his declension table as specimens of the Irish genitive of the *ῥφεως* type the forms *fātho*, *jātha*, while he has nothing to correspond to *ῥφι-ος*. Now *fātho* has its *o* merely "by contamination" (as one elegantly expresses it) with nouns of the *U*-declension which make their genitives in *-ōs* parallel to the *-ēs* of the *I*-series; and lastly, *fātha* comes undoubtedly from *vāti-us*. Similarly under the *U*-declension he gives the Irish *betho* and *betha*: he is probably right about *betho*, but *betha* is a form with the same kind of history as *fātho*.

in the parish of Killiney, in Kerry, and traced thereto from one of the neighbouring islands called the Magharees. He has read it *Qunilœgni Maqi D*, and our reading in 1883 coincided with his, except that we thought the first vowel was *e* rather than *u*: we were convinced in 1899 that this is correct, and the reading stands thus, so far as it goes:—



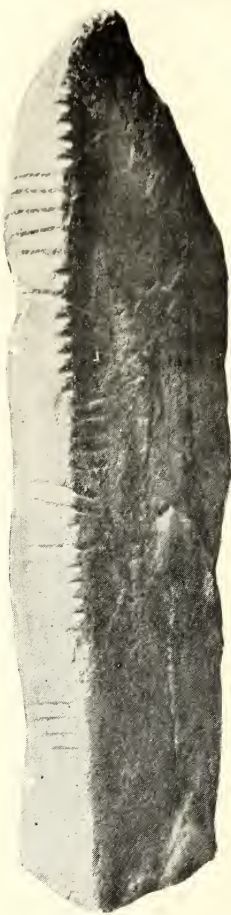
The stone is inserted in a pedestal which comes close to the *qu*, but this dates, I believe, after 1883: at any rate I have no note to the effect, that one could not see whether there was any writing before the *qu*; so I must have been then satisfied that there was none. At the other end there was originally more writing, as the edge is broken off close to the *d* which began the second name; but the *d* cannot have been immediately followed by another consonant, as the ends of the scores would show. The name may have begun with *do* or *du* as in the case of *Dorvinias* and *Dumeli*.

Qunilœgni is seemingly the genitive of a nominative *Quenilœgna-s*, with *queni* represented in later Goidelic by *cenn*, genitive *cinn*, "head." Other instances occur such as *Queniloci* in the neighbourhood of Dingle, *QVENATAUCI* in Cornwall, and *QVENVENDANI* in Carmarthenshire, in none of which is the *n* doubled, though it was *nn* in the Brythonic equivalent as in *Pennocrucium*, a name now represented by the English *Penkridge*, and in Gaulish names such as *Pennorindos*: see Holder's *Alt-celtischer Sprachschatz* under the names beginning with *penno*. The other part of the name, *lœgn-*, is probably the antecedent of a later form *luan*, which is explained in the *Dúil Laithne*, printed in Stokes's "Goidelica," pp. 77, 82, as meaning fair or white. The value of the spelling with *œg* is not certain, but I conjecture that the adjective was originally *loueno-s*, and that it had been reduced in Goidelic to *lœgna-s*, with the *g* still pronounced at a time when *agn*, *ogn*, *ign* were usually pronounced *ān*, *ōn*, *īn*: this would render it necessary to indicate in some other way that this was a *g* which had to be pronounced; and that was probably the object of writing *œg* in this Ogam. I have mentioned *Queniloci*: this contains the adjective *loca-s*, which was in mediæval Irish *loch*, "black or brown," so that *Quenilœc-* would mean black- or brown-headed. We have a similar compound in *Barriœnd-i* in a Carmarthenshire inscription: this was written in mediæval Irish *Barrfind*, and meant "white-topped." But the stems *queni* and *barri* are somewhat unusual: one would expect *quena* and *barra*. Sometimes the vowel is *u* or *o*, but seldom *i*, and it occurs to me that we have here instances of a very ancient kind of compound with the first noun in the genitive, or, perhaps, rather the locative: both genitive and locative

of *quena-* would be *queni*, and in Old Irish they were both *cinn*. Construed accordingly, *Queni-locgn-* means, literally, "white of head or at the head, white as to the head": similarly, *Barri-vend-i*, *Bairr-fhinn*, would mean "white as to the top," while we have the compound more nearly corresponding in form to "white-topped" in *Vendu-bar-i* (*Finn-bharr*), the name of Barrivend's father. The compounds of the



No. 22.
Killiney, Co. Kerry.

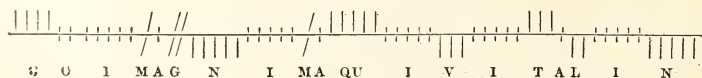


No. 23.
Ballinvoher, Co. Kerry.



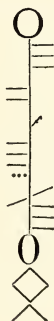
type here in question are favourite ones in describing living things by reference to parts of their bodies.

*23. **Ballinvoher, in Corkaguiny**, where the stone was found of which Bishop Graves has given an account in the Third Series of the *Proceedings* of the Royal Irish Academy, vol. iii., pp. 374-9. He read it as follows, and I find no correction to make:—



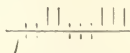
It reads up the left edge and round the top with every Ogam perfect, which makes it the harder to suppose that the second name was originally written *Vitalini*, as one would have expected: we could not satisfy ourselves that the *n* ever had a vowel following it. *Coimagni* is the genitive of *Coimāgn*, found written later *Cóemán* and *Caemán*, which with the *m* reduced as usual into *v*, has given its name to *Ard Cavan* in Wexford, which, according to Stokes, comes from *Ard Coemáin*, "the Height or Hill of St. Cóemán." The Bishop passes under review seven saints of the name *Cóemán*, five of whom belonged to the Patrician period and two to the sixth century, of whom one died in 614. He did not venture, however, to identify any one of the seven with our *Coimagn-i*. But he was successful in discovering the later form of *Vitalin*, namely, in the man's name *Fidlin*: his references are to the Book of Leinster, fo. 372^b, 372^c, and the Book of Ballymote, fo. 213^b 12: the name is evidently of somewhat rare occurrence.

24. **Glenfaun, Dingle.**—A stone presented by the late Sir Thomas Deane, and said to come from Glenfaun, near Dingle, has on one of its wider faces a cross and spirals of a very rough kind. On the narrow face to the right of the face with the cross is drawn perpendicularly a groove to which are attached scores which may, perhaps, be Ogam characters: the top of the groove ends in the circumference of a circle, and at the other end is an oval with lines making a diamond and a half attached to its lower end, somewhat as follows:—



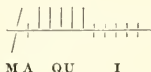
Supposing the scores to be Ogmie, they would read downwards on the stone $\text{TL}_{\frac{h}{i}}^{\frac{z}{s}}\text{MT}$; but read upwards they would make $\text{VM}_{\frac{c}{i}}^{\frac{e}{j}}\text{DV}$. I am not sure that what I have represented as *h* or *b* is a part of the writing at all. It is right to add that the *m* and the score following it look like parts of an imperfect *X*: even then the groups will not make a word, and it is needless to say that I have no notion what the whole may mean; but I am not without hope that somebody may be able to explain this puzzle.

25. **Fragments of Stones** (25 to 30).—A fragment, the provenance of which I have not ascertained, reads—



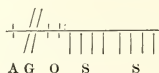
which seems to mean *modut*; for the first score is too long and sloping to be a *b* rather than the lower portion of the Ogam for *m*.

26. Another fragment, the history of which is unknown to me except that it is said to have belonged to Mr. Windele's collection, has on it in large scoring



It bears traces of more writing, of which I can make nothing. It is a rounded piece of sandstone, which is split to the left.

27. A stone with hard shiny edges has traces of writing: those on the left edge are of the following description:—



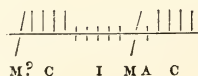
but the *ss* is very irregular and uncertain. The whole consists of very doubtful scratches with the exception of the *g*. The traces of writing on the right edge are more numerous, but also more hopeless. I find reasons now to think that this is what I guessed in 1883 to be—



so I conclude that neither reading is of any value. I have not ascertained where the stone was found; but perhaps the books of the Royal Irish Academy could supply accurate information on that point, which might prove of importance in connexion with the question of the distribution of Ogmie writing, in case this is not altogether spurious.

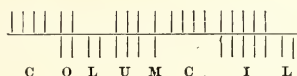
28. A fragment with the Ogam $\frac{////}{////}$, *r*, in an imperfect state was noticed by me in the same case formerly as the *Olgodipoi* cross; but it does not belong to it, nor do I know whence it comes.

29. In 1883 I made a note of two pieces said to have belonged to one and the same stone, though they could not as they then were be made to fit together. One of these read

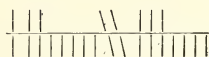


and the other showed what seemed to me to be a portion of the Ogams for *gri*: they were less like *gni*. I have no note of having identified these two bits in 1899.

30. A stone which I tried in vain in 1883 to read into an ancient Ogam has on it a very clumsy and peculiar kind of scoring. The vowels, like so many *ms*, consist of long curves cut on a semicircular surface, for there is no edge. My first guess in 1901 resulted in *eglumcil*: afterwards I guessed *odolumcil*, and later *eolumcil*. Then finally, in September, I noticed that the first four scores were shorter than the next two; and I had the following very pretty result:—



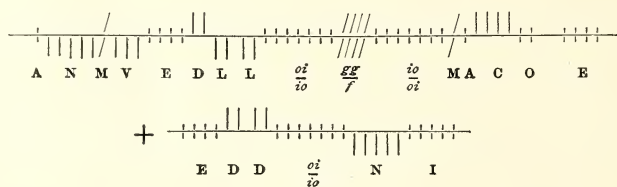
The author of this hoax never even took the trouble to get a correct Irish form of the Saint's name; but it would be interesting to know the history of this stone, and to ascertain what other inscriptions, if any, can be traced to the same source. The present specimen is, I may say, not quite the only instance I have seen of this sort of Ogam with long vowels: in 1883 my wife and I examined one on a small stone in a hedge at Bweeng, in the parish of Kilshannig in Co. Cork. We read it readily enough as



That is to say *Aongus*, which Brash had made (*l.c.*, p. 144) into an unheard-of *Mongus*. The farmer in possession repeated to us long portions of a poem in Irish, detailing the exact position of every score in the Ogam alphabet: we understood him to have carefully got it up from some newspaper or other publication printed at Cork. Finally we discovered that he expected to be paid for letting us look at the stone, and we were much amused to compare his attitude with Brash's last words about Bweeng: "There are," he says, "no Christian remains or traditions connected with this locality; all the monuments and folk-lore are of a pagan character; the people are a primitive race occupying a high tableland of a wild moory description." Whatever may be said as to Christian remains there, we found no lack of Christian charity and timely assistance at the house of the priest in charge of the "primitive race" inhabiting Bweeng. After midnight, and an eventful day, we got back to our hotel at Mallow, fully convinced that we had no need to inspect any more hedges for nineteenth-century Ogams, however short they might be. But I felt then, as I do still, curious to know more about their history and the circumstances under which they came into being.

Trinity College Library.

Fortwilliam, Co. Kerry.—To these notes may appropriately be appended some account of another Ogam stone in Dublin, namely, the one at Trinity College, which is said to have been “found, with many others, in a cave at Fortwilliam, in the county of Kerry.” This statement I find in the *Proceedings* of the Royal Irish Academy for the years 1840–44 (vol. ii., p. 410), where a short report is given of a notice of the stone by the then president, the late Dr. Todd, who had an engraving of the stone by Du Noyer inserted. Fortwilliam is in the parish of Odorney, Barony of Clanmaurice (O. S. Map, No. 21), but one would like to know whether the cave is still known and accessible, also whether the other stones are still there, especially if they have writing on them. The engraving shows the same scores which I find on the stone with one exception. The Ogam reads continuously up the left and round the top as follows:—



The stone is water-worn like the Ballintaggart monuments, so that there was no sharp angle on which to place the writing; and the vowels are nearly as long as the consonants, except the *gg* and the *m*'s.

I may here say that my first impression of this inscription was that it was a phonetic rendering of a dialectal pronunciation somewhat as follows—*Anm Vedlōggō macui Eddōni*, that the first name represented *Fedlig*, genitive of *Fedlech*, as in the king's name *Eochaid Fedlech*, and that the second name is a form of the genitive of *Étáin* (later *Edaoín*), with genitives *Étáini*, *Étdíne*, &c. For me this last point remains fixed but the above reading, as a whole, comes to grief on the unequal treatment of *gg* and *dd*. For the vowels proving so inarticulate we have to turn our attention to the consonants, and as *dd* represents the *t* of *Étáin*, the *gg* should represent *c*. We thus arrive at a genitive *Vedllóicío*, or better, perhaps, *Fedllóicío*, as the whole is probably late enough to have had the *v* modified into *f* according to the general rule. Now the nominative which this implies may be treated as *Vedllóic*, later, doubtless, *Fedllóig*, a name derived from the same stem probably as *Fídl-in*, earlier *Vital-in*; and as to the ending *io* of the genitive, suffice it to say, that it occurs elsewhere as *eo*: Stokes gives, from the Book of Armagh, the masculine *Fedelmid*, genitive, *Fedelmitheo*, and the feminine *inis*, ‘island,’ genitive *inseo*: see his “Celtic Declension,” pp. 13, 19, “Goidelica,”

p. 87, and "Patrick," pp. 334, 336. The same passage in the Book of Armagh, from which Stokes cites *inseo*, gives also a form which countenances *macoe* or *macue*, namely the nominative *macu* in the name of *Dubthach maccu Lugir* ("Goidelica," p. 86): the older spellings of the genitive *macoe* were, as already mentioned, *mocoi* or *mucoi*, but the form *macui* deserves mention as having led up to the perverse analysis into *mac-úi*, or *mac-húi*, interpreted to mean 'filius nepotis.'

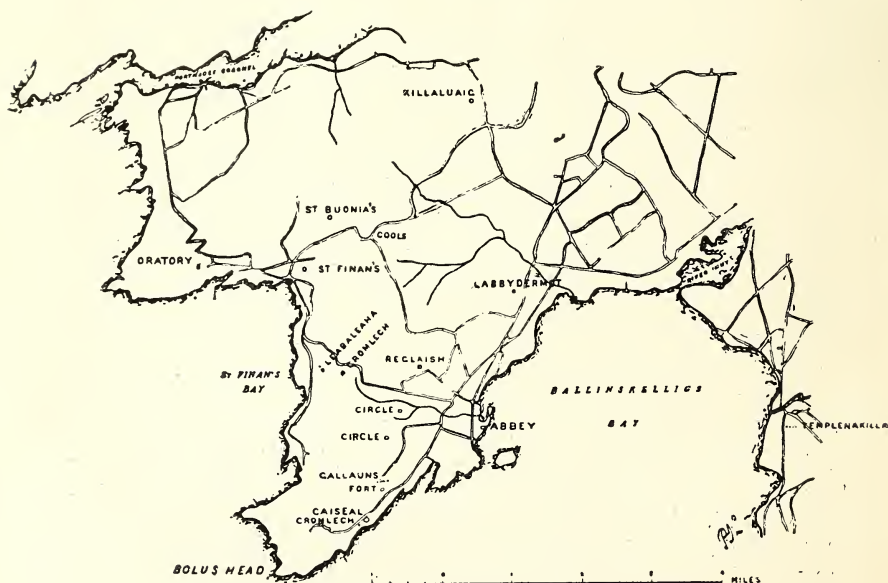
The inscription may be rendered "*Nomen Vedlocis generis Etainæ*": it is a late one belonging, possibly, to the same period as the Irish notes in the Book of Armagh, which, according to Stokes, "were not composed before the beginning of the eighth century": in fact, he suggests that they may be as late as the earlier half of the ninth century: see the "Goidelica," pp. 83, 84. Those who are familiar with Irish romance need not be told how there was a fairy Étaín, or how she became the queen of Eochaid Airem, king of Tara; also how the king's brother Ailill fell in love with her; but it is not perhaps usually noticed that once, at any rate, in the story she is said to have been the queen of a third brother of Eochaid Airem's, namely, Eochaid Fedlech. The passage refers to a time when Eochaid Airem was still king: see "The Wooing of Étaín" (§ 9, l. 25, 26), in Windisch's *Irische Texte*, p. 123. This part of the story suggests a primitive state of society which need not be discussed here. What I wish to direct attention to is the fact of a lady named Étaín being treated in the Kerry inscription as an ancestress, and that, though *Vedlloigg*- and *Fedlech* are not forms of one and the same name, they seem to be kindred names. In the story of the fairy Étaín this is matched, in a way, by Étaín and Eochaid Fedlech being unavoidably thrown together. The Ogam and the romance taken together may, perhaps, help to fix with greater precision the families and the localities to which this curious and fascinating story originally belonged. At the last moment I have been reminded, by Mr. H. T. Knox, of the Étaín in the story of Eoghan Mór, which will be found in O'Curry's "Battle of Magh Lena." This Étaín has her name written there in its modern form of Eadaoin, and she is represented as Eoghan's fairy protectress. Moreover, she is associated with *Inis Greagraighe* or Great Beare Island, which brings the name considerably nearer to the locality of the Ogam. The late form in which the narrative occurs is no valid objection to its being adduced in this connection, unless the tale could be shown to be altogether of modern origin; but that is not likely.

SOME OF THE ANTIQUITIES AROUND ST. FINAN'S BAY, COUNTY KERRY.

BY P. J. LYNCH, M.R.I.A.I., FELLOW.

[Read JULY 1, 1901.]

THE coast line forming the bays of Ballinskelligs and St. Finan's, in the county Kerry, may be said to constitute the greater portion of the seaboard of the barony of Iveragh. Immediately south of it is the estuary of the Kenmare river (the Inbher Sceine of the Milesians), and a few miles from the shore rise the rocky pinnacles of the Skellig Islands. The district is thus closely identified with some of the earliest



Map of the Coast-line of Iveragh.

incidents in the history of Ireland. The etymology of Iveragh (pronounced Ive-ragh-a by the natives) is not very clear. Dr. Joyce has favoured me with his views on the Irish form as used by O'Heerin. He writes—" *Ui Rathach* (or *O Rathach* in the plural genitive) and, as in such names the dat. pl. *Uibh* is often substituted for the nom. *Ui*, the modern anglicised form Iveragh was evolved from *Uibh Rathach* and

nearly represents its sound. In such names the part following *Uibh* is nearly always a personal name. The *Ui* is descendants, or tribe, of such and such an ancestor, but I will not venture to give a meaning to *rathach*—O'Daly, I remember, states that it means 'abounding in raths,' but that is only a guess, and hence is not satisfactory."

The number of gallauns, cromlechs, circles, and forts scattered over the barony are striking evidences of an early civilization. While the lauras and oratories of the early missionaries mark the dawn of Christianity in Ireland.

In early times Iveragh was not considered as wild and barren as most of it now appears, for O'Heerin, who died in 1420, says, in his *Topography of Ireland*—"O'Shea has obtained without denial a country not wretched; he is King of *Ui Rathach*." Possibly, in those times when hunting and fighting formed the business of life, Iveragh may have been considered a valuable possession. However, even in the Down Survey, perhaps for the same reason, it is reported very favourably on; for while 8 per cent. of the lands of Iraghticonnor are considered unprofitable, only 2 per cent. of Iveragh are so returned. But it is right to observe that there were protests from the army "crying down" the survey of Kerry, and the correspondence on the subject is very interesting. In the letter of Lewis Smith, one of Sir William Petty's surveyors, when it was proposed to lay aside Iveragh and Dunkerron from any consideration whatever, he observes—

"Many of those soldiers that shall fall in these places will have a bondage on them, instead of they having satisfaction, for these many years."¹

Anterior to the English invasion, O'Donovan states² O'Falvey possessed the barony of Corcaguiny, O'Shea that of Iveragh, and O'Connell that of Magunihy; but about the middle of the eleventh century the O'Donoghues drove the O'Connells westward into Iveragh. After the English invasion the O'Sullivans and the McCarthys were driven by the English into Kerry. The country around Ballinskelligs was principally occupied by the O'Sullivans. The last of the O'Sullivans remembered here was Donal of Kinneigh, who fought at the Boyne, and his brother, the red friar, who was martyred at Scariff. The people, in the beginning of the last century, swore on his skull before the local magistrate, "Hunting Cap," the Liberator's uncle—whose summons to court was a clasp knife sent round.³

The antiquities of Iveragh are varied and interesting; many of them have already been noticed in the Society's *Journal*, but the particular locality which I have undertaken to describe does not appear to have

¹ "Down Survey," by T. A. Larcom, p. 99.

² "Book of Rights," p. 47.

³ For particulars of this knife, see O'Connell's "Last Colonel of Irish Brigade," vol. i., p. 304.

been as closely examined as it deserves. In the Ordnance Survey Letters for Co. Kerry, preserved in MSS. in the library of the Royal Irish Academy, many of these places receive but a passing notice, while some are not mentioned at all.

While measuring Ballinskelligs Abbey, I was fortunate enough to make the acquaintance of Mr. D. Cuthbert, now one of our members, and found that he had already photographed some inscribed stones and gallauns in the district. I directed his attention to some of the other antiquities also, and he brought to the work an intelligent interest and zeal that has resulted in the very fine series of photographs with which, through



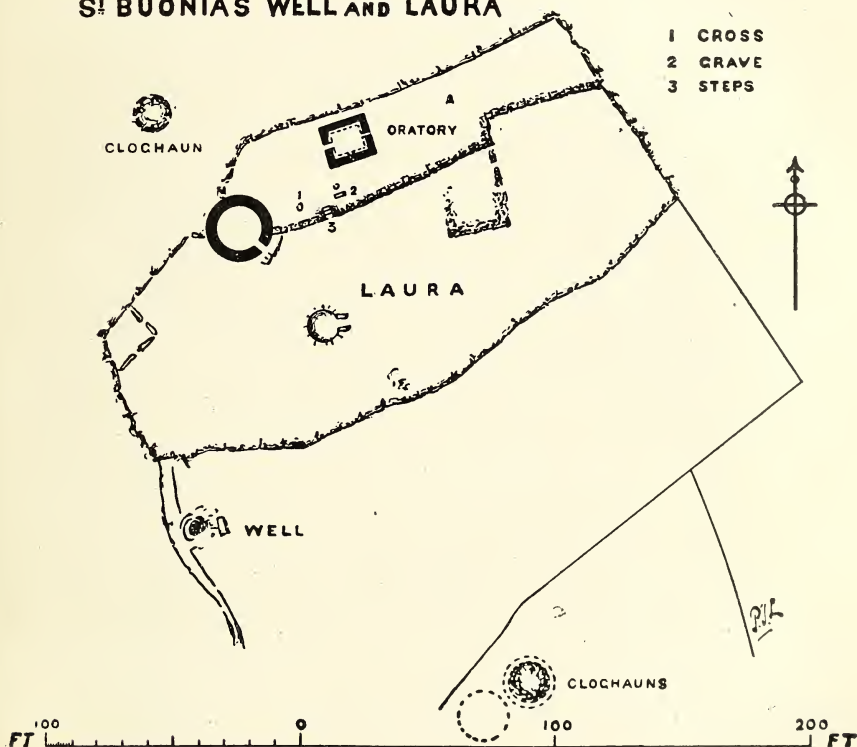
St. Buonia's Well.

his kindness, I am able to illustrate this paper. Surgeon Fogerty has also photographed some of our more recent finds, and I am so far indebted to him also. The following are the antiquities which I propose to notice:—Remains at Killabuonia, and a circle with *gallaun* and *cum-dlach* called Killoluaig, on Ordnance Sheet 88; a caiseal or laura, menhirs, and forts at Kilreilig; the Abbey and a circle in Ballinskelligs; Reglaish Church in Kinard; cromlechs at Meelagulleen and Coom; a dolmen and circles at Leabaleaha; and a cloghan in Cools: all on Ordnance sheet 97; St. Finan's Church and Pagan grave at Killem-lagh and Temple Cashel Oratory in Ballynabloun, on Sheet 96.

ST. BUONIA'S WELL AND LAURA.

Perhaps the oldest monastic settlement in this district is the laura at St. Buonia's Well, in the townland called Killabuonia (Sheet lxxxvii. 13, Co. Kerry— $\frac{1}{25000}$ scale). Archdall states that the monks of the Skelligs established themselves on the mainland at Ballinskelligs, and founded what is now known as Ballinskelligs Abbey some time after 885;¹ but at Killabuonia we have evidence of a foundation of a much earlier date, probably coeval with the island monastery.

ST BUONIA'S WELL AND LAURA



itself. The laura is situated close to the end of the glen which runs east from St. Finan's Bay. It lies about 500 feet up the southern slope of the mountain that divides the glen from the Portmagee Channel, and in view of the Skellig Islands, which rise majestically from the sea beyond the limits of the picturesque bay beneath. Sheltered and secluded, with a sunny aspect, and convenient to the seashore, it was an ideal site for a primitive monastery.

¹ *Monasticon Hibernicum*, p. 307.

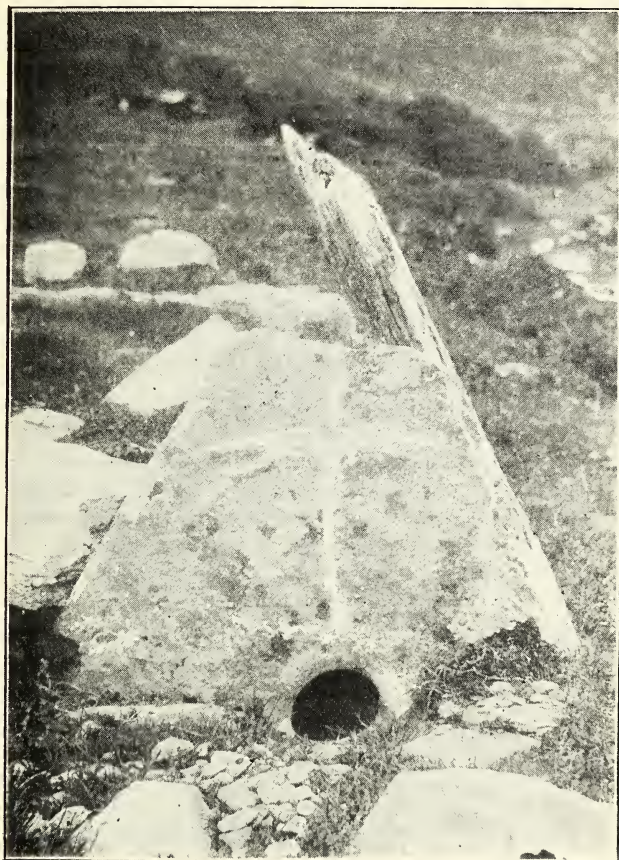
St. Buonia's Well is a clear mountain spring, around which the pious peasants have raised a large cairn of pebbles, the countless record of the rounds which have been paid there for ages. Beside the well lies a broken slab of a comparatively recent period, with a figure incised upon it, and the inscription, in Roman letters—

“ Saint [*name broken away*]
Pray for her who erected this.”

A thank offering made by some pious suppliant, I presume; but, strange to relate, there is no local knowledge of the history of the memorial or the name of its founder.

A short way east of the well a site was selected for the laura. The construction and arrangement were something similar to that on the Skellig rock. Two terraces were formed on the side of the mountain, and each faced with stone. The heights of the upper and lower walls are about four feet. That in the centre between the two terraces was higher, more solidly built, and coped with flat stones, in some of which natural cups have been formed, the water of which, as is usual, has a virtue for curing headaches. In parts now standing it is 5 feet 6 inches high. The steps approaching the upper terrace are 2 feet 4 inches wide, and well constructed. The entire length inside the enclosure from E. to W. is about 80 yards and breadth about 40 yards. The oratory was constructed on the upper terrace. It has fallen in, and is now little more than a heap of stones. The west end, however, is defined, showing it to be of the usual boat-shaped type, having a doorway with converging jambs. At the present ground level, the door is 1 foot 10 inches wide, with a double lintel, as is often met with. The small window in the east end can be seen through the debris with which it is surrounded. In the south side of this oratory may be seen the jambs of an opening, possibly a doorway, but carefully built up to correspond with the other work. Could the longer axis of the oratory have been originally north and south? It is now east and west. The oratory is almost a square on plan. No other buildings appear to have been erected on the upper terrace, on which can be traced the outlines of many graves. One in particular is known as the priest's grave. It has a Λ -shaped covering, the north side slab has fallen away, but the south side and west end are still *in situ*, and may be seen in the photograph. The side is 4 ft. 2 in. long, and 2 ft. 9 in. high, and rises about 2 feet vertically over the ground. The present end stone is 2 feet 4 inches wide at the base over the ground, and 11 inches at top, and 1 foot 6 inches high, with a circular hole 5 inches diameter cut through, just level with the present ground-line. This is shown in the photograph. The religious observance at the well is not confined to any festival but generally made on Fridays, Saturdays, or Sundays. It consists of making nine rounds and the recitation of the rosary, each round finishing at the priest's grave. The sign of the cross is scored on a

gallaun beside it or on the end stone of the grave, and a votive offering, a hair-pin, button, or generally the tassel from the woollen shawls, worn by all the peasantry in Kerry, is passed through the hole in the end stone of the grave. This holed-stone is a strange survival of the holed-stones so often found in the ends of dolmens.¹ In the *Gentleman's Magazine*



"Priest's Grave," St. Buonia's.

for 1865, Part I., pp. 221, 223, Mr. H. M. Westropp, referring to holed-stones, states:—"Another custom also prevalent in the rude ages, was that of lighting lamps in cemeteries and in tombs, in honour of the dead. These holes, therefore, may have been used for placing lamps in by

¹ Borlase's "Dolmens of Ireland," p. 723; Fergusson's "Rude Stone Monuments," p. 161; *Gentleman's Magazine*, 1864, Part II., pp. 686, 700.

night as a kind of tribute to the memory of the dead, as these stones are generally found in connexion with ancient sepulchres. M. Viollet le Duc adopts this view, and mentions, in confirmation, that even at the present day, in Brittany, there is a tradition that these stones light up of themselves by night." This theory is most improbable when applied to the ordinary holed gallaun, but when the stone forms the end of a *cumhdach*, the suggestion is worthy of consideration.

Lord Dunraven refers to two structures such as this, which are in the churchyard of Tempull Chronain in the county Clare, one of which he illustrates.¹ He states :—"There are two curious structures, called by O'Donovan in the Ordnance Survey Letters bone-houses, or *cumhdachs* for bones, in the churchyard; they are said to have been formed by St. Cronan." After which follows the description. He does not refer to any hole in the end, and Dr. M'Namara, Hon. Sec., county Clare, has kindly examined them for me, and informs me there is no hole.² This *cumhdach* is not looked on as a bone-house, but as the priest's grave. There are no bones appearing inside. Beside the grave stands a gallaun, (see photo) on which a cross³ has been deeply incised by the frequent scoring on to it of those making rounds to the grave. Further to the west, a grave is marked by a Latin cross formed from a flag 3 inches thick. It stands 2 feet 8 inches high, and 2 feet 2 inches across the arms, which are 11 inches wide. The cells were situated on the lower terrace, to which you descend by the flight of stone steps, but here the modern vandal has been at work. Father O'Donoghue, whose recent loss to the Society and Irish archæology we must all deplore, states⁴ that when he visited (about 1853) the ruins of nine beehive cells could be traced clustered around what had been a larger building in the centre—probably the oratory—of which only a small portion of the side wall was visible. The peculiarly bright green verdure of the sward, due to its long occupation as a laura, is now very striking, but the cells have been removed. One large cell in the west-end angle is still in fine preservation. It is 20 feet in diameter, and the walls 5 feet thick at the base; portion at present stands 8 feet high. The entrance is perfect. It is 5 feet high, 3 feet wide at base, and 2 feet 6 inches at lintel. On the inside are two stones 15 inches wide, 3 inches thick, projecting 12 inches, set 6 inches over the lintel, and pierced with two holes, 3 feet 6 inches between holes, centre to centre, to hang the door, similar to that at Gallerus Oratory.⁵

The foundation of another cell remains south of this with two upright stones which formed the door jambs standing, it was 14 feet diameter.

¹ Lord Dunraven's "Irish Architecture," vol. i., p. 106.

² Mr. T. J. Westropp informs me he found a pierced stone at Teampull Kenanagh, on Innismaan (Aran), which he supposed to be the end of a *cumhdach*.

³ Note the similarity of the termination to the arms with the crosses on the Lombard's stone at Inchagoill.—(Petrie's "Architecture," p. 162; also *Journal*, vol. xxxi., p. 242.)

⁴ "Brendaniana," by the Rev. D. O'Donoghue, p. 281.

⁵ See *Journal*, vol. xxii., p. 273.

Other standing stones mark the position of a cell opposite the steps close to the lower terrace, and this is all that is left of the laura of St. Buonia. To the east of the plateau are the remains of a rectangular building, the south wall of which was about 31 feet from the central terrace wall, and its clear width was about 18 feet. In connexion with this, and in continuation of the eastern side of it, large flag-stones stand set on edge, some 7 feet long, and about 4 feet high. It is impossible to state from its



Standing-stone north of Priest's Grave, St. Buonia's.

present ruinous condition what class of structure existed here. At the western end a chamber was also formed, 8 feet by 6 feet, of large flag-stones, some 6 feet 6 inches long, 6 inches thick, and standing 4 feet high. These also formed portion of the monastery. The remains of a cloghan is to be seen about 30 feet north-west of the enclosure; and two cloghans—one of which is in fair preservation—are in the field south of the enclosure.

There are no authentic records to identify the St. Buonia of the Glen. Father Arthur Murphy, the parish priest, to whom I am much indebted for imparting to me his knowledge of the traditions and folk-lore of the district, informs me that the people believe St. Buonia to have been a holy nun. This, too, would appear to have been the opinion of the artist who rudely carved the female face on the memorial stone at the well. In the "Martyrology of Donegal,"¹ Beoin, Virgin, is commemorated on February 1st.

Of male saints, we find, on December 3rd, Beoan, son of Librén, Bishop. He was of the race of Laeghaire, son of Niall.

On August 8th, Beoan, son of Nesson, Bishop of Fidh Chuillinn in Ui Failge. He was of the race of Cathair of Leinster.

Beoan, Bishop of Tamlacht Menainn, October 26th.

This is the Beoan to whom, with Mellan, Dr. Reeves' note refers.

On January 27th we have commemorated Beon, fisherman, Muirgheinn. "Muirgheinn, *i.e.* a woman who was in the sea, whom the Books call Libán, daughter of Eochaidh, son of Muiredadh. She was about 300 years under the sea till the time of the saints, when Beoan the saint took her in a net, so that she was baptized after having told her history and adventures" (p. 29).²

In a note to Beoce, who foretold the coming of Columcille, Dr. Reeves has Beoce, or Dabeoce, Latinized Beoanus, O'Donnell, lib. i, cap. 10. Trias Thaum., p. 390. This saint is commemorated October 25th. At July 27th, Beoghain, Abbot of Movice. At August 22nd, Beoghna, Abbot of Bennchor after Comhgall, the age of Christ when he resigned his spirit to heaven was 605.

Rev. Father O'Donoghue, in his desire to connect it even remotely with St. Brendan, of Ardfert, in his notes on the Latin life of that saint, states³:—

"To this period (after returning from his voyage) we may attribute also the erection of a very primitive oratory on Inistuascairt, one of the Blasquet islands, the remains of which are still known as those of St. Brendan's Oratory. There is a dim tradition that he founded also the ancient 'laura' or group of early monastic cells, known as Kilabounia in the Glen, parish of Kilemlagh, barony of Iveragh, and that he occasionally visited his religious establishment there, sailing in his currach across Dingle Bay from his island oratory in the Blasquets. . . . I am inclined to think that this most interesting ancient 'laura' of Kilabounia was founded at a later time, not by St. Brendan himself, but by one of his early disciples, St. Beoanus, whose name occurs in the Visions of St.

¹ O'Donovan's translation, edited by Dr. Todd and Dr. Reeves.

² The *Chronicon Scotorum* records, A.D. 565:—In this year, Muirgeilt *i.e.* Libán, daughter of Eochaidh Mac Muiredha, was caught on the strand of Ollarbha in the net of Bedan, son of Innle, fisherman of Comgall of Bennchair.

³ "Brendaniana," by the Rev. D. O'Donoghue, p. 186.

Furse, in conjunction with that of St. Meldan, another early disciple of St. Brendan." And in his notes on the legends of St. Brendan, referring the antiquities of the Glen, he states¹ :—

"The earliest religious foundation there was apparently the little monastery of St. Beoanigh; and, judging from its present remains, we can scarcely entertain a doubt that this was founded, and the group of humble cells and the rudely-built oratory were erected, about the time of St. Brendan by St. Beoanigh, one of his disciples, and probably the same saint whose name we find as 'Beoanus' in the Latin Lives of St. Fursey, in connexion with the wonderful visions of that renowned saint. . . . If this conjecture regarding the founder of Killabeoanigh be well grounded, as I believe it is, it would explain the kindly interest shown by St. Brendan in his visits, of which tradition tells, to the new foundation of his spiritual children there, and it would serve to identify St. Beoanigh of the Glen with the St. Beoanus of the 'Visions of St. Fursey,' and to throw some light on obscure passages in the early life of the latter saint."

The records connected with the "Life of St. Fursey" are so confusing and in some places contradictory;² and it is so difficult to determine who the saints Beoanus and Mellan were, who figure so prominently in the famous "Visions of St. Fursey,"³ that it is open to supposition that the Beoan of the Visions may, in some way, be connected with the laura in the Glen; but the author of "Brendaniana" goes much further, and supposes that when St. Fursey's father, Fintan, returned to rule over his father's kingdom in Corcaguiny, he had St. Beoan as tutor for his son, and that the same saint afterwards founded his monastery here in 560, and the oratory at Coomaneaspuig some time after, where he died, and was buried at Killabuonia.⁴ However, there are no grounds for such conjectures; and if it were so the commemoration day of such a holy man⁵ was not likely to be forgotten in the Glen.

Dr. Reeves, in his "Antiquities of Down and Connor,"⁶ notices "the names Nasad, Beoan, and Mellan in the 'Martyrology of Ængus' at the 26th of October, *i.e.* three saints from Britain, and are (interred) in one church, *i.e.* Tamlacht Menand at Loch Bricrend in Iveagh in Ulidia. The 'Calendar of the Four Masters' mentions only two names, Beoan, bishop, and Mellan, of Tamlacht Menainn on Loch Bricrenn. These two persons are mentioned in the Life of St. Fursæus (Acta SS., p. 97, col. 2) as concerned in an occurrence which the *Annals of Ulster*, refer to the year 626." By this record they would appear to have lived in the time of St. Fursey, whose death is fixed by various authorities at

¹ "Brendaniana," by the Rev. D. O'Donoghue, p. 282.

² See O'Hanlon's "Lives," vol. i., p. 235.

³ *Ibid.*, vol. ii., p. 393.

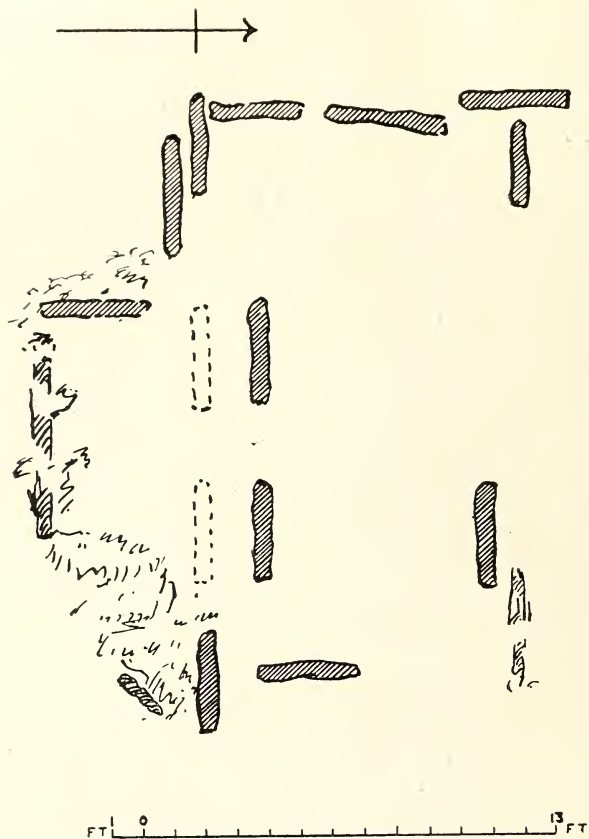
⁴ *Ibid.*, p. 287.

⁵ Lanigan states that his reputation was equally great with St. Mellan (O'Hanlon's "Lives," vol. i., p. 250).

⁶ Page 113.

from A.D. 630 to A.D. 660.¹ Canon O'Hanlon, referring to the same record as the "Martyrology of Tallaght," states² :—

"As their province was Ultonia, however, this seems alone sufficient to make us doubt if the Beoan and Mellan of St. Fursey's Vision can be identified with two of the number having accordant names." And in a



Plan of "Giant's Grave," Killabuonia.

note he adds :—"The time, however, does not agree, for the Mellan or Mellan, of St. Fursey's acquaintance, flourished long before the Beoan and Mellan here mentioned, who are called the uncles of St. Cuthbert. Their respective pedigrees also differ. That they were not Britons is clear, for in the Acts of St. Fursey they are spoken of as holy men that had come out of his own country."

¹ O'Hanlon's "Lives," vol. i., p. 282.

² *Ibid.*, vol. ii., p. 394, and notes, 45.

In the Legend of St. Fursey, so beautifully told by Miss Stokes,¹ she refers to Brendaniana, and so appears to accept the author's conjecture connecting the antiquities in the Glen with St. Beoan.

It would be gratifying if we could identify these foundations in this Glen of Iveragh with one who appears to have shared equally with St. Mellan, of Lough Corrib, the affection of the great St. Fursey; and let us hope the hagiologists, may be able to glean more satisfactory information, to enable us to arrive at that conclusion, than appears to be available at the present time.²



"Giant's Grave," Killabuonia (looking west).

A little to the east of the laura, and close down to the public road, are the remains of what was a rectangular enclosure of standing stones, not shown on the Ordnance Map; the outside measurement is about

¹ "Three Months in the Forests of France," pp. 92, 98.

² In the MS. Letters of the Ordnance Survey (p. 378), referring to the holy well (there is no reference to the laura), the writer, Mr. T. O'Connor, states:—"Killabuonia is pronounced in Irish cille buaine, which name occurs in the pedigree of the Mac Carthys of Carberry, as preserved in the Royal Irish Academy. It is there written cille baine. The pedigree commences--Donnell, God son of Donnell Mor na Curradh, son of Diarmad of Killabuonia (mc Diarmada cille baine). It is written cille baine in the pedigree of the descendants of Tieg Roe of Sgart, as seen among the county Kerry extracts." Dr. Joyce informed me that baine was most likely to be a woman.

20 feet by 11 feet. Something like a central projection appears on the southern side, the western stone of which is nearly *in situ*, the southern stones also appearing through a heap of field-clearing. If this were so, the plan would closely resemble those on Aranmore, mentioned by Mr. Kinahan and illustrated by Borlase in his "*Dolmens of Ireland*."¹ The stones average about 3 feet 4 inches wide and from 6 inches to 8 inches thick, and stand generally about 3 feet high over present surface. There are thirteen stones clearly visible. Some on the southern projection and the northern side are sunk in the ground, and could only be defined by clearing. The dotted lines on the plan denote the original position of the two stones now lying out of the line. It is known as the Giant's Grave. There is no local tradition that I could learn about it. A similar rectangular enclosure, but of smaller stones, which is close to St. Finan's Church—a mile westwards—has a local tradition identifying it as a Pagan grave. There is another heap of field-clearing immediately north of this, through which some large stones appear; whether they are some of the missing stones from this enclosure, or stand in their original position, I cannot say. A clearing of both piles would be interesting.

CALLURAGH AND CROSS, KILLABUONIA.

Some 400 yards west of St. Buonia's, in a field marked 1. 173 on Ordnance Sheet lxxxviii. 13, large scale, in a calluragh may be seen the foundations of a primitive oratory, 11 feet 9 inches by 9 feet interior measurement, but no details are visible. A Latin cross, similar to that at St. Buonia's laura, stands in the field outside the calluragh enclosure. It no doubt marked a grave inside the original enclosure. The cupidity of some tenant caused him to encroach upon the ancient churchyard, but his zeal for improvement was so far restrained that the cross remained undisturbed. It now stands alone in the field. Some day it, too, will be removed, and the only link connecting these remains with an early Christianity will have disappeared.

COOLACONAN.

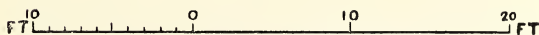
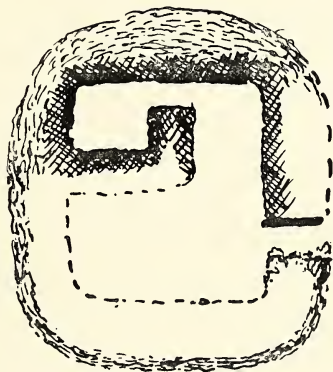
From Killabuonia, on the road to Caherciveen, after ascending the hill you enter the townland of Cools, on the Ordnance Maps, locally called Coolaconan. It has been suggested to me that this may have been the retreat (or corner) of some recluse named Conan (there are no Christian remains here). I think it more likely to be identified with Conan Maol, one of Ossian's heroes. Many of the place-names in Kerry find mention in the poems of Ossian, and on the cliff over the north shore of St. Finan's Bay is Oscar's stone, said to have been thrown there by the Fenian hero from Bolus Head opposite.² The name also suggests

¹ Fig. 123, p. 109.

² This stone is about 11 feet by 9½ feet, and 9 inches thick, lying flat, and, I am informed, has cup-and-channel markings on it. I have not yet been able to examine it.

Conaing, or Conan, the great Fomorian captain, whose tax-collector was Liag.¹ Borlase states the story of Tor Conaing² is told of several spots in Ireland. A study of the coast-line here, and the existence of localities identified with such names as Conan, and Liag or Luaig (see Killoluaig, *infra*), leaves room for conjecture that the legend may, at some time, have been related to Kerry also.

In a field to the right of the road leading to Fermoy, close to the top of the pass into the Glen, are the remains of a curious cloghan with two chambers nearly square inside, measuring about 11 feet 9 inches by 13 feet, as sketched, so far as its present condition would admit of restoring it on plan. The second chamber, which is clearly defined, is about 4 feet 9 inches square, with an opening 1 foot 3 inches wide into it. One jamb-stone of the entrance to the cloghan is standing. There is a fine gallaun in the valley, under the road to Killoluaig.



Plan of Cloghan near Coolaconan.

KILLOLUAIG.

The next townland is Killoluaig. The following is the reference to it in the MS. Ordnance Survey Letters for county Kerry in the Royal Irish Academy (vol. iii., p. 378):—

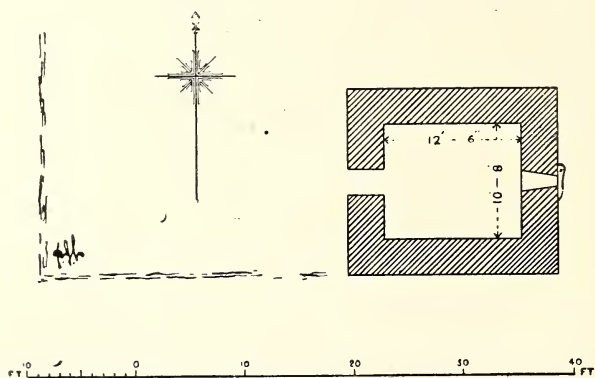
“There is a burying-place without an enclosure in a field in Killoluaig townland to the right of the road leading from Caherciveen to Killemlagh. This burial-place, cilloluaig, gave name to the townland.” This is now a children’s burial-place, but I have no doubt it

¹ Borlase’s “Dolmens of Ireland,” pp. 1080, 1081.

² O’Curry’s “Manners and Customs,” vol. ii., p. 184.

was an early Christian settlement (the name *Luaig* is suggestive of some earlier pagan connexion). The enclosure was oval, with a major axis of about 32 yards and a minor axis of 22 yards. It is now roughly defined by scattered stones of a large size. I noticed a flat stone marking a grave with a hole about $1\frac{1}{2}$ inches diameter pierced through it. This was evidently the hanging-stone for the door of a *eloghan* such as I have described at Killabuonia, and shows that there were such structures within this cashel. To the south, in the line of the enclosure, stands a gallaun 5 feet 3 inches high, 1 foot 9 inches wide, and 1 foot 3 inches thick. Inside the cashel is a rectangular plot, measuring 16 feet by 8 feet, defined by standing-stones set on edge, rising 12 inches over the present surface. Within this is a *cumhdach* as described at Killabuonia, but there is no holed-stone. It is 3 feet 6 inches long, formed of two flags about 2 feet wide, meeting at the top. It covers some human bones; one adult femur and tibia, a small femur and two skulls, one adult and one small, with a large bone of some animal, are visible on the surface. Nothing is known of this early settlement, which must have been a burial-place sixty years ago, when the Ordnance Letters were written. It lies now an unenclosed, neglected waste.

Returning to St. Finan's Bay, and continuing the road on to Coomeneaspuig, we pass through some fields, cross a small mountain stream, and arrive at the oratory of Temple Cashel.



Plan of Temple Cashel Oratory.

TEMPLE CASHEL.

On the north of St. Finan's Bay and not far from the coast line, Ordnance Sheet 96, in a townland known as Ballinabloun Demesne, stands the remains of an oratory of a primitive type, called on the Ordnance map "Temple Cashel Oratory." It is situated close above a mountain stream which flows through a glen known as Coomaneaspuig

or the Bishop's Hollow.¹ Through this glen winds a most romantic mountain road with a gradual ascent, until the summit is reached, when a magnificent prospect of all the scenic grandeur of this remarkable district may be obtained.

The little oratory, of which I submit photographs and a plan, is in a fair state of preservation. The cashel has disappeared, but the line of the enclosure may be traced by a ridge on the field. It continued out about 28 feet in continuation of the south wall of the oratory, and then for about 133 feet, which was the length of the west side of the cashel. It



Temple Cashel Oratory Window (from the inside).

was somewhat rectangular, of these dimensions; but I think it most probable the southern enclosure was not more than about 100 feet in length. Rounds are made to this oratory on Fridays. They are not so general now as in former times. In reciting the prayers, it is usual to walk round the lines of the original enclosure. The oratory is 19 feet by 17 feet outside measurement, and 12 feet 6 inches by 10 feet 8 inches interior measurement. It has the usual style of doorway, converging jambs; the lintel is only 2 feet 8 inches over the present surface. On the inside of the door ope are two projecting stones with holes worked through

¹ Joyce's "Names," p. 432, 1st Ser.; p. 90, 2nd Ser.

for hanging door¹ similar to Gallerus Oratory. The window has a square head with converging jambs, 11 inches wide at sill outside, $9\frac{1}{2}$ inches at top, and 14 inches high. On outside, on top and bottom, were set flags projecting from the masonry, and pierced for the pivots of shutters, which, no doubt, were hung on the outside of the window for protection. This oratory was built without mortar, and the stones are very closely jointed



Temple Cashel Oratory.

and well built. It is the best class of masonry I have observed in any of the oratories though finished rough from the hammer.² It stands at

¹ See *Journal*, vol. xxii., p. 273.

² The following note to a Paper of mine, published in the *Limerick Field Club Journal*, vol. ii., p. 9, may be interesting on the question of the masonry of these oratories:—

“Gallerus is in the most perfect state of preservation of any of our boat-shaped oratories; hence it is generally mentioned as the type of that class of building; but Gallerus is a very advanced specimen of this style, and may date from a period much later than Temple Gael, or St. Brendan's, close to it, and others in Kerry. Though Gallerus is built without cement, all the interior jointing appears to have been made in fine lime cement, portion of which remains, and is very hard. The inside also was finished fair with a pick or punch, the marks of which are quite visible on many of the stones. Hollows in the face of the stones appear to have been filled up with a similar cement, as I have found small particles still adhering on such places. This would have secured a regular even surface on the interior. There is no evidence of the interior having been plastered, the stone-work being without stain. Lord Dunraven, vol. i., p. 60, states:—‘I found between several of the joints a hard,

present about 9 feet high. This is the oratory to which Miss Stokes refers¹ as the oratory of St. Beoan. The following is the passage referred to in "Brendaniana,"² which she apparently accepted:—

"About this time Fintan had come with his family from the shores of Lough Corrib to assume regal sway in West Kerry in succession to his deceased father, and soon after placed his first-born son, Furse, under the care of the local bishops, whom I believe to have been no other than the Bishops Cuan and Beoanigh 'to be well educated and instructed in religious matters.' Under the tutelage of those holy men the saintly youth remained for some years until in early manhood he departed as stated above, 'from his country and his parents,' probably about 592.

"We are not to suppose that St. Beoanigh had forgotten or lost sight of his spiritual children in the Glen all this time. And we may well believe that he occasionally 'crossed Dingle Bay in his currach,' especially after his consecration as bishop, to visit them, and to perform all episcopal functions they may require. When he had advanced in age, those sea journeys were scarcely possible, and then he took his residence permanently at Coomaneaspuig (Bishop's Mountain Valley), within the Glen, where his loving sons of the monastery built for his use the beautiful oratory, worthy of a bishop, that stands there still in marvellous preservation." This is all a pretty fancy, but unsupported by local tradition or records of any kind, and, in my opinion, we have still to learn the name of the bishop who founded Temple Cashel.

ST. FINAN'S CHURCH, KILLEMLAGH.

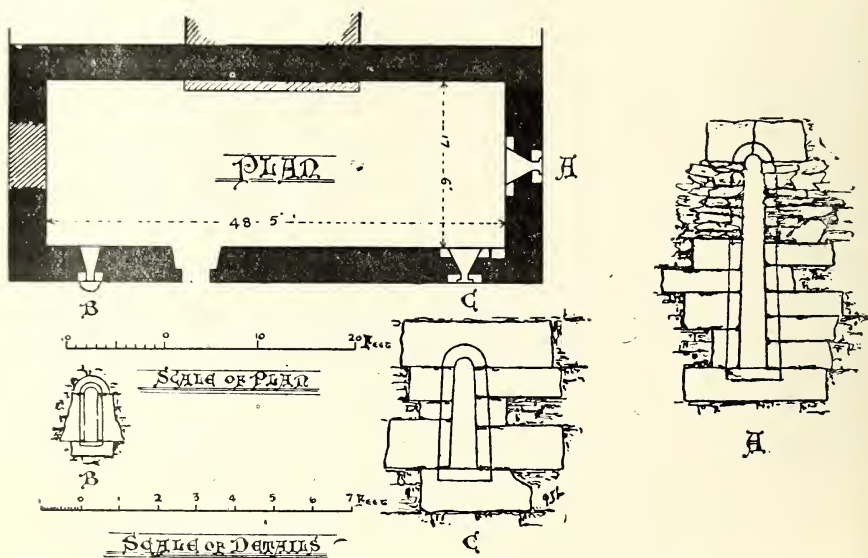
Returning from Temple Cashel, a short distance from the southern shore of the bay, stands the old church of St. Finan's. It is a small Romanesque church of a style about the twelfth century. However, the pitch of the roof is not as quick as that usually associated with our early churches. This, and its construction, leads me to believe that the building itself is of a later date. The stones of the masonry are not large, the dressings are of the green stone of the district, which has well withstood the exposed situation—the windows have semi-circular heads with converging jambs. The east window is a lancet, $7\frac{1}{2}$ inches wide at the sill, and $5\frac{1}{2}$ inches at the head. The moulding is of the earliest form, a plain square sinking about 4 inches on the face, sunk $2\frac{1}{2}$ inches; the window opes have cut-stone dressings inside also. The east window was apparently

whitish substance, of which I have a specimen. This is caused by the water percolating through the stones.' The stone is the greenish or purple slate of the Silurian system. To a building expert this cement has all the appearance of jointing or 'pointing.' It is strange that, if a deposit, it does not extend further through the stone-work of the structure, but is confined to the inner face of the joints; nor has it increased with time; in fact it has almost entirely disappeared from the joints, and there is no trace of such a substance through the heart of the stone-work. Brash states:—"There is no appearance of mortar in the walling."

¹ *Loc. cit.*

² *Loc. cit.*, p. 287.

repaired in recent times; unfortunately, the inner arch has again fallen, and, I fear, that if not attended to soon, the east end of St Finan's is doomed. There is evidence of the original doorway having been in the west end, and the ope has been built up. The present entrance in the south side is without dressings. They have either been removed—not an uncommon thing in a country churchyard—or the opening is a comparatively modern “improvement,” made with little regard for the proprieties. A small window, high up on the south side, lighted a gallery. A flag, 5 inches wide, with 9 inches projection, is set outside, 6 inches under the sill of this window (could this be to hold a light of some kind?). Space for the corbels, to carry the gallery, are visible in the walls, though



St. Finan's Church, Killemlagh—Ground-plan and details of Windows.

the stones have been removed. The stone ducts to carry water from the roof gutter may be seen on the exterior of side wall. The height of the walls over present surface is about 11 feet, and they are 3 feet 6 inches thick.¹ There is an aumbry on the right-hand side 17 inches square and 14 inches deep. The parish church was built alongside the old church, the north wall of the ruin being utilized, into which it projects a little. Old St. Finan's, even in its decay, compares favourably, with the unpretentious relic of the penal times which now serves the worshippers of the Glen.

¹ Particulars of the measurements of this church, taken from the Ordnance Survey Letters, are given in O'Hanlon's "Lives" (Life of St. Finan Cam), vol. iv., page 70, and are fairly accurate, but the sizes of the windows being given on the inside are somewhat misleading.

Doubts have been raised recently as to the identity of the Finan to whom the churches in this district have been dedicated. The festival day is held on the 16th March, on which St. Finan, the leper—who is said also to have founded the church at Innisfallen—is commemorated. Of this saint, Canon O'Hanlon states¹:—

“The Acts of St. Finan, the leper, which have come down to us are exceedingly meagre and unsatisfactory, especially in presenting dates and names to elucidate the phases of his biography.” He is supposed to have lived in the sixth or seventh century. It is to Finan Cam, a relative and



St. Finan's Church, Killemlagh—View of South Side.

pupil of St. Brendan, however, that the foundations in the neighbouring Derrynane, Lough Currane, and Skellig Michael,² are assigned. His festival is the 7th April. Still, strange to say, the 16th March is the day observed in these places, as it is also in St. Finan's Bay. At Killemlagh Church Father Arthur Murphy informs me that rounds are paid by people afflicted with diseases of a scrofulous nature, and a fern that grows in the walls is used as a cure. A curious practice is to make votive offerings, which generally take the form of pins, many of which are to be found in the mortar joints of the walls. The fern is the *cop-bubh*, “black-foot” (*Asplenium adiantum nigrum*), but this, I find, is used as a cure for “the

¹ O'Hanlon's “Lives,” vol. iii., p. 381.

² Petrie, p. 130.

Evil" in other places as well. The practice, however, would show that the dedication of the church to Finan the Leper was in some way understood. It is mentioned by Canon O'Hanlon that all diseases of a scrofulous nature were included by the term "leper" in former times. He is also of opinion that in these foundations in Iveragh, Finan the Leper may be venerated.¹

On this question Father O'Donoghue,² while doubting that Finan the Leper ever came to Kerry, continues:—

"I believe the Finan of Loch-laoich, where the beautiful ancient oratory of St. Finan remains, and of *Daire-Phinain* (Derrynane) was quite a different person. In this opinion I am strengthened by the following quatrain in the 'Dirge of Ireland,' by Mr. John O'Connell, the Iveragh poet, who wrote about 1660, and who knew the traditions, civil and religious, of that country remarkably well. Towards the close of his *Dirge* he makes what a competent judge has called 'a supremely beautiful and pathetic appeal to God and the Irish saints' to save his country and his faith from further calamity. Among other saints he invokes:—

‘Fionan Cluana-Iraird ’sa chleire,
Finan Faithlin air an Lein-loch,
Finan Loch-laoich, mo naomhsa,
Do rug ón phlaig Uibhrathac saor leis.’

That is 'Finnian of Clonard and his disciples, Finan of Inisfallen on Loch-lein, and Finan of Loch-Lee (or Loch Currane), my patron-saint who brought Iveragh safe from the plague.' Here the poet invokes the Finan of Iveragh, his own special patron saint, and the patron saint of many branches of the O'Connell sept then in Iveragh, and distinguishes him unmistakably from the holy patron and founder of Innisfallen, St. Finan, whom I strongly believe to have been no other than Finan Cam." His arguments connecting Finian Cam with the foundation of Aghadoe are also very interesting, but do not affect the matter under consideration.

In the folk-lore of the Glen there is a legend connected with St. Finan which does not appear in the acts of either Finan Cam or Finan the Leper, and which would go far to establish a separate identity. It is said that, at the time St. Finan lived in the Glen, a pagan named Maol-mourna, who also lived there, disliked the saint, and hired a man to murder him in the early morning as he entered the church to celebrate mass, and instructed him to be prepared with a dagger at the church door and stab to the heart the first man who would enter, and who would be St. Finan. It happened that on that morning his attendant put on the saint's boots in mistake for his own, and so delayed him. Maol-mourna, anxious to see his design executed, hastened to the church, and, entering first, received the dagger thrust of the assassin, and

¹ O'Hanlon's "Lives," vol. iv., p. 66.

² "Brendaniana," p. 61.

was killed. Some time after, it is said, St. Finan left the Glen for Lough Lee (Currane) on Ballinskelligs Bay. The Pagan lies buried in a rectangular enclosure of standing stones, measuring about 18 feet by 11 feet, in a field about 150 yards south of the churchyard, marked Keelmalomvorny on Ordnance Sheet No. 96.¹ The attendant was a Giolla Phadraig, and to this day all the Giolla Phadraigs of the Glen are called *Muintir na broige* (the people of the brogue). Time deals kindly with tradition in these lonely glens, for the present parish clerk, *Tomas na Broige* claims to be a lineal descendant of the Giolla Phadrig who luckily saved St. Finan's life. It is possible that this Finan of Killemlagh may be the saint referred to in O'Connell's "Dirge of Ireland," and different from Finan the Leper or Finan Cam.

¹ The enclosure consists of twelve stones, now visible. It lies east and west. The stones average about 2 feet wide and 6 inches thick, rising 18 inches over present surface. There are no stones visible across west end (five each side, and two on east end). It is known as the Pagan's Grave.

THE ORIGIN OF THE GRACE FAMILY OF COURTSTOWN, COUNTY KILKENNY.—(No 2.)

BY RICHARD LANGRISHE, J.P., F.R.I.A.I., VICE-PRESIDENT.

[Read FEBRUARY 25, 1902.]

WHEN the former Paper on this subject (see *Journal*, vol. xxx., p. 319) was written, the Histories of Gloucestershire were not accessible to the writer, who having since collated the accounts given therein of the Manor of Sodbury in that county, and finding that they give a clear history of the descent of that manor from the time of the Conquest, which entirely bears out the theory put forward in his previous Paper, that the Grace family of Courtstown were descended in the male line from Odo, Count of Champagne, brother-in-law of William the Conqueror, he now desires to supplement that Paper, and to correct the statement that Sodbury came to that family through the Mortimers; and also some errors in the Pedigree of the collateral branch of the Counts of Blois. The Histories of Gloucestershire referred to are—(1) “The Ancient and Present State of Gloucestershire,” by Sir Robert Atkyns (London, 1712), which is to be found in the King’s Inns Library, Dublin; (2) “The New History of Gloucestershire,” by Samuel Rudder (Cirencester, 1779). He calls it a “Revised Edition of Sir Robert Atkyns’ Gloucestershire”—copy in the British Museum Library; and (3) “Abstracts of Records and Manuscripts respecting the County of Gloucester, formed into a History correcting the very erroneous accounts, and supplying numerous deficiencies in Sir Robert Atkyns and subsequent writers,” by Thomas Dudley Fosbrooke, F.A.S., &c. (Gloucester, 1807)—in Trinity College Library, Dublin. From these sources we gather that Chipping-Sodbury, so called from its being a market-town where commodities are cheapened and bought, was a town in the manor of Old Sodbury, which manor belonged to the ancient domains of the Crown, consequently there is no distinct account of it in Domesday, from the general survey which was finished in the fourteenth year of the Conqueror’s reign. Some time after, King William gave this manor to Odo, Count of Champagne, his brother-in-law, who attended him in the invasion of England, and for his good services, was also rewarded with the territory of Holderness in Yorkshire. Odo also became Count or Earl of Albemarle in Normandy, in right of his wife, Adeliza, whose first husband was Engleram, Count of Ponthieu and Lord of Albemarle. The only child of the latter by Adeliza, also called Adeliza, died unmarried, when her mother became her heir, Engleram her father, having been slain in 1053.

Odo himself being only a child when his father Stephen, Count of Champagne died, that *comté* passed to Stephen's younger brother, Theobald, Count of Blois, whose son Stephen, was the father of Stephen, afterwards King of England, by Adela daughter of William the Conqueror. King Stephen was therefore not the head of the family, as stated in the former Paper. This correction is taken from the later pedigree given in Poulson's "History of Holderness," and confirmed by that given in "The Complete Peerage," by "G. E. C.," the latest authority on the subject. These latter accounts are compiled from the Charters of the Abbey of St. Martin of Auck, near Albemarle, or Aumale, in Normandy, founded by the Counts of Ponthieu, and further endowed by Odo's son Stephen, and his half-sister Adelidis, or Adeliza.

Stephen succeeded his father Odo, who died about 1096; he was styled Earl of Albemarle, and by some of Holderness. He married Hawise, daughter of Ralph de Mortimer, and died about 1127, seised of the manor of Sodbury, as well as of his father's other possessions. He was succeeded by his eldest son William, also styled Earl of Albemarle, who was surnamed "Crassus," or "Le Gros," from his great corpulency. He had made a vow to go on a pilgrimage to Jerusalem, but growing very fat, had obtained a dispensation from the Pope to release him from the performance of it. He was a great benefactor to Sodbury, and granted to the burghers the like liberties which the burghers of Bristol enjoyed, with licence to every burgher to have common for one heifer in the place still called "the Ridings" in 1779, which they still enjoy. William Marshall, afterwards Earl of Pembroke, was a witness to this charter.

It is stated in the "Grace Memoirs" that the original charter was granted to Sodbury, by William *Fitz Raymond* Le Gros before 1190. As the original grantor was William Le Gros, Earl of Albemarle, he could not possibly have called himself *Fitz Raymond*, which was an interpolation made by Sheffield Grace, to support the fable that Raymond Fitz William (nicknamed Le Gros) was the progenitor of the Grace family of Courtstown.

It has already been shown that a son of Raymond and Basilia de Clare—had any such existed—could not have been of age before 1190; furthermore, the original charter to Sodbury must have been granted before the death of William Earl of Albemarle, which took place in 1179. He most probably left Sodbury to his nephew William, who took the name of Crassus. His brother Stephen, who is also called *Le Gros* by Dugdale, may also have been very fat, and therefore justly so called. He may also have been identical with Stephen Le Gros, who was an Alderman of London about that period—and aldermanic proportions are proverbial.

In Roger Hoveden's "Annals," published in the Rolls Series by

Dr. Stubbs, we find that "Willelmus¹ filius Stephani" was an itinerant Justice for Gloucestershire, January 25, A.D. 1176-1180.

In the account of the Earls of Albemarle in "Dugdale's Baronage" (vol. i., p. 61), there are references given in the margin to his "Monasticon Anglicanum" (vol. i., p. 798), in connexion with the names of Stephen and Ingleram, the brothers of William Le Gros, Earl of Albemarle. Turning to these references, we find several charters granting lands to the Cistercian abbey of Melsa in Yorkshire, by "Gulielmus, Comes Albemarlæ et Dominus de Holderness" (as he styled himself), the founder of that abbey, and quoted in the original Latin. In one of these, he gives the lands for the health of his own soul, and that of his brother "Hingeram"; and those of his father and mother, and all his relations. To that the witnesses were "Hingeram, fratre comitis, Elia de Mundevilla," four clergy, and "Stephano *Pincerna*."

In another, which appears to be an abstract in Latin of the foundation charter of the Abbey, William, Earl of Albemarle, gives the lands for the health of his own soul, and those of his brothers Hingeram and Stephen, of his sisters, relations, and friends.

The witnesses to this charter were—"clerici Simon capellanus, Isaac, Rogerius, Warnerius, milites Eustachius filius Johannis, Robertus de Stuteville, Petrus de Falchenburgæ, Stephanus *Pincerna*, et Radulphus et Willielmus filii ejus," and nine others. It is very probable that Sir Stephen *Pincerna* was the Earl's brother.

Unfortunately these charters are not dated, few of that period are; however, it is stated in the headings of some others referring to the abbey of Melsa, that it was founded in 1136.

In 1217, the Sheriff was commanded to let Will. Crassus, or Gross, the elder, have a market at Sodbury every Monday. (Claus. 2, Hen. III., Tower of London Series.)

We also find in this series that William Crassus was employed by King John in Normandy previous to 1203, and on the 19th day of August in that year, was appointed by him Seneschal of Normandy, in which capacity he was witness to several charters granted by that King at Falaise on the 27th of September 1205, the other witnesses being "W. com̃ Arundel, W. de Fer̃ com̃ de Derbi, and Will. de Braoſ." (William Earl of Arundel, William de Ferrers, Earl of Derby, and William de Braose of Brecknock.)

In Sir John Gilbert's "Chartularies of St. Mary's Abbey, Dublin," is a grant of the Church of Reban, undated, to which Willelmus Crassus appears as a witness (vol. i., page 117); also in the "Register of St. Thomas's Abbey, Dublin," by the same editor, No. 37, is a grant by William Mareschal the younger, Earl of Pembroke from 1219 to 1231, of the church of Rathsillan, in the barony of Forth, county of Carlow, amongst the witnesses to which we find Willelmus Crassus senior, and

¹ "Chronica Rogeri de Hoveden," vol. ii., p. 88.

GUERINFRIED, Sire d'Albemarle 1027, = [—]

Robert, Duke of Normandy, died 1035. = Arlotta. (Herleve de Falaise—"Complete Peerage.") Hugo I, Count of Ponthieu, died 1051.

William the Conqueror, born, 1028; died, 1087. = Matilda, daughter of Baldwin, Count of Flanders. Adeliza, born living in her father's house, heiress to her father.

Adela, = Stephen, Count of Blois. Stephen, King of England. Adelidis, or Adeliza, Countess of Albemarle and Ponthieu, dead, unmarried, in 1076; heiress to her great grandfather.

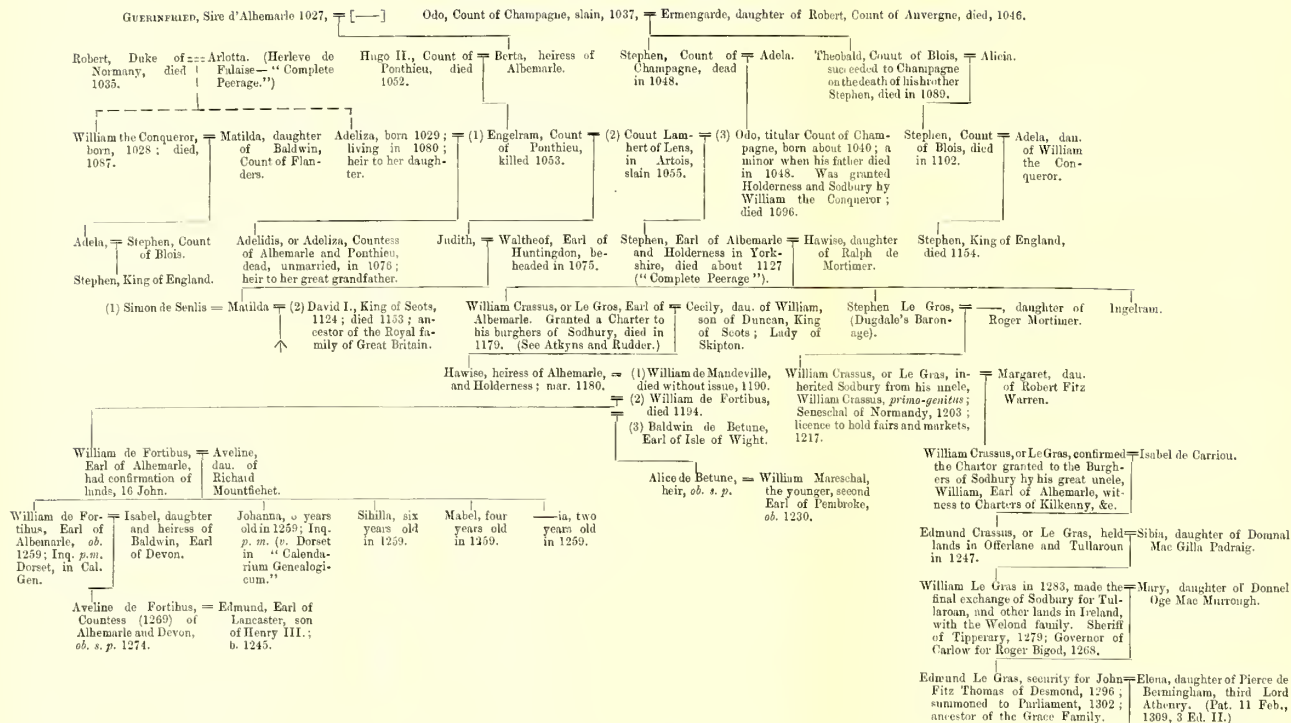
(1) Simon de Senlis = Matilda = (2) David I., King of Scotland, died 1153; ancestor of the Royal Family of Great Britain.

William de Fortibus, Earl of Albemarle, had confirmation of lands, 16 John. = Aveline, dau. of Richard Mountfichet.

William de Fortibus, Earl of Albemarle, *ob.* 1259; Inq. *p.m.* Dorset, in Cal. Gen. = Isabel, daughter and heiress of Baldwin, Earl of Devon. Johanna, 3 years old in 1259; Inq. *p.m.* (v. Dorset in "Calendarium Genealogicum." Sibilla, years in 1259.

Aveline de Fortibus, = Edmund, Earl of Lancaster, son of Henry III.; *ob. s.p.* 1274.

ORIGIN OF THE GRACE FAMILY.



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Willelmus Crassus junior. No. cccc. is another grant by William Mareschal the younger, to which Willelmus Crassus was also a witness. In no case do we find such a person as William "Fitz Raymond." Had there been a magnate so-called, his name would surely be on record. The Charters of St. John's Abbey, Kilkenny, and Duiske Abbey (now Graiguenamanagh), granted in 1220, by William Mareschal, were also witnessed by William Crassus, as well as that of the city of Kilkenny in 1223, granted by the same.

Rudder quotes part of the original text of the charter of confirmation granted by William Crassus (No. 3), which he states was then in a fairly good state of preservation, as follows:—"Will. Crassus primogenitus filius Willī. Crassi junioris, salutem, nos concessisse et hac presenti carta nra confirmasse burgensibus nostris de Sobbuñ et heredibus suis totum quod Willūs Crassus primogenitus avunculus noster eisdem fecit et per cartam suam confirmavit, videlicet, Quod habeant et teneant omnes libertates quæ spectant et pertinent ad leges de Bristoill," &c. Taking "avunculus" to mean great uncle on the father's side (though it may not be the strictly classical meaning, it has been so rendered by other translators), the grantor would then be the grandson of the brother of William Earl of Albemarle, and falls into his proper place in the Grace Pedigree, every generation in which is proveable by the State Papers now calendared, quite independently of the "Grace Memoirs." William le Gras, father of William who granted the confirmation, was evidently called "junior" therein to distinguish him from his predecessor in title, Willūs primogenitus, who was William, Earl of Albemarle, but is not so styled therein. The William "junior" of the confirmation was therefore the William "senior" who was allowed to hold fairs and markets in 1217, and also of the charter of the later year calendared by Gilbert. He must have been dead when the confirmation was granted.

We now come to the exchange of Sodbury for Tullaroan, finally completed, in 1283, between another William le Gras, great grandson of William "senior" of 1217, and the Welond family, but which had actually taken place long before, for this latter William's father was in possession of a quarter of a Knight's fee in Tullaroan in 1247, and Thomas Welond had a grant of a fair and market in Sodbury in 1280 (Cart. 8 Ed. I.).

The subjoined Chart Pedigree will explain the various descents mentioned above.

We have therefore amongst us, at the present day, the representatives, in the male line, of the Counts of Champagne, who appear in history nine hundred years ago.

SOME FURTHER FINDS IN NORTH WEXFORD.

BY SIR THOMAS H. GRATTAN ESMONDE, BART., M.P.

[Submitted MARCH 25, 1902.]

NORTH WEXFORD continues to render up some gleanings of its antiquarian treasure. Of these, the following have come into my possession within the past twelve months; and perhaps I may be permitted to place them on record in the pages of the *Journal* of the Royal Society of Antiquaries of Ireland.



Stone Lamp found at Tubberduff, Co. Wexford.

First, I have been able to obtain a grinding-stone of the most ancient form I believe known in Ireland. It was found about 4 feet below the surface of the ground when excavating this summer for the extension of a small lake opposite Ballynastragh House.

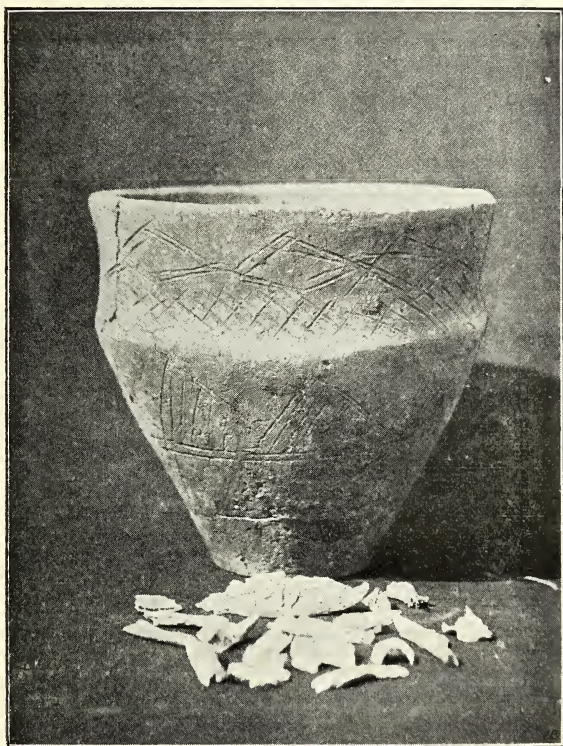
This stone is of granite and quite perfect. It is worked to a point at one end and rounded at the other.

It measures $18\frac{1}{2}$ inches in length by $10\frac{1}{2}$ inches in breadth at its

widest part. It averages $3\frac{3}{4}$ inches in thickness. It has evidently been much used, its concave surface being quite smooth.

I have seen the same type of grinding-stone in use in countries so widely apart as Mexico and South Africa—a circumstance interesting to note when we think of the centuries that have passed since the stones were used in Ireland.

Next I give a photograph of a very curious find, viz., a stone lamp, unearthed recently on the townland of Tubberduff, about a mile from Bally-nastragh. For this most interesting object I am indebted to Mr. Patrick



Cinerary Urn found at Killanooly, Co. Wexford.

Finn, on whose farm it was discovered, near to where there was once a crannog, destroyed unfortunately some years ago.

I have a granite quern found among the *débris* of this crannog, for which I am also beholden to Mr. Finn.

The lamp is of limestone. It is $6\frac{3}{4}$ inches in height and $5\frac{1}{2}$ inches in diameter.

It has a cavity at either end $\frac{1}{2}$ an inch in depth and $4\frac{1}{8}$ inches in diameter. I have a somewhat similar stone lamp from the Hawaïian

Islands, where I saw it in use eleven years ago. The Hawaaiian lamp is, however, less well finished, smaller, and with a shallower cavity.

Tubberduff is close to the townland of Clonsilla, where, as readers of our *Journal* will remember, I found the site of another crannog some time since, and secured a portion of its millstone.

About thirty or forty years back a gold torc was found in the vicinity of Tubberduff; but the finders in their unhappy ignorance broke the treasure to bits, and sold the pieces for trifling sums.

Finally I give a photograph of a cinerary urn, for the possession of which I have to thank Mr. James Donohoe, J.P., of Abbey House, Enniscorthy.

It was found at Killanooly, near Kilmuckridge, in a place where other urns have been found from time to time. This urn was broken to pieces when it was unearthed, but its fragments were preserved; and Mr. George Coffey, of the Royal Irish Academy, has been good enough to put them together for me, with the result—evident from the photograph—that the urn is apparently perfect.

It is of graceful form, and its ornamentation is quite visible in the photograph taken by Mr. Sutherland Wilkinson, as are also the fragments of bone it contains. It measures $8\frac{3}{4}$ inches in height, $9\frac{1}{8}$ inches in diameter at the top, and $3\frac{3}{4}$ inches in diameter at the base. As a contribution to the study of those curious relics the Royal Society of Antiquaries of Ireland may find this brief notice acceptable.

A PAIR OF BROOCHES AND CHAINS OF THE VIKING PERIOD RECENTLY FOUND IN IRELAND.

BY GEORGE COFFEY, M.R.I.A., FELLOW.

[Read FEBRUARY 25, 1902.]

A PAIR of brooches, and a silver chain, of the Viking period, were lately acquired by the National Museum. The gentleman from whom they were purchased was not able to furnish any particulars as to the find. They had passed through two or three hands before coming into his possession, and all he could learn about them was that they had been found somewhere between Three-mile Water and Arklow, in the county Wicklow.

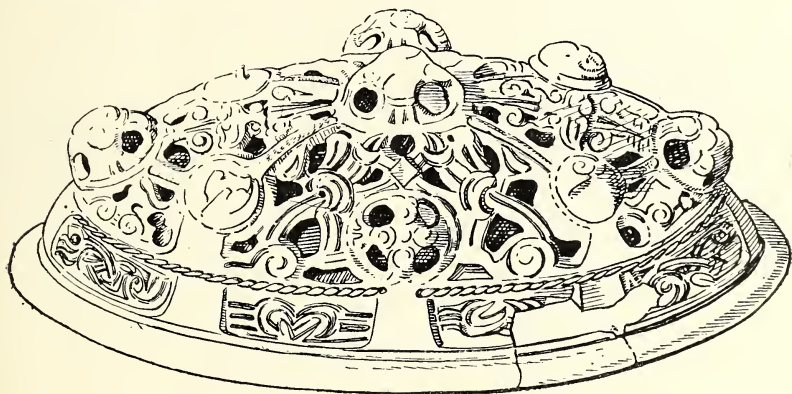


FIG. 1.—Bronze Brooch of the Viking Period. (Full size.)

Both the brooches are similar in pattern and ornament. Two views of the better preserved are shown (figs. 1 and 2). They are of the well-known Scandinavian form, called tortoise brooches, of gilt bronze. In construction they are made in two parts. The under part consists of a dish-shaped casting, decorated with panels of interlaced ornament. On this is fixed a covering plate, richly decorated in pierced work of scrolls and bosses, in the style known as Carolingian. The covering-plate is attached to the under part of the brooch by four pins, which also held in position four solid bosses, as shown in the illustrations. The ornament of the covering-plate is further enriched by a lacing of twisted silver wires, and a cord of twisted silver wire is run round the edge of the plate. The solid bosses were originally covered with thin thimble-shaped capsules of silver, on which scroll patterns were impressed; fragments of these remain. The filling of the bosses, which appears to

have been of lead, is now greatly weathered. The figures render further description unnecessary.

On the inside of the brooches are the usual hinge and shoe for the pin. The latter was of iron, and has rusted away. Some small fragments of a finely-woven woollen material are rusted to the hinge plates, showing that the brooches were worn on a woollen garment.

Brooches of this class are found in great numbers throughout the north of Europe, wherever the Vikings made their way, and Scandinavian colonies were established. They are usually found in pairs, and in women's graves.

The style of the ornament of the present pair, called "Carlovingian," places them in the latest period of the form. They may be dated, therefore, at from about A.D. 900 to 1050.¹

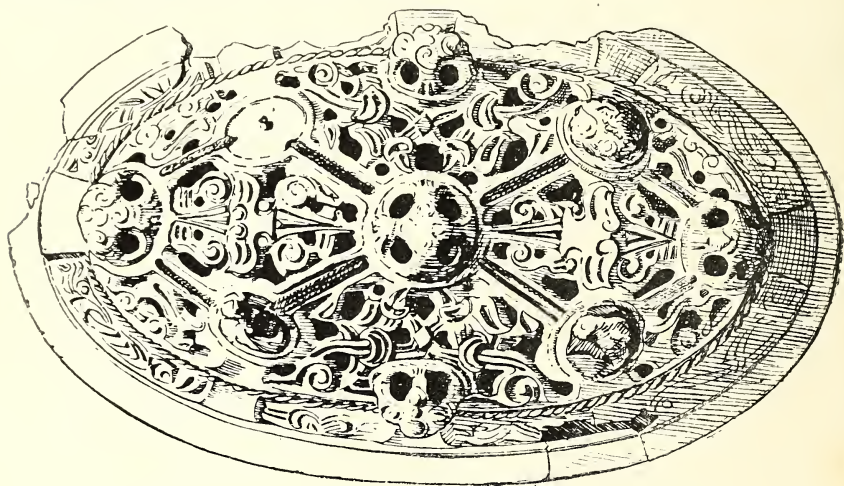


FIG. 2.—Bronze Brooch of the Viking Period. (Full size.)

The chain is made of silver wire, in links of the form of the figure of 8, tied round the middle by a few turns of the wire. The separate strands of the chain are confined, at intervals, by silver beads; in some places small platted bands of wire are tied above and below the beads to prevent them running on the chain. A small silver tube, decorated with a simple fret pattern, hangs from the tassel at the left side; the illustration shows fully the details (fig. 3).

Chains are occasionally found in Scandinavia with brooches of the Viking period, but I do not know of any published examples of quite the same form as the present one.

¹ See Vedel, "Recherches archéologiques dans l'île de Bornholm."—*Mem. Soc. Ant. Nord.*, 1890, p. 10, where the development of this type of brooch is fully discussed.

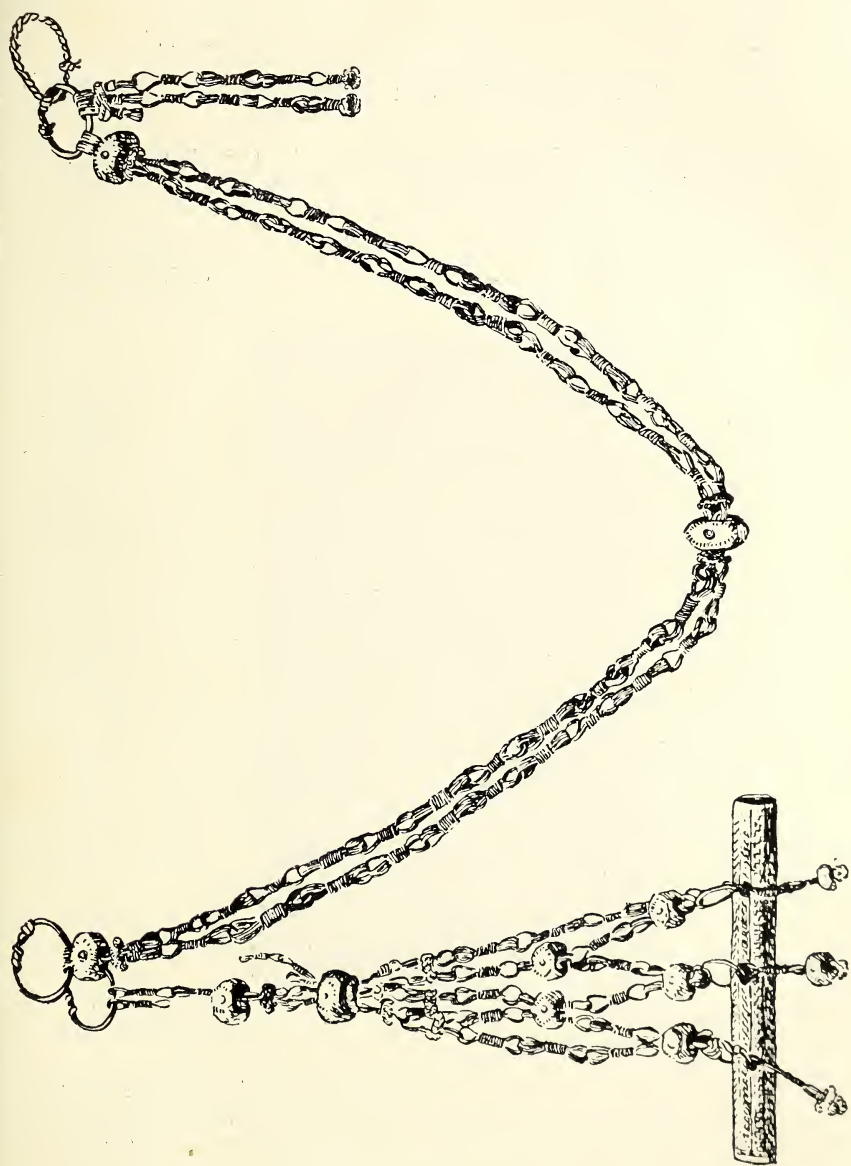


FIG. 3.—Bronze Chain found with Brooch of the Viking Period. ($\frac{3}{8}$ ths linear.)

KING JOHN'S BADGE, "STAR AND CRESCENT."

BY MAJOR OTWAY WHEELER CUFFE.

THIS badge was found in the precincts of Christ Church Cathedral, Dublin, in 1884, by Sir Thomas Drew, architect. It is preserved as a relic in the vestry of the Cathedral.

It appears to be a very rare specimen, as I cannot find out there is a similar badge in any collection. I have had facsimiles of it made in



King John's Badge ("Star and Crescent"), found in precincts of St. Patrick's Cathedral, Dublin.

silver (the original is made of bronze), and exhibited it at the annual meeting of the Waterford Archæological Society in 1901, at Waterford. I have written about it in the *Journal* of the Royal Society of Antiquaries of Ireland, vol. xxx. (1900), p. 372. The following Papers have been also written on the subject. The late Dr. William Frazer, the well-known antiquary, Dublin, exhibited it and spoke about it at the

Royal Irish Academy, Dublin.¹ He gives a full account of the precincts of Christ Church Cathedral. Sir Bernard Burke, in his "General Armoury," says:—King Richard I., after his exploits in the Holy Land, had a badge, a crescent, surmounted by a star, having defeated the French at Gisors, 1198. King John used as a badge the crescent surmounted by a star. Motto—'Christo Duce.' Henry III. used the same Arms.

The crescent and star are carved immediately over the stalls of the Dean and Precentor in St. Patrick's Cathedral, under the apex of the canopy. This device is carved on the stonework. Formerly this device was carved on the east sides of each of the canons' stalls (oak). It is an interesting memorial of King John's connexion with the old Cathedral, and of his residence for a time in Dublin, 1210.

The coins of King John minted in Dublin at that time all bear the device.

In Ware's "Antiquities," page 203, we read:—"King John appointed John de Grey, Bishop of Norwich, his judiciary of Ireland, who caused the money of that country to be stamped according to the weight of English money, and ordered that both the halfpenny and the farthings should be struck round. On this new coin was the King's head, crowned, with a sceptre in his right hand, and on the reverse a crescent and a bright planet."

King John landed at Waterford on the 8th of June, 1210, when O'Neill and twenty other native chieftains made their submission. He coined money, and rendered it current in both Kingdoms by his proclamation. In the next place, he proceeded to establish the English laws in Ireland. He erected and confirmed the division of that part of the country subject to him into 12 counties. He appointed sheriffs and other officers, as in England, erected courts of justice in Dublin, the metropolis. King John returned to England 30th August, 1210.

The following is an account of the finding of this badge in the precincts of Christ Church Cathedral, Dublin, which Sir Thomas Drew has just sent me:—

GORTNADREW, MONKSTOWN,

COUNTY DUBLIN,

October 28, 1901.

DEAR MAJOR WHEELER CUFFE,—The little object found at Christ Church in 1884, and recognisable as the Badge of King John, I have here before me. Frazer first mentioned it to me, but I found it is a matter of historic notoriety that it is so. It is recorded in works of heraldry up and down:—"Richard I., to commemorate his victory over the Turks, assumed a star (said to represent the Star of Bethlehem), issuing from between the horns of a crescent, the emblem of Islam. John and Henry III. used a similar badge." The best representation is carved, and to be seen over the Precentor's and Dean's stalls in St. Patrick's Cathedral. Says Dr. Leeper:—"Immediately over the stalls of the Dean and Precentor are the devices of a crescent

¹ Vol. ii., New Series, Pol. Lit. and Antiq., p. 465.

and star. In the old Cathedral this emblem was on the east side of all the prebendal stalls, and was a memorial to King John's connexion with the church. The coins of that monarch, which were minted in Ireland, had marked on them the crescent and star." In Christ Church MSS. I have noted the device frequently used in place of a signature by a marksman. This particular bronze object was evidently attached by hooking it to some leather trapping. During the relief excavation works in the precincts in 1884, it was spied by a little choir-boy named Lefluffy (his father was a Persian). An able-bodied rough beat the child and took it; my big foreman beat the rough and took it; and the policeman outside the railings took over the rough. I saved some other relics. What it is is an historic certainty. History records the presence of Prince John, subsequently King John, to the precincts of Christ Church, when the very reprehensible conduct in insulting Irish gentlemen probably led to a riot, in which a trapping might be torn from a retainer.

Yours faithfully,

THOMAS DREW.

NOTES ON THE CORONATION STONE AT WESTMINSTER, AND THE *LIA FAIL* AT TARA.

BY P. J. O'REILLY, FELLOW.

[Read MARCH 25, 1902.]

MANY who visit the Abbey Church of Westminster, and see the ancient oaken chair, seated in which the sovereigns of England have for centuries been crowned, are unacquainted with the circumstances which indicate a remote and indirect connexion between the stone beneath it and Ireland, and are unaware that the practice of crowning the English monarch while seated above this stone is most probably an outcome and survival of an ancient Irish custom.¹ It has been often stated that the stone is the famous *Lia Fail* that stood on Tara, and on which the *Ard Righ*, or High King of Ireland, was crowned. The theory is no mere modern invention. It is upwards of five hundred years since John of Fordun, writing in the fourteenth century, asserted that the stone which rests in the historic abbey by the Thames, was brought to Scotland by Fergus son of Erc, a Dalriadan chieftain who, about A.D. 500, founded in that part of Alba, now called Argyle, a colony that ultimately absorbed the kingdom of the Picts, and gave its present name to Scotland, and who ruled this colony from his fortress at Dunstaffnage. It is six centuries since this legend appeared for the first time in the *Chronicon*

¹ See "The Chronicle of the Scottish Nation," John of Fordun, edited by Dr. Skene, Edinburgh, 1872, vol. ii., p. 42—"there came over from Ireland a certain king bringing with him into Scotia the regal chair carved out of marble, and in it he was there crowned their first king by the Scots. All subsequent kings who succeeded to the throne followed his example, and duly assumed the crown in that same chair. This was the chair which Simon Brec first brought to Ireland." This has been the continuous tradition of Scotland. Boece, when relating the advent of Fergus Mac Erc to Alba, says—

"his father him furniest to the se
With men ane meit ane rycht griet companie,
The marbell stone he send with him alsua
At Symon Brak brocht fra Brigantia."

(see Metrical version by William Stewart of "The Buik of the Chronickis of Scotland," by Hector Boece, vol. i., p. 35); while Hollingshed says, that when Fergus went to Alba he "had also with him the marbell stone that he might concieve the better hope to reign there as a king" (see "Historie of Scotland," 1809 edition, pp. 39, 165). The term "chair," used by these mediæval writers, refers to a seat such as we would now call a stool. The seated figure of a king enthroned, which appears on the reverse of the seal of the abbey of Scone, shows him seated on the stone which is supported by a framework that is devoid of added back or side rests; and a miniature in the manuscript of Fordun's Chronicle in the library of Corpus Christi College, Cambridge (which is reproduced by Dr. Skene at p. 46 of his "Coronation Stone"), also shows the king seated before the cross at Scone on a seat hidden by the drapery of the figure, and evidently devoid of back or arm-rests.

Rythmiciem; and since Baldred Bisset, who was sent to Rome by the Scotch Government to plead there for the independence of his country against the agents of King Edward, interpolated instructions given to him by his government,¹ with what is probably the very earliest Scottish version of this legend² to strengthen his case against the English claims.

Old as are Scottish legends relating to the stone now at Westminster, they are things of yesterday beside the antiquity of the Irish traditions relating to the *Lia Fail*, which seem to have inspired portions of the Scottish myths, though some of the latter endow the Scottish stone with an antiquity exceeding that attributed to the *Lia Fail* by Irish chroniclers. Irish tradition makes the Tuatha De Danann, who peopled Ireland before the advent there of the Milesians, bring the *Lia Fail* from Lochlann, which some believed to have been Scandania, and others to have been the north of Germany,³ and place it upon Tara, and endowed it with the magic power of roaring beneath the feet of legitimate high-king of Ireland. Mediæval Scotch tradition made Scota, a mythic daughter of the Pharaoh of the time of Moses, bring the Stone of Scone from Egypt through Africa to Spain, made the Milesians bring it from thence to Ireland,⁴ and transfers it to Argyle or Dunstaffnage,⁵ borne thither by Fergus son of Ere; and further alleges that the kingship of whatever land it rested in would remain with the Scots.⁶

¹ Bisset, who was rector of Kinghorn, in the diocese of St. Andrew's, was sent to Rome in A.D. 1301 by John Balliol. The "instructions" given to him are printed by Dr. Skene in "The Chronicle of the Picts and Scots," pp. 241, *et seq.*

² *Ibid.*, p. 271.

³ See Petrie's "Essay on Tara," vol. xviii., *Trans. R.I.A.*, p. 161.

⁴ See Bisset's "instructions," "Chronicle of the Picts and Scots" (Edinburgh, 1867), p. 241; also, Dr. Skene's "Synopsis of Scottish Legend" on this point in his note at pp. 381, 382 of Fordun's "Chronicles of the Scottish Nation," *Historians of Scotland Series*, vol. iv.

⁵ Hollingshed says, that Kenneth Mac Alpine caused "the Marbell stone" that the first Fergus brought out of Ireland to be "brocht forth of Argile where till that time it had been diligently kept, into Gourie, which region before appertained to the Picts" (see Hollingshed's "Historie of Scotland," 1808 edition, pp. 205, 206).

⁶ This tradition appears in the "Metrical Life of Sir William Wallace," by Blind Harry (edited by James Moir, Edinburgh, Scottish Texts' Society, vol. i., p. 5) in which the poet says:—

"Quhar that stayne is, Scottis suld master be
God chers they tyme Margretis ayr till see,"

in allusion to the fact that the Scots regarded St. Margaret the Queen as the heiress of the Saxon kings of England, and her descendants as being legally entitled to the sovereignty of that country. Later on, the same tradition is enunciated by Boece, who says—

"This fatal stone, sic fortune hes ane werd
Quhair it was brocht in ony land or erd
Into that land Scot ay suld be King."

(See "Buik of the Choniclis of Scotland," vol. i., p. 35.)

Another wide-spread Scotch tradition makes the Scottish Stone the pillow of Columbcille.¹

Probably as an antidote to this belief, and to relieve the Saxon from a politically undesirable veneration for a Scotie saint, and withal to preserve his confidence in the empire-conferring power of the stone, William of Rishanger, a Yorkshireman, who wrote in the thirteenth century, after his countrymen had annexed the stone, asserted that the latter was used by Jacob at Bethel as a pillow.² This myth, which finds no place in Irish or Scotch legend, varied with the lapse of time, for, when Elizabeth was Queen, Abraham, not Jacob, was alleged by its custodians at Westminster to have so used the stone.

In the records of this relic, myth merges into history, and we approach the firm ground of fact, when we find it alleged to have been brought to Scone in the middle of the ninth century by Kenneth Mac Alpin, the first monarch of the united Picts and Scots, and the descendant and successor of Fergus, son of Erc.³ Kenneth is believed to have deposited it, *circa* A.D. 850, in the abbey church he raised at Scone; and for four centuries and a half, his successors were certainly crowned seated on it, the stone being placed upon a throne or seat that stood upon a mound outside that church.⁴

This mound is called the Moot Hill, or Mote Hill, in mediæval records, and the Mount of Belief in earlier times;⁶ the latter name

¹ The tradition of connexion between this stone and Iona is mentioned by Andrew of Wyntoun (*circa* 1350-1420) in his "*Orygynale Cronykil*," which was probably written *circa* 1405, when he says that "Fergus Ereson"

"Brought this Stane wytht-in Scotland
Fyrst quhen he come and wane that land
And fyrst it set in Ikkolmkil
And Skune thare-eftyre it was brought tylle."

"*Orygynale Cronykil of Scotland*," edited by D. Laing, Scottish Historians Series, vol. ii., Book iii., c. 9, p. 167.

² "*Chronicles and Annals of the Reigns of Henry III. and Edward I.*, William of Rishanger," edited by H. T. Ryley (London, 1865), Rolls Series, p. 135:—"Johannes de Balliolo, in festo Sancti Andrea sequenti, collocatus super lapidem regalem quem Jacob supposuerat capiti suo, dum iret de Bersabee et pergeret Aran, in Scone coronatur."

³ According to Fordun ("*Historians of Scotland*, vol. iv., Book iv., c. viii., p. 139) this descent is as follows:—Fergus Mac Erc, Dongard Mac Fergus, Gabhran Mac Dongard, Aidan Mac Gabhran, Eoghan Buidh Mac Aidan, Donald Brece Mac Eoghan, Dongard Mac Donald, Eoghan Mac Dongard, Findan Mac Eoghan, Eoghan Mac Findan, Ethfin Mac Eoghan, Achai Mac Ethfin, Alpin Mac Achai, Kenneth Mac Alpin.

⁴ "King Kenneth having thus destroyed the Pictish kingdom together with almost the whole nation, caused the marvellous stone (which Symon Brake sometime brought out of Spain into Ireland, and the first Fergus out of Ireland into Albion, as before related) to be brought now forth of Argyle where till that time it had been diligently kept into Gourie, which region before appertained to the Picts there to remain from thenceforth as a sacred token for the establishment of the Scottish kingdom in that country: he placed it at Scone upon a raised plot of ground there because the last battle he had with the Picts was fought near unto that place." (See Hollingshed's "*Historie of Scotland*" (1808 edition), vol. v., pp. 205, 206).

⁶ The Irish Annals of Tighernach and of Ulster record a battle fought among the

dating from the eighth century, when Nechtain, the Pictish monarch, conformed to the Roman paschal usage, and drove the recalcitrant Scottish Columban clergy, who still adhered to the old Irish custom in celebrating Easter, beyond the borders of his kingdom.¹ The mound in question lay beside the cemetery; on it stood a cross, and, before that, was placed a seat which Langtoft calls the "Kinge's Seet," and John of Fordun speaks of as "the throne."² The stone, which was kept within the abbey, is mentioned only when Royal inaugurations are recorded; but a throne or seat placed on the Mote Hill was used by Scottish monarchs at state assemblages held there long after the Stone of Scone had been removed by Edward. If Kenneth and his successors followed the traditions of their Irish ancestors, as most probably they did, this seat was built of stone, for its prototypes, the royal inauguration chairs of Ireland, were made of that material. One of the latter, belonging to the O'Neills of Tyrone, survived till a comparatively recent period. The chieftain of *Tír Eoghain* was inaugurated by his hereditary brehon, the O'Hagan, placing a gold sandal on his foot, while he was seated in an inauguration chair upon the Hill of Tullahogue; and Fynes Moryson tells us that Lord Mountjoy, who spent five days at Tullahogue, in A.D. 1602, "broke down the chair, whereon the O'Neills were wont to be created," it being a rude seat of stone placed in the open field.³ John of Fordun has left a vivid word-picture of a coronation on the Mote Hill of Scone, in his description of the inauguration of the child-king, Alexander III., then aged seven years, who was—

"led up to the cross which stands in the graveyard at the eastward of the church. There they set him on the Royal throne which was decked with silken clothes inwoven with gold, and the Bishop of St. Andrew's consecrated him king as was meet. So the King sat down upon the royal throne—that is to say, the stone—while the earls and other nobles on bended knee strewed their garments under his feet before the stone. Now this stone is reverently kept in the same monastery for the consecration of the kings of Alba";⁴

so that the suggestion that, when a king was to be crowned, the Stone

Picts at *Caislen Credi*, and *Castellum Credi*, respectively, at A.D. 728. The Irish *caislen* is identical with the Latin *castellum*, and as *credi* is the Irish form of *credulitas*, or belief, we have thus conclusive evidence that the Moot Hill of Scone was the "Collis Credulitatis," or Mount of Belief, at that date. (See "Chronicle of the Picts and Scots," pp. 75, 355.) In the fourteenth century Fordun calls it "the Moot-hill of the royal seat of Scone." (See "Chronicles of the Scottish Nation" (Historians of Scotland Series), vol. iv., c. xliii., p. 177.)

¹ This expulsion probably took place during the abbacy of Faelcu, who governed Iona from A.D. 717 to A.D. 724. (See Dr. Reeves's note, "Historians of Scotland," vol. vi., p. clxxii.)

² See "Chronicles of the Scottish Nation" (Historians of Scotland Series), vol. iv., c. xlvi., p. 289; also the "Chronicle of Pierre de Langtoft" (London, 1868), edited by T. Wright, vol. ii., p. 264.

³ "The Lord Deputie spent some fine dayes about Tullough Oge, where the Oneales were of old custom created, and there he spoiled the Corne of all the Countrie, and Tyrone's owne Corne, and brake down the chair wherein the Oneales were wont to be created, being a stone planted in the open field."—Itinerary of Fynes Moryson, Gent. (London, 1617), Book III., Part II., p. 236.

⁴ "Chronicle of the Scottish Nation" (Historians of Scotland Series), vol. iv., c. xlviii., p. 289.

of Scone was taken from the abbey and laid on the seat of a royal chair or stool that stood upon the Mote Hill, seems to describe what actually occurred.

The Scottish legend which makes the Stone of Scone the pillow-stone of Columb-cille, is to a certain extent corroborated by the fact that Columb slept upon a stone, and used one as a pillow.¹

Columb's successors, Cumine, who died in A.D. 609, and Adamnan, who died in A.D. 704, both mention a stone preserved in their time on Iona, and venerated as the pillow-stone of Columbeille.² There was nothing extraordinary in the latter's custom in this matter for the penitential practice of sleeping upon stone obtained among ascetic ecclesiastics of the Irish church from its foundation. St. Fiach's Hymn, the earliest literary monument of that church, states that its founder, Patrick, "slept on a bare flagstone, a pillar-stone was his bolster."³ A cross-inscribed boulder, which probably was an early Christian sepulchral monument, found in the cemetery of the *desert*, or Hermitage, on that island, is shown in the ruined church of the abbey of Iona as Columb's pillow; it is, however, exceedingly doubtful that the latter would have been left upon the island when his relics were removed from it to Ireland and the mainland of Scotland in the early part of the ninth century, to secure them from the Norsemen, who then frequently attacked and plundered Iona. There are no details given of the items comprised among the *minna*, or relics of Columb-cille, which the Annals of Ulster state were removed from Iona to Scotland and Ireland, in A.D. 829 and 831, respectively, by Diarmait, abbot of Iona;⁴ or among those which, according to the Pictish Chronicle, were taken from Iona, in A.D. 850, by King Kenneth

¹ Enclosed in a protecting cage in the abbey church of St. Mary, on Iona, is a water-worn granite boulder, 20 inches long by 15 inches wide, on which a small wheel-cross is carved in high relief. This boulder, which was recently found in the cemetery of the *desert*, or hermitage, on the northern portion of the island, is confidently shown by the guides, to credulous tourists, as the pillow-stone of Columb-cille—a fiction probably suggested by its rounded contour; a second similar cross-bearing boulder has been recently discovered in the abbey church.

² The Life of Columb, written by *Cumine Ailbe*, or *Fionn* (Cumine the Fair), seventh abbot of Iona, which was written at latest sixty or seventy years after Columb's death, says that the latter, after returning to his dwelling after celebrating "the Mass of the Lord's Day Night," "sat all night on his bed, where, for straw, he was wont to have the bare floor, for a pillow a stone, which, even to this day, remains beside his sepulchre, as it were the inscription on his monument." (See Cumine's "Life of Columb," c. xxi., p. 43—"Ancient Lives of Scottish Saints," by the Rev. William Metcalf, Paisley, 1895.) Adamnan says that Columb "spent the remainder of the night on his bed, where he had a bare flag for his couch, and for his pillow a stone, which stands to this day as a kind of monument beside his grave." (See Adamnan's "Life of St. Columba," edited by Dr. Reeves, c. xxiv.)

³ The "Lebar Brece Homily" on St. Patrick says that, in "the fourth watch," he lay "on the bare clay, with a stone under his head, and a wet mantle about him" (see "Tripartite Life of Patrick," edited by Dr. Whitley Stokes, p. 485); while the sixteenth stanza of St. Fiach's Hymn says, "He slept on a bare flagstone then, with a wet mantle around him, a pillow-stone was his bolster" (see *ibid.*, p. 409).

⁴ See "Chronicle of the Picts and Scots," A.D. 829, 831, p. 360.

MacAlpin, and were deposited by him, in a church which he built on the banks of the Tay, and which, as Dunkeld was already in existence, is almost certainly identical with the Abbey of Scone. The stone mentioned by Cumine and Adamnan, was almost certainly among these relics, which possibly, in their partition, may have been divided between the two countries. A passage in Langtoft's Chronicle :¹

“ Thair Kinges Seet of Scone
Es driven ovir doun
To London i-led.
In toun here I tell
The Baghell and the Belle
Ben filehed and fled,”

shows that a *bauchel*, or crozier, and a bell were probably among the relics thus taken to Scotland from Iona, and were associated in the popular mind with the Stone of Scone when this chronicle was written in the thirteenth century. Aidan MacGabhran, the great-grandson and successor of Fergus, son of Ere, and the ancestor of King Kenneth, was inaugurated on Iona, in A.D. 754, by Columb-cille, who sailed thither for that purpose from Himba, now Elachnaeve, or *Eilean-na-Naev*, one of the Garveloch Islands.² Dean Stanley, while favouring the theory, that the Scone Stone was the pillow-stone of Columb-cille,³ argues that, because neither Cumine nor Adamnan mention the use of any stone when recording the inauguration of King Aidan, the latter, therefore, was not crowned upon it, and that the stone in question was not brought from Ireland, because if it had been, Aidan would certainly have been crowned upon it. The assumption, however, that a stone was not used at Aidan's inauguration, because Columb's biographers, who refer to the incident solely because of Columb's connexion with it, merely mention that the latter made certain prophecies while consecrating Aidan, and do not further describe the details of the ceremony, is hardly justifiable. The Scots certainly preserved the custom of their ancestors in this respect, till comparatively recent times. At the beginning of the eighteenth century, “a big stone of seven feet square” on an island in Loch Finlagan in Islay, on which was built the chief stronghold of the MacDonalds, was shown to Martin, on which, he says,

¹ See “Chronicle of Pierre de Langtoft” (London, 1868), edited by T. Wright, vol. ii., p. 264.

² See Dr. Skene's able analysis (at pp. 318-325, “Historians of Scotland,” vol. iv.) of Dr. Reeves' notes on the identity of Himba, in which the former shows that Fordun, in the fourteenth century, calls Elachnaeve “Insula Helant Leneow”—a corrupt form of *Eilean-na-Naev*, the Scottish-Gaelic form of “Island of the Saints,” a name still applied to this island by the Gaelic-speaking people of the neighbourhood; and specifies various facts which tend to fix its identity with the “Himba insula” of Adamnan's “Life of Columb.”

³ “Of all the explanations concerning it, the most probable is that which identifies it with the stony pillow on which Columb rested, and on which his dying head was laid, in his abbey of Iona.”—(See “Historical Memorials of Westminster Abbey,” by Dean Stanley, p. 61.)

“there was a deep impression made to receive the feet of the MackDonald ; for he was crowned King of the Isles standing in this stone.”¹ The tradition that the Dalriadan kings were inaugurated on the Stone of Scone is at least as ancient as the fourteenth century, when John of Fordun wrote²:—

“There came over from Ireland a certain King, Fergus, the son of Ferchad, bringing with him into Scotia the regal chair carved out of marbel, and in it he was there crowned their first king by the Scots. All subsequent kings who succeeded to the throne followed his example, and duly assumed the crown in that same chair. This was the chair which Simon Bree first brought to Ireland.”

The stone known as the *Lia Fail* is alleged to have been *in situ* upon Tara for centuries after the period at which it is said to have been brought to Scotland, and after Aidan was inaugurated in Iona.

Two tenth-century Irish poets, O’Lochan and O’Hartigan, describe the *Lia Fail* as lying beside the north side of the Mound of the Hostages at Tara;³ and it is referred to as one of “the three wonders” of the latter place in the Irish translation of Nennius.⁴ The name is now applied to a pillar-stone that formerly lay prostrate beside this mound, but which was removed from thence in A.D. 1824, and planted in the centre of the mound called the *Forradh*, to the south of its original position, to serve as a memorial of some insurgents who were slain at Tara in the rebellion of A.D. 1798.⁵ Some of the ablest of Irish antiquaries have favoured the theory that this stone is the real *Lia Fail*, but ancient references to the latter, and one in a middle-Irish poem,⁶ and the character of the monument itself, seem to render this conclusion doubtful. An expression used by Amergin, a sixth-century Irish poet, shows that the Irish high-king stood upon the *Lia Fail* during the inauguration ceremony, for he describes the stone as “roaring under the feet of the king who took possession,” a supernatural power of which legend asserts it was deprived by the incarnation of our Lord. O’Hartigan alludes to it as “this stone on which are my two heels,”⁷ while O’Lochan explains that its name is a corruption of *fo-aíl*, the under-stone, i.e. “the stone under the feet of the king”;⁸ and it is described in an ancient story

¹ “Description of the Western Islands of Scotland,” by M. Martin (London, 1703).

² “Chronicle of the Scottish Nation,” John of Fordun (Edinburgh, 1872), edited by Dr. Skene, Book II., c. xii., p. 42.

³ See Petrie’s “Essay on Tara”—*Trans. R.I.A.*, vol. xviii., p. 159.

⁴ See the “Irish Translation of Nennius,” edited by Dr. Todd (Irish Archaeological Society’s Series), p. 199. According to O’Reilly (“Irish Writers,” p. 120), Gilla Caoimghin, *ob.* 1072, was the translator.

⁵ See Petrie’s “Essay on Tara”—*Trans. R.I.A.*, vol. xviii., p. 159.

⁶ Classed MS. II. 2. 7., in the Library of Trinity College, Dublin.

⁷ The poem in which this expression occurs is contained in the “Book of Lecan” and the “Book of Ballymote,” and is quoted by Keating; the stanza containing the passage is given by Petrie, at p. 159, of his “Essay on Tara”—*Trans. R.I.A.*, vol. xviii.

⁸ *Ibid.*

preserved by Mac Fírbis as “a rounded lump of a stone”:¹ descriptions which seem to indicate that the *Lia Fáil* was a boulder-like stone on which one could conveniently stand, rather than a slender elongated pillar-stone like the monument now so called, the makers of which clearly intended to set it upright, and which probably was set upright, as it now is, in ancient times.

In the tenth century many megalithic sepulchral monuments, and mounds and cairns then ancient existed upon Tara; and the pillar-stone, a common form of sepulchral monument among the ancient Irish was certainly among them. A name formerly applied by the peasantry of the neighbourhood to the Mound of the Hostages on Tara, but which was most probably applied originally to the stone that lay beside it,² now called the *Lia Fáil*, not to the mound, connects this pillar-stone with some person named Fergus,³ and, to my mind, is strong evidence that this stone is not the *Lia Fáil*, which would be unlikely to lose its ancient name.

The fact that the *Ard-righ* of Erin stood during his inauguration on the *Lia Fáil* seems to render it probable that the latter approximated in shape to “the Stones of the Druids” which stood near it, rather than to the elongated pillar-stone that now bears its name. These stones, two of which remain in the churchyard upon Tara, project about two and a half feet above ground, and measure about the same in width. Like the *Lia Fáil* they were credited by tradition with the possession of magic power; for, while the latter was supposed to roar beneath the feet of a candidate legally entitled to the kingship, the former were believed to possess the power of receding from each other to allow the chariot bearing the person entitled to be king to pass when he was driving to the summit of the hill to be inaugurated on the *Lia Fáil*, while they obstinately barred the way to the chariot in which sat a usurper.

Most of the structures that we know of as having existed upon Tara were erected by Cormac Mac Art, and in a middle-Irish poem that describes an imaginary vision in which that monarch is alleged to have foreseen the fates the future had in store for Tara and its occupants (and which evidently is prophecy written after the event), Cormac is represented as seeing a king of Ulster take “the Stone of the Hostages” from Tara and plant it upon Croghan.⁴

¹ A translation of this story, which says. “and *Fál* was there a rounded lump of a stone,” the original of which will be found at p. 384 of the “Book of Duál Mac Fírbis,” is given, by Dr. Petrie, at pp. 178, 179, of his “Essay on Tara.”

² This name will be found at p. 159 of Petrie’s “Essay on Tara.”

³ A cross, dedicated to a “Fergus the Pilgrim,” stood on the north-west slope of Tara in the tenth century, but the monolith, now called the *Lia Fáil*, seems to have been an ancient sepulchral gallaun, not a cross-shaft.

⁴ This poem, already referred to as classed MS. H. 2. 7. in the Library of Trinity College, Dublin, is quoted at p. 160 of his “Essay on Tara,” by Dr. Petrie, who translates the passage as follows:—“Cormac O’Cuinn saw a vision at Temur: that Eochy Gunnat, King of Ulster, came to Temur, and took the Stone of the Hostages away from Temur and carried it to Croghan, and stuck it in the Rath of Croghan.”

It is clear that when this passage—which probably was designed to support the claim made by the kings of Connaught to the Irish throne in the twelfth century—was penned, a belief existed that the *Lia Fail* had been removed from Tara and transferred to Croghan, but it does not show whether in the twelfth century the removal of the stone from Tara was believed to have been permanent or temporary. An Irish tradition, of which the Scottish one relating to the Stone of Scone was probably an echo, existed that wheresoever the *Lia Fail* was found a Scotie prince should reign;¹ and when James I., who descended from the Dalriadan chieftains through the Scottish kings, was crowned King of Great Britain and of Ireland while seated above the Stone of Scone, many of the Irish, seeing in the event a fulfilment of this tradition that seemed to confirm the Scottish legend, accepted the latter as authentic.

Once only since “the Hammer of the Scots” brought the stone of Scone to the abbey of Westminster,² and enclosed it in the oaken chair in which it still remains,³ and which served as a seat for the priest who celebrated Mass at the altar of St. Edward the Confessor,⁴ has the stone been removed out of the Abbey Church there. Then it was transferred from the Abbey to the Great Hall of Westminster, and, seated on it, Oliver Cromwell was inaugurated Lord Protector of the Commonwealth.

The aid of science has been invoked in an endeavour to ascertain from whence this stone palladium of the monarchies of Scotland and of England came, but it does not proclaim the exact *locale* of its origin with absolutely certain voice. It is a block, 25 inches long, 16 inches broad, and 10½ inches high, of dull-reddish or purplish sandstone of the kind usually called freestone.⁵ In a letter published by Dean Stanley, Prof. Geikie⁶ says that, while stone of the kind exists in the west of Argyle, and the stone is almost certainly of Scotch origin, and quarried out of

¹ See Harris' “Ware” (1745 edition), Part I., p. 10.

² This stone must have lain for some time in Edinburgh before being brought to Westminster, for it is mentioned in A.D. 1296, among the Crown jewels, then kept in Edinburgh Castle, “una petra magna super quam Reges Scotiæ solebant coronari.” (See “Caledonia,” by George Chalmers (London, 1807–1824), vol. i., p. 468.)

³ Payment made for this chair to Walter Pictori (Walter the Painter) is recorded in a wardrobe account of Edward I. “Lib. Gard.” Edwd. I., p. 60, which says, “in qua petra Scocie reponitur juxta altare ante feretrum Sancti Edwardi in Ecclesia Abbatis Westmonaster.”

⁴ Harding, in his “Metrical Chronical,” says of Edward:—

“He came home by Skoon away
The regal chere of Scotland than he brought
And sent it forthe to Westmynstre for ay
To ben ther ynne a chayer clenly wrought
For Masse prestes to sitte yn hem ought
Which yit is there stondying beside the shrine
In a chair of old tyme made ful fyne.”

—MS. Bod., Seld., B. 10.

⁵ Professor Ramsey describes the stone as a dull reddish, or purplish sandstone, containing a few embedded pebbles. (See “Historical Memorials of Westminster Abbey,” by Dean Stanley, p. 499.)

⁶ *Ibid.*

some of the sandstone districts between the coast of Argyle and the mouths of the rivers Tay and Forth, there is no geological evidence to show that it may not have been taken from the neighbourhood of Scone itself, though it closely resembles the reddish-purplish sandstone of Dunstaffnage.

The latter fact was noticed by Macculloch when he visited Dunstaffnage in A.D. 1819, and described the sandstone which formed the doorway of its castle as resembling in its composition that of the coronation stone.¹ The conclusions arrived at by geologists who have examined it are that this stone certainly did not belong to Bethel where Jacob is alleged to have used it as a pillow; nor to Egypt, whence the mythic Scota is alleged to have brought it to Ireland; nor to Tara nor Iona; but that it, possibly, may have formed part of some of the red-sandstone formations of Ireland, or may have come from Scone itself; and that it closely resembles in texture, composition, and appearance the sandstone of Dunstaffnage.

Now we find this stone connected by tradition not only with Dunstaffnage, but also with Iona and its founder, and the English thirteenth century invention respecting its identity with Jacob's Pillow shows that this connexion between Iona and the stone was believed in Scotland at that time. The fact that two totally distinct Irish traditions connect two other "red stones" with St. Columb-cille tends to confirm the Scotch tradition that this stone was Columb's pillow. At the church of Gartan, Co. Donegal, there was preserved a venerated stone, the eustody of which was the hereditary privilege of the O'Nahan family, and an inquisition taken in A.D. 1609,² found that two gorts of land were held there by "O'Nahan who carrieth Columb-cille's read stoane."³ Another small red stone, also connected by tradition with St. Columb-cille was preserved in the church of Rahen in the King's County. That these Irish stones and the one preserved at Scone were all three red in colour, and all three connected by distinct traditions with St. Columb-cille, suggests that they probably had a common origin, and were probably portions of a single stone connected in some way with the founder of Iona.

¹ See "A Description of the Western Isles of Scotland," by John Macculloch, M.D. (London, 1819), vol. ii., page 112, note. "The stone in question," says Macculloch, who seems to have been an able geologist, "is a calcareous sandstone exactly resembling that which forms the doorway of Dunstaffnage Castle." Professor Ramsey had minute fragments of the stone at Westminster tested, and found it to be calcareous, as described by Macculloch. (See "Historical Memorials of Westminster Abbey," p. 500.)

² This Inquisition, which was taken at Lifford on 12th September, A.D. 1609, "to distinguish the ecclesiastical lands from the lands belonging to the crowne" in the county Donegal, and which occupies upwards of seven large folio pages of close print, does not appear in the body or index of "Inquis. Canc. Hib." (Ultonia), but will be found in Appendix V. of that volume, under the heading of "Donegal," this passage occurring in the second column of the fourth page.

³ A poem on its virtues, erroneously ascribed to Columbeille, will be found in the "Laud MS.," p. 95.

Putting aside the suggestion that it is the Irish *Lia Fáil*, we have to reconcile the apparently conflicting traditions that connect the Stone of Scone with Dunstaffnage and with the missing pillow-stone of Columbcille. Bearing in mind that the Scottish Celt seems to have continued till recent times the practice inherited from his Irish ancestors of inaugurating his chieftain upon a certain stone, this does not seem difficult. If the Stone of Scone came from Iona or was used there as a pillow by Columba, it was brought there from elsewhere, for no stone of the kind exists upon the island, and, most probably, it was brought there from Dunstaffnage, which is one of the nearest points of the Scottish mainland to Iona, and the nearest place to the latter at which sandstone of this kind is found, and with which the stone is connected by tradition; and which, moreover, was the chief fortress of Fergus and his successors, and the place where they would be most likely to be inaugurated. We know with certainty that it was customary for Irish chieftains to be inaugurated on spots associated by tradition with the founders of their lines, and on which their ancestors had been inaugurated. Outside the English pale this custom prevailed through Ireland until comparatively recent times, and its observance seems to have been regarded as essential to the legality of the inauguration;¹ we have, moreover, the tradition mentioned by Fordun and Hollingshed that Fergus Mac Erc and his successors were crowned upon the stone now at Westminster. I would, therefore, suggest that when Aidan, the first Christian monarch of this line of Scotie kings, determined to have himself inaugurated on Iona, a place at which no Scotie chief had yet been crowned, he might well think it prudent to comply as far as possible with the custom of his ancestors, and endeavour to retain in some degree a portion of the ceremony without which his inauguration might seem to lack legality in his people's eyes, and, for that purpose might have had conveyed to Iona a slab, which had either been originally brought from Ireland, or had else been quarried out of the sandstone of Dunstaffnage, on which his ancestors were probably installed; and the slab thus brought to Columba's monastery might have remained there and have become known as "Columba's Pillow," which afterwards was divided between the Columban churches of Ireland and Scotland at the partition of his relics in the ninth century.

This suggestion seems to be a not improbable explanation of the existence of conflicting traditions that indicate a dual connexion between

¹ O'Donovan was of opinion that the use of an inauguration stone was necessary in order to make an inauguration legal among the ancient Irish (see "Tribes and Customs of Hy Fiachrach," p. 451); and Spencer ("Ancient Irish Histories," vol. i., p. 11) says, when describing the inauguration of an Irish chieftain, "They use to place him that shall be their captain upon a stone always reserved for that purpose, and placed commonly upon a hill, in some of which I have seen formed and engraven a foot, which they say was the measure of their first captain's foot, wherein hee standing, receives an oath to preserve all the auncient former customes of the countrie."

this stone and Dunstaffnage and Iona, making it at once the "pillar-stone of Columb," and the inauguration-stone of pagan chiefs who lived before his time; and of the veneration with which it must have been regarded when King Kenneth deposited it at Scone; and of the custom of crowning the Scottish kings upon it. If this be so, the existence in Ireland of other red stones connected by tradition with St. Columb-cille would also be accounted for; and if this suggestion should coincide with fact, King Edward, who descends from Fergus Mac Ere and the latter's Irish Dalriadan ancestors,¹ when crowned next June at Westminster, will be seated above a stone on which his remote ancestor King Aidan sat some 1300 years ago when Columb, laying his hand upon his head and blessing him, inaugurated him upon Iona.

NOTES ADDED IN PRESS.

Since the foregoing was written, Mr. Cochrane has kindly directed my attention to a passage in the Colloquy of the Ancients in *Silva Gadelica*, by Mr. Standish Hayes O'Grady, vol. ii., p. 264, which seems to have an important bearing on the question of the amount of reliance to be placed on the Scottish tradition that the stone of Scone was brought from Ireland; and to show that Dr. Petrie was hardly justified in saying that the *Lia Fail* "is spoken of by all the ancient Irish writers in such a manner as to leave no doubt that it remained in its original situation at the time they wrote"—(see his "Essay on Tara," vol. xviii., p. 159)—without defining the period to which the writers he alluded to belonged. There are at least three references to this stone in Irish tracts that tend in the opposite direction, and which, though contained in books not so ancient as the *Dinnsenchus*, or O'Lochain's poem, cannot be safely overlooked in any endeavour to sift the evidence remaining respecting it. In this passage, which occurs in a fragment of the "Colloquy" contained in the Book of Lismore, which probably was compiled *circa* A.D. 1400, Dermot MacCerbhaill, inquiring concerning the *Lia Fail*, asks Ossiam "who was it that lifted that flag, or that carried it out of Ireland?" Unfortunately the legible portion of the thirteenth or fourteenth century transcript in the Book of Lismore

¹ For the portion of this descent between Fergus Mac Ere and Kenneth Mac Alpin, see note 3, p. 79, *ante*. From Kenneth, John of Fordun traces this descent thus:—Kenneth Mac Alpin, Constantine, Donald, Malcolm, Kenneth, Malcolm, Beatrice, daughter of Malcolm, Duncan, Malcolm Ceanmore. From the latter the present dynasty derive a dual descent, on the one hand from the Scottish kings, and on the other from the Plantagenets, Malcolm Ceanmore's daughter, Matilda, wife of Henry I. of England, being mother of Matilda, daughter of Henry I. of England. and wife of Geoffrey Plantagenet of Angou, from whom the Plantagenet Kings of England descended.

ceases at this point: all of Ossian's answer that is decipherable from it being, according to Mr. S. H. O'Grady's translation:—"It was an *oglaech* of a great spirit that rules over . . ." "*Silva Gadelica*," vol. ii., p. 265. This passage is translated by Mr. T. O'Neill Russell as:—"It was a young hero of great spirit that rules over . . ." In his dictionary, O'Reilly defines the meaning of *oglach* to be—a youth, servant, vassal, knave, kern, or soldier; and it seems to be in the latter sense in which it is used in this passage, which tantalizingly ceases at the word that might identify the person alleged to have removed the stone from Ireland. On seeing this important passage I made a hurried, but unsuccessful, effort to ascertain the context from another copy. When O'Curry wrote his "*Manuscript Materials of Irish History*" there was, in addition to three imperfect transcripts of it elsewhere, a perfect copy of the "*Colloquy*" in the College of St. Isidore in Rome. In a MS. note in his copy of O'Curry's work, now in my possession, the late W. M. Hennessy describes this copy as being made on paper, and as "perfect, but not older than the Book of Lismore." This copy should now be in the library of the Franciscan Convent, Merchant's-quay, Dublin, and Sir John Gilbert catalogues a paper copy as being there. The Rev. Father O'Reilly, who has charge of that collection, and who could not find this paper copy at the moment that I called, kindly gave me access to a very ancient vellum copy not mentioned by O'Curry, but I could not, in the hurried search I had to make, find this passage in it. As it stands, however, the portion of this passage available shows conclusively that the writer of the "*Colloquy*"—which seems likely to have been copied into the Book of Lismore from that of Monasterboice, written by Flann of the Monastery, who died in A.D. 1056—believed that the *Lia Fáil* had been taken, not only from Tara, but also out of Ireland. According to O'Curry's reading of a passage in it, the Book of Leinster was compiled by Finn Mac Gorman, Bishop of Kildare from 1148 to 1160, for Aodh Mac Crimthann, tutor to Dermot Mac Murragh.

According to Dr. Todd's and Dr. Atkinson's reading of the same passage, the case was exactly the reverse, and the book was transcribed by Aodh for Finn. In either case it evidently was written in the time of Dermot, and, from the fact that Finn speaks of Aodh in it as tutor to Mac Murragh, it probably was compiled while Aodh was teaching Dermot, who was old enough to lead the Leinstermen against the Galls of Waterford in A.D. 1137. This book also seems likely to be a copy of an older one, for, in a MS. note in his copy of O'Curry's "*Manuscript Materials*," the late Mr. W. M. Hennessy says: "The Book of Leinster is probably the book anciently called *Leabar Nuaconghala*—see the Book of Lecan, p. 105, col. 4, and compare the contents there quoted from the old book with the present Book of Leinster." In this Book of Leinster there occurs another passage bearing on this subject:—"It was the Tuatha De Danaans who brought with them the great Fal, that is the

stone of knowledge that *was* on Tara"—see *Book of Leinster*, fol. 9—which shows that the stone must have been taken from Tara before that book was written. Again, in a copy of the story of "The Second Battle of Moytura," which Dr. Whitley Stokes shows from internal evidence to probably date from the eleventh or twelfth century, there occurs another passage:—"Out of Falaise was brought the stone of Fal which *was* on Tara"—see *Revue Celtique*, vol. xii., p. 57—which corroborates those just quoted from the "Colloquy" and the Book of Leinster in asserting that the stone had been removed from Tara. If O'Lochain's statement concerning the resting-place of his two heels is a literal statement of fact, not a poetic figure of speech, the stone was *in situ* upon Tara when he wrote, and was removed in the eleventh or twelfth century, and its removal has been erroneously attributed to Eochy Gunnat by the writer of the poem concerning Cormac's Vision quoted in the foregoing paper: and, in this connection, it is well to note that the few Scottish chronicles compiled in the tenth, eleventh, and twelfth centuries are silent as regards the Stone of Scone; which we hear of for the first time when Edward I. proceeded to enforce his claim to be acknowledged lord-paramount of Scotland. The fact, however, that the books containing the transcripts of the tracts in which the passages just referred to occur seem likely to have been copied from or based upon older writings, dating from or approximating to O'Lochain's time renders it doubtful that O'Lochain's statement, or that in the *Dinnsenchus*, should be taken literally and unquestioned as proof that *Fal* was actually on Tara when they were written, or whether these statements may not be instances of a practice that obtained among Irish poets, several glaring examples of which exist, of referring to ancient things as they had been in previous ages, not as they were at the time the poems describing them were written. In view of the statement, put by the "Colloquy of the Ancients" into the mouth of Ossian, that the *Lia Fail* had been taken out of Ireland, the Scotch tradition of the Irish origin of the Stone of Scone acquires added interest, and judgment on its value, should, I think, be suspended until the text of the remainder of this missing portion of the "Colloquy" has been examined. In the same passage of the "Colloquy" Ossian gives an interesting account of the various prodigies performed by the *Lia Fail*:—

"Anyone of all Ireland on whom an *ex-parte* imputation rested was set upon that stone: then, if the truth was in him would turn pink and white; but if otherwise, it was a black spot that in some conspicuous place would appear on him. Further, when Ireland's monarch stepped on to it the stone would cry out under him and her three arch-waves boom in answer: as the wave of Cleena, the wave of Ballintoy, and the wave of Loch Rury; when a provincial king went on it the flag would rumble under him; when a barren woman trod on it, it was a dew of dusky blood that broke out of it; when one that would bear children tried it, it was 'a nursing drop' (a semblance of milk) that it sweated."

It also describes the *Lia Fail* as one of the "two wonders" of Tara, the other wonder mentioned by it being the *lige of abhaic*, or grave of the Dwarf; a stone-grave in which, according to the legend, the biggest man or tiniest babe had but his own sufficient room. This story somewhat resembles that related of "The Stones of the Druids," the monuments of the druids *Mael*, *Blocc*, and *Bluicni*, two of which the stones of *Blocc* and *Bluicni*, were alleged to have the power of approaching to or receding from each other—see Petre's "Essay on Tara," *Trans. R.I.A.*, vol. xviii. Though the prose account of Tara in the *Dinnsenchus* states that these stones lay west of the Dwarf's Grave, the latter may possibly have lain between two of them for only the stones of *Blocc* and *Bluicni* were credited with the magic power of moving; and the two legends look extremely like variants of a single older one relating to one "wonder." If this was so, the fact would account for the "Colloquy" speaking of two "wonders" and ignoring the third-mentioned by the Irish Nennius.

It is an interesting fact that, according to Dr. Petrie, the same supernatural power of adaptation is still attributed to the grave of St. Caimhan, the patron of the island, by the inhabitants of Inisheer, the southernmost of the Aran Islands. After the foregoing paper was in type I discovered that the conclusions I had arrived at by a personal examination of the stone, as to the unlikelihood of the *gallaun*, or pillar-stone, now on Tara, being the *Lia Fail* on which the *Ard Righ* stood while being inaugurated, had already been stated in almost identical terms by Mr. O'Neill Russell in his "Beauties and Antiquities of Ireland," in which he uses another argument against that theory, pointing out that though *lia*, in its general sense, means a stone of any kind, the word is usually applied to a flag-stone like that at Westminster, and that the *gallaun* now at Tara would be called a *coirthe*, not a *lia*. This word *coirthe* is not mentioned in this sense in O'Reilly's Dictionary, but I find that it was in use in this sense in A.D. 1650, when MacFirbis applied it in his Genealogies to the pillar-stone of King Dathi at Rath Cruachain, in Connaught—a sepulchral monument exactly resembling the stone now called the *Lia Fail*; and in the ancient tract called "The Dialogue of the Two Sages," the word is applied to a rock in a wood called *cuamhchoill* (the wood of the wild garlic) near the town of Tipperary.

I find that in the foregoing paper I have omitted mention of the inscription which Bocce alleges was placed on the Stone of Scone by Kenneth MacAlpin, and which he gives as follows¹:—

"Ni fallat fatum, Scoti, quocunque locutem
Invenient lapidem, regnare tenentur ibidem,"

which his translator, Bellenden, renders in English as:—

"The Scottis sall brwke that realme as native ground.
Geif wirdis faill nocht, quhairever this chair is found."

¹ See "The Coronation Stone," by Dr. W. F. Skene, p. 14.

Hollingshed alludes to this inscription saying of "The inscription also on the stone." "Some writers have recorded that by the commandment of Kenneth, at the same time when this stone was by him remooued these Latine verses were granen on it."—"Hist. of Scotland," 1808 edition, vol. v., pp. 35, 250). The stone bears no trace of any inscription, but, on its lower surface, is a groove that may have held a metal plate that possibly bore one. Speed, in his "History of Great Britain" (p. 912), and the writer of a pamphlet published in 1681, mentions the inscription but probably depended on earlier allusions to it rather than personal knowledge of its existence. Fordun, the earliest Scottish writer who alludes to the tradition embodied in this alleged inscription, gives this tradition in a passage rendered into modern English by Dr. Skene as follows :—

"The soothsayers had bidden him (Simon Brec) hold as certain that he and his would reign wherever, in time to come, they may find in any kingdom or domain, a stone which had been carried off from them against their will, by the might of their adversaries. Whence someone, predicting from their divination, has prophesied as follows :—

‘ Unless the fates are false the Scots will reign
Where’er the fatal stone they find again.’

(‘Historians of Scotland,’ vol. iv., chap. xxvii., Bk. I.)”

—which shows that the tradition was in existence before Fordun’s time, though, if the inscription existed, it probably existed on a plate embedded in the existing groove, and Mr. Hilton’s suggestion,¹ which is based on the Latinity of Fordun’s verse, that the inscription was composed by the monks of Scone, is most probably correct.

¹ See *Archaeological Journal*, vol. lvi. p. 214.

Miscellanea.

Congress of Archæological Societies, July 10th, 1901.—The Thirteenth Congress of Archæological Societies in Union with the Society of Antiquaries, was held on Wednesday, July 10th, 1901, at Burlington House.

The Report of the Standing Committee was read and approved, and the Statement of Accounts, audited by Mr. W. Minet, F.S.A., was read and adopted.

The following were elected as the Standing Committee:—The Officers of the Society of Antiquaries. J. Romilly Allen, F.S.A. E. W. Brabrook, C.B., F.S.A. Rev. J. C. Cox, LL.D., F.S.A. Rev. P. H. Ditchfield, M.A., F.S.A. Sir John Evans, K.C.B., F.S.A. G. E. Fox, M.A., F.S.A. G. L. Gomme, F.S.A. Emanuel Green, F.S.A. W. H. St. John Hope, M.A. Wm. Minet, F.S.A. Canon Rupert Morris, D.D., F.S.A. George Payne, F.S.A. J. Horace Round, M.A. J. B. Willis-Bund, M.A., F.S.A.

Local Record Offices.—Mr. Hope read a letter from the Duke of Northumberland regretting inability to attend, and suggesting that the efforts to promote the formation of Local Record Offices should be continued, as, in his opinion, much good had been done by the steps already taken; the County of Northumberland was in negotiation on the subject.

The Hon. Secretary was directed to prepare a circular on the subject to the County Councils in which, also, attention should be drawn to the great interest of County Records, and the hope of the Congress expressed that they might be printed, as was already being done in Derbyshire, Herts, Middlesex, Shropshire, Sussex, and Worcestershire.

Study of Place Names.—After a general discussion, in which many useful suggestions were made, it was resolved that the Congress thoroughly approves the principle of the draft Report, and authorizes the Sub-Committee to go on with the work on the lines suggested.

The Right Hon. Lord Farrer introduced the subject of the Record of Field Names, as part of the subject of Place Names, and strongly advocated that they should be recorded on the 25-inch Ordnance Maps in the same way that names of Woods already are. He pointed out that the names are to be found on the Tithe Maps made in 1848 (for the South of England at least), which are preserved at the Board of Agriculture.

Attention was also drawn to the fact that the more interesting of these names were rapidly being lost for want of some record. Mr. Chadwick Healey, K.C., pointed out the difficulty that would arise from

the fact of so many fields having been thrown together or in other ways having changed their boundaries, and Lord Farrer stated that in that case in Germany the names were inserted in brackets.

Sir Henry Howorth pointed out the worthlessness of names of fields that had been created under the Enclosure Acts affecting Common fields, and also urged the need of a knowledge of the vernacular, lack of which had led the Ordnance Survey to convert "t'owd lane" in Rochdale, into Toad Lane.

The Chairman pointed out that names might be put in the Field Book, and that it was very necessary that full record of the old distribution of Fields should be preserved, as the Tithe awards were attached to the divisions existing at the time of the Act.

In answer to the objection that the Ordnance Officers would make constant mistakes through want of local knowledge, the Rev. T. Auden stated that it was the practice of the Survey Authorities to submit their work for local correction, and that he had himself often been consulted.

The Secretary suggested that all Field Names of possible interest should at least be entered upon the maps of the 6-inch Survey, which it was understood most Societies kept at their headquarters for the purpose of recording Antiquities.

Mr. Andrews suggested that local authorities should be asked to perpetuate old names and use names of local interest, and Mr. Round gave some amusing instances of the difficulty of combining this with the requirements of building speculation, and, referring to the mistakes of Ordnance Surveys, gave an account of a pamphlet published in France, and adopted by the local Archæological Society, calling attention to the grave errors in nomenclature made in the Survey of the Pas de Calais, and the injury done thereby to History.

It was resolved that the Standing Committee be asked to consider what useful action they could take to carry out the views expressed. On the suggestion of Lord Farrer it was agreed that the Council of the Surveyors' Institution should be asked to co-operate.

Proposals for a Complete List of Earthworks.—The Secretary read a letter from Professor Windle, F.R.S., F.S.A., of Birmingham University, giving an account of what he was doing to classify the Earthworks in the Counties adjoining Birmingham. The Professor also gave a list of the points that in his opinion should be recorded. Mr. J. Chalkley Gould then gave an account of the work he was doing in Essex for the Victoria History, and pointed out the great difficulty there would be in recording tumuli, instancing what are called the "red hills" on the coast of Essex, which were burials in calcined earth, and numbered 200 or more. He also asked what should be done in the case of moated enclosures, of which there were an immense number in all

low-lying districts. Mr. Redstone also pointed out the difficulty of recording the "hows," or burial mounds, of Suffolk.

Mr. W. St. John Hope gave an account of the manner in which it was proposed to record accurately, on the 6-inch Map, the tumuli and other objects of antiquarian interest on Salisbury Plain, by dividing the map into squares. The War Office, in view of the military occupation of the Plain, had asked the Society of Antiquaries to supply a list of the objects that it is important should be preserved.

It was stated that the new 25-inch Survey Maps would not show camps and earthworks, and the Secretary pointed out the serious trouble this might cause to Surveyors or others laying out land.

The Standing Committee were asked to make enquiries of the Survey Department as to what was being done in this matter, and to take such action as might be needful, and, if desirable, to invite the co-operation of the Council of the Surveyors' Institution.

With regard to the age of moated enclosures which might seem to be comparatively modern, Mr. Hope mentioned that one such excavated by General Pitt-Rivers turned out to be of pre-historic date.

It was generally agreed that, while records of earthworks could not be too ample, it would be a mistake to attempt much classification or attribution of date or origin.

A Committee was appointed to prepare a scheme for systematic record, consisting of Professor Windle, Messrs. Gould, Round, Hope, and W. M. Tapp, with power to add to their number.

It was suggested that the various Archæological Societies should prepare schedules of the principal objects of antiquarian interest in their districts for the use of their County Councils, and should also call the attention of County Councils to the extended powers for the preservation of such objects that they now enjoyed.

It was pointed out that such action required to be carefully guarded, as owners of objects not included in such schedules might make an excuse for destroying them. The Honorary Secretary also pointed out the great necessity of avoiding the appearance of dictating to the County Councils.

On the motion of the Hon. Secretary it was resolved that—

"In view of the importance to local study of the Feet of Fines, the Congress urges on all Societies that have not yet published the Collections for their Counties, the desirability of making a special effort to secure such publication, and also of a catalogue of Church Bells and Church Plate."

Mr. Oswald Barron, F.S.A., then read a Paper containing an attack on Elizabethan and all later Heraldry, and advocating a return to the simplicity of mediæval blazon. He stated that it was impossible to describe mediæval heraldry in the terms adopted later, and that the

earlier Rolls of Arms took no note of the subtle descriptions of later times.

Mr. St. John Hope spoke to the same effect, and instanced the case of the Garter Stall plates that he was publishing, and describing in the simple manner always used in old rolls.

The Hon. Secretary pointed out the advantages of the use of a special language for all scientific descriptions, owing to the variable and uncertain interpretation that might be put on most vernacular words; and Mr. Em. Green, F.S.A., pointed out the necessity in later times for greater and more accurate differentiation than was necessary in early Heraldry.

"Merry Gallons."—In the Chancery Patent and Close Rolls of Elizabeth, under the date 1599, I found the following entry. Will some one explain it?—"The customs called, 'Merry Gallons,' yearly levied off the inhabitants and tenants of Kilmainham," p. 614.—P. D. VIGORS.

Chronicle of Caradoc.—I lately came across the following notices relating to Ireland at a very early period; they are taken from vol. xxxi. of the "Proceedings of the Devonshire Association," p. 455. Under the following dates we find:—

- A.D. 335.—"40,000 Irish Piets slain in the North."
- „ 339.—"Many Irish freebooters taken."
- „ 400.—"Irish Piets came into Cambria and committed atrocities and depredations," &c.
- „ 410.—"The Pike-bearing Irish beset the coast AND CARRIED OFF PATRICK into captivity."
- „ 430.—"The Irish Piets made a descent on Anglesea," &c.
- „ 436.—"The Irish Piets came to Cambria."

The above are extracted from the Welsh Chronicle of Caradoc of Llancorran.—P. D. VIGORS.

The "Restoration" of Iona Cathedral.—This interesting structure, which was visited by the Society in 1899, in which year it was transferred by the late Duke of Argyll to trustees (a copy of the deed is given in the *Journal*, vol. xxix., p. 317), is now about to be restored after remaining roofless and dilapidated for many centuries. The proceedings are of the greatest interest to archæologists, as it is seldom such a work is taken in hands, and the result of this restoration will be awaited with interest. (For a description and illustrations of this building, see *Journal*, vol. xxix., page 184.)

Founded by Reginald, Lord of the Isles, about the close of the twelfth century, the cathedral was at first used as a monastery, which was attached to a Norwegian diocese. Evidences of its occupation by monks still exist in the remains of the chapter-house, cells, and dining-halls. Although erected in the twelfth century, most of the present architecture is of a later period, probably of the fifteenth century. The cathedral, which is cruciform in shape, consists of a nave and choir, with aisle and north and south transepts, while a tower rises over the crossing. The greater part of the building is now roofless, including the choir, south aisle, and south transept, and the present operations are to be confined to replacing the roof. The question of roofing the tower and executing other details is at present under consideration. The height and form of the church roof are fixed by the existing east gable, which is entire, and also by the outline of the gable, which is seen against the central tower. It has been decided that the roof will be in strict conformity with the existing marks, and will be of the same dimensions as the original roof. The edifice will give accommodation for over a thousand persons, but it is not intended at present to seat it. The architects are Messrs. Mac Gibbon & Ross, Edinburgh, who are the authors of the eight admirable volumes, which contain drawings and description of all that remains of the Architecture of Mediæval Scotland.

Since the foregoing was written the death is announced of the senior partner of the firm, David Mac Gibbon, LL.D., who died on the 20th of February, 1902.

Charter of Belfast.—Mr. Robert Welch sends the following extract from a notice of the meeting of the County Council of Belfast in January last :—“For the first time a copy of the charter constituting the town a corporation lay upon the table opposite the Lord Mayor. This was granted by King James I., on the 27th April, 1613, the Corporation to consist of a Sovereign, or chief magistrate, and twelve burgesses and commonalty, with the right of sending two members to Parliament. This charter was annulled by King James II., and a new one issued in 1688 ; but the original one was restored in 1690 by King William III. Other charters of a historic nature were also displayed upon the table, and the two silver maces rested upon cushions in a gilt case.”

Notices of Books.

NOTE.—Those marked * are by Members of the Society.

* *A History of the County Dublin: The People, Parishes, and Antiquities, from the Earliest Times to the Close of the Eighteenth Century.* Part First. Being a History of that portion of the County comprised within the Parishes of Monkstown, Kill-o'-the-Grange, Dalkey, Killiney, Tully, Stillorgan, and Kilmacud. By Francis Elrington Ball. (Dublin: Alex. Thom & Co., Limited.)

OUR English brethren, students of local, parish, and county history, have a wealth of works of reference on these subjects to which to turn for information, but, in Ireland, books of this class are so few in number, that any addition to the stock is welcome. Doubly, nay trebly welcome, then, is the volume, which it is now our privilege and pleasure to bring before readers of the *Journal*. Mr. Elrington Ball is no stranger to the Fellows and Members of this Society, but one to whom we are all indebted for numerous, accurate, and scholarly Papers, some of which form the groundwork of the volume under consideration. In this sense we hail it as an offspring of the Society, and heartily welcome, in their more "grown-up" and dignified shape, the children, at whose original reception (as it were) many of the Dublin members were, from time to time, privileged to assist.

It is close on sixty-five years since John D'Alton published his "History of the County of Dublin," and of the 936 pages of which it consists, only 45 are devoted to parishes dealt with by Mr. Ball in this the first part of his intended work. This bare statement alone will serve to show our indebtedness to his successor.

In the interval between 1838 and the present time, a large quantity of fresh material has been placed at the disposal of any subsequent writer, and a glance at Mr. Ball's list of authorities will reveal how much that is new he has been able to place under contribution for the purposes of his History. The *Journals* of the Kilkenny Archæological Society, of the Historical and Archæological Society of Ireland, and of the Royal Society of Antiquaries of Ireland, the Calendars of Fiants, Henry VIII., Edward VI., Philip and Mary, and Queen Elizabeth, the Calendar of Christ Church Deeds, printed in the Reports of the Deputy

Keeper of the Records, and Sir John T. Gilbert's works (without mentioning others), form a rich collection, from which important historical information, hitherto practically unattainable, may now be obtained.

D'Alton's "History" will always remain a standard work, with which this of his successor in no sense stands in competition. Each is planned on different lines, and the latter is expressly stated by its author to be intended for the ordinary reader. To this we must take exception, as it seems to us that county history will always be a study of the specialist. Macaulay's great work deals with epoch-making events, empire-building, invasions, wars, sieges, and all the pomp and circumstance of revolution—topics which, as presented by him, become entrancing romances, unfolded in rapid succession before the breathless reader, and thus he and his school, by their charm of style in the narration of events, command many readers of an ordinary type, who turn away from the works of more solid writers. From its nature, county history, related on a fixed plan, the story told parish by parish, is not capable of such treatment, and any specimen of this class of historical work must be considered (generally speaking) more in the light of a work of reference, which records lesser events, and wherein plain statement and sober judgment are more looked for, than attractive style and brilliant description.

A historian (remarks one of the joint-authors of "Guesses at Truth") needs a peculiar discernment for what is important and essential, and, in his *rôle* as historian of his native county, Mr. Ball seems in every page to comply with this standard requirement. We claim for our author a loftier platform than his modesty permits him to seek, and he may well consider himself a specialist writing for specialists rather than one who appeals to the *dilletante* ordinary reader. Mr. Ball has practically obtained his information from original sources, and has performed his allotted task with such scrupulous fidelity, that the work he has presented to the public will stand the most severe tests. While conscientious verification of fact and incident, and untiring industry in the completion of each section of the work will satisfy the historian and archæologist, his charming style and power of narration cannot fail to attract less exacting readers.

Mr. Ball might possibly have added further details in several cases without in the least overburdening his book. In some of the more important parishes, lists of inhabitants of the Restoration period, for instance, taken from the Hearth Money Rolls, would have formed a valuable and welcome addition to its pages; while (notably in the case of Monkstown) extracts from the old Parish Registers and Vestry Books, and, in other instances, selections from further illustrative documents would have lent great additional interest. Their exclusion is certainly not due to any lack of industry on the author's part, but, remembering what excellent use Mr. Ball made of these sources of history in his

account of Taney parish, written in collaboration with Mr. E. Hamilton, it seems matter of regret that he did not quote from such in the present instance.

The long list of those to whom Mr. Ball expresses indebtedness for help in his labours is one of a most representative character, and forms but an additional proof of the pains taken to make his book as perfect as possible.

Proceedings.

(FIFTY-FOURTH YEARLY SESSION.)

THE ANNUAL GENERAL MEETING OF THE SOCIETY was held in the Society's Rooms, 6, St. Stephen's Green, Dublin, on Tuesday, 28th January, 1902, at 4 o'clock, p.m. ;

PROFESSOR EDWARD PERCEVAL WRIGHT, M.A., M.D., *President*,
in the Chair.

The following also were present :—

Vice-Presidents.—John Ribton Garstin, F.S.A., M.R.I.A. ; Richard Langrishe, J.P. ; Seaton F. Milligan, M.R.I.A.

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Treasurer.—William C. Stubbs, M.A.

Fellows.—H. F. Berry, M.A., M.R.I.A. ; Geo. D. Burtchaell, M.A., M.R.I.A. ; Geo. Coffey, M.R.I.A. ; John Cooke, M.A. ; Most Rev. Bishop Donnelly, M.R.I.A. ; Lord Walter Fitzgerald, M.R.I.A. ; Arthur Fitzmaurice ; S. A. O. Fitzpatrick ; Geo. A. P. Kelly, M.A. ; Edward Martyn ; Thomas J. Mellon ; Wm. R. J. Molloy, M.R.I.A. ; P. J. O'Reilly ; Rev. Stanford F. H. Robinson, M.A. ; Colonel Vigors ; T. J. Westropp, M.A., M.R.I.A.

Members.—C. F. Allen ; Rev. J. E. Archer, B.D. ; Miss Badham ; Major John R. Baillie ; Robert Bestick ; Mrs. Brien ; Miss Brown ; Rev. K. C. Brunskill, M.A. ; Rev. R. A. Burnett, M.A. ; John Carolan, J.P. ; Geo. O. Carolin, J.P. ; H. A. Cosgrave, M.A. ; Robert G. Daniell, J.P. ; Rev. W. F. T. Falkiner, M.A., M.R.I.A. ; Rev. Canon Fisher, M.A. ; F. Franklin, F.R.I.A.I. ; Major Lawrence Gorman ; W. A. Henderson ; Henry Hitchins ; Miss Anna M. Joly ; Richard Kelly, J.P. ; Rev. Canon Kernan, B.D. ; Dr. Laffan ; Rev. Canon Lett, M.R.I.A. ; Rev. Dr. Lucas ; Francis M'Bride, J.P. ; Redmond Magrath ; Geo. Matthews ; Rev. J. E. Moffatt, M.D. ; Joseph H. Moore, M.A. ; John Moreton ; Rev. R. M. Miller, M.A. ; J. E. Palmer ; Miss A. Peter ; Geo. Peyton, LL.D. ; Hugh Pollock ; Miss Reynell ; W. Johnson-Roberts ; Rev. J. J. Ryan ; Geo. Shackleton ; Mrs. Shackleton ; Wm. A. Shea, J.P. ; E. W. Smyth, J.P. ; Mrs. E. W. Smyth ; Miss Westropp ; R. Blair White.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were elected :—

AS FELLOWS.

Beardwood, William H., M.R.I.A.I., C.E., Architect, 192, Great Brunswick-street, Dublin : proposed by G. D. Burtchaell, M.A., *Fellow*.
Fitz Patrick, S. A. O. (*Member*, 1898), Glenpool, Terenure, Co. Dublin : proposed by John Cooke, M.A., *Fellow*.

Iveagh, The Right Hon. Baron, K.P., LL.D., M.^aA. (Dubl.), D.L., 80, St. Stephen's-green, Dublin: proposed by Robert Cochrane, F.S.A., *Fellow*.

Rath-Merrill, Mrs. M. E., 80, North Weiner-avenue, Columbus, Ohio, U.S.A.: proposed by Robert Cochrane, F.S.A., *Fellow*.

AS MEMBERS.

Behan, Rev. W. J., c.c., Killeentierna, Farranfore: proposed by P. J. Lynch, c.e., *Fellow*.

Blake, The Lady, Myrtle Grove, Youghal, Co. Cork: proposed by Miss Frances Keane.

Browne, Thomas, Mill House, Dundalk: proposed by Rev. A. Coleman, o.p.

Butler, Lieut.-General Sir W. F., K.C.B., Government House, Devonport: proposed by James Grene Barry, D.L.

Finegan, the Rev. Peter, c.c., St. Patrick's, Dundalk: proposed by D. Carolan Rushe, Solicitor, *Fellow*.

Grubb, Miss Rosa F., Coolquill, Clogheen, Cahir: proposed by Miss E. M. Pim.

Laverty, Rev. Francis, P.P., Portglenone, County 'Antrim: proposed by Rev. A. H. Beattie, *Fellow*.

MacInerney, T. J., 1, Palace-terrace, Drumcondra, and 27, Lower Sackville-street: proposed by D. J. O'Donoghue.

Moore, John, 117, Grafton-street, Dublin: proposed by John Cooke, M.A., *Fellow*.

Mullany, Joseph James, H. M. Inspector of National Schools, Galway: proposed by P. Newell, B.A.

Neale, Walter G., 86, Grosvenor-square, Dublin: proposed by John Cooke, M.A., *Fellow*.

O'Connell, Mrs. Mary, Killeen, Killiney, County Dublin: proposed by John R. O'Connell, M.A. LL.D., *Fellow*.

Pim, Miss Ida, Lonsdale, Blackrock, County Dublin: proposed by Mrs. Shackleton.

Pim, Miss Norah, 10, Herbert-street, Dublin: proposed by John R. Wigham, M.R.I.A., J.P., *Fellow*.

Reynolds, Mrs. Kate Isabella, The Mullens, Ballyshannon: proposed by Hugh Allingham, M.R.I.A.

Roberts, W. Johnson, Solicitor, 14, Adelaide-road, Dublin: proposed by George D. Burtchaell, M.A., *Fellow*.

Shiel, H. Percy, Summerhill, Nenagh, County Tipperary: proposed by Very Rev. Dean Humphreys, M.A., *Fellow*.

Spring, Richard Francis, c.e., Polehore, Wexford: proposed by Captain J. J. Perceval, *Fellow*.

Weldon, the Rev. P. S., Nurney Rectory, Bagenalstown, Co. Carlow: proposed by Robert Cochrane, F.S.A., *Fellow*.

West, George Francis, M.D., Resident Medical Superintendent, Kilkenny County and City Lunatic Asylum, Kilkenny: proposed by the Rev. Andrew Hogg, *Fellow*.

The Report of the Council for the Year 1901 was read by the Honorary Secretary, as follows:—

The past year has been one of considerable activity in all departments of the Society's work, and the Council are gratified to be able to report that the condition of the Society is satisfactory, especially as regards its financial condition. This is a cause for congratulation, and the more remarkable when it is borne in mind that in most institutions wholly supported by funds voluntarily contributed, there has been a falling off for the last two years.

The Council, however, find it necessary to draw attention to the fact that a considerable proportion of members still fail to pay their subscriptions, though deriving all the benefits of membership, and receiving the publications which are produced at so much cost. A list of those in arrear was read out at the Annual General Meeting of the Society held in January last, and forty-four members, owing to the Society, in the aggregate, a sum of £45, were struck off the roll.

In the List of Members, published in December last, forming an Appendix to the Annual Volume, there will be found the names of a considerable number who have not paid their Subscriptions for 1901. Though this List is much smaller than that for several years past, the Council would again draw most serious attention to the tax imposed on the funds of the Society by posting the publications and other printed matter to these members without receiving any equivalent.

The cost of the postage alone on printed matter sent to members for the past year amounted to £106.

It will be within the recollection of members that it was decided not to draw on the reserve fund of the Society for the extra expenses incurred in 1898 in connexion with the Jubilee of the Society, and in the acquisition of the Rooms and Meeting Hall now in the Society's possession. To enable this to be done, however, the payment of some accounts was held over from year to year; but your Council have now the pleasure of reporting that at present there are no outstanding claims, and that all the accounts have been paid without drawing on the £1000 which still remains as invested in 2½ Consols in the names of the Trustees.

ADDRESS TO HIS MOST GRACIOUS MAJESTY KING EDWARD VII.

In answer to the Address of the Society to the King,¹ the following letter has been received from the Right Hon. C. S. Ritchie, M.P., Principal Secretary of State for Home Affairs:—

HOME OFFICE, WHITEHALL,
7th August, 1901.

SIR,

I am commanded by the King to convey to you hereby His Majesty's thanks for the Loyal and Dutiful Address of the Royal Society of Antiquaries of Ireland, expressing Sympathy on the occasion of the lamented death of Her late Majesty Queen Victoria, and congratulation on His Majesty's Accession to the Throne.

I am, Sir,

Your obedient Servant,

CHAS. S. RITCHIE.

THE PRESIDENT

OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND,
6, ST. STEPHEN'S GREEN, DUBLIN.

The President also received a letter, dated 19th July, 1901, containing the following from General Sir Dighton M. Probyn, V.C. :—

PRIVY PURSE OFFICE,
BUCKINGHAM PALACE.

I am happy to inform you that His Majesty is pleased to continue his Patronage to your Society.

His Majesty was elected a Member of the Society in 1864, and a Life Fellow in 1870.

¹ See vol. xxxi., p. 292.

TREASURE TROVE.

The Council received communications from Count Plunkett, F.S.A., and Sir Thomas Esmonde, Bart., on the subject of the find of Gold Ornaments in the North of Ireland in 1896, which were purchased by the Trustees of the British Museum. The matter being in the hands of the Lord Commissioners of His Majesty's Treasury, and it being stated that legal measures were in process to have the matters in dispute settled, the Council thought they would not be justified in making any representations about the case. They venture, however, to express their opinion on the general subject of Treasure-trove in Ireland, which they regret is in a most unsatisfactory condition. Under the present regulations, the finder of Gold or Silver Ornaments unfortunately too often commits such to the melting-pot rather than send them to the central authorities at Dublin. The Council think that the time has arrived for a revision of the regulations dealing with the discovery and purchase of Treasure-trove, and that the Society ought to take steps to call the attention of His Excellency the Lord Lieutenant of Ireland to the subject.

INDEX VOLUME.

Part 2, which will complete the Index to the letterpress of the *Journal*, is all in type, and the letters L, M, N, and O have been finally revised; should no unforeseen accident happen, it is expected that it will be published in time for the May Meeting. To those interested in Index-making, the advantage of having the final revise of the work made by the one person will be evident, but any very rapid progress in the revision is thereby impossible.

The following is a list of the names of the Fellows, Hon. Fellows, and Members whose deaths have been notified, with the dates at which they joined the Society. The Council regret to have to record the demise during the year of so many friends of the Society:—

FELLOWS.

Sir James Wilson Agnew, K.C.M.G. (1872). Thomas Costley (1897). John Mains, J.P. (1893). George William Speth, F.R.HIST.S. (1899). Cecil Crawford Woods (1870).

HON. FELLOWS.

William J. Hoffmann, M.D. (1891). Professor Sven Söderberg, PH.D., Lund, Sweden (1891).

MEMBERS.

Cecil Butler (1891). James Doyne (1898). Francis P. Dunne, J.P. (1874). Mrs. Fairholme (1889). Thomas Greene, LL.D., J.P. (1892). Very Rev. Thomas Hare, D.D. (1876). The Very Rev. Dr. Jellett, Dean of St. Patrick's (1893). John W. Johnston (1892). Joseph Holland (1895). Alexander M'Carthy, Solicitor (1893). W. P. Trant M'Carthy (1891). Rev. Patrick M'Donnell, P.P. (1890). Daniel de Courcy M'Gillicuddy, Solicitor (1891). Alexander Melville, M.D. (1885). Rev. William Bullen Morris (1881). Rev. Denis O'Donoghue, P.P. (1874). William Rooney (1899). Very Rev. Canon Francis M. Ryan, P.P. (1898). Sir Robert Sexton, J.P., D.L. (1891). Mrs. Stoker (1890). William Sutherland (1899). Robert Usher, J.P. (1900). Alexander Ward (1896).

During the year 4 Fellows and 57 Members were elected, and after eliminating the names of those removed by death, resignation, and those struck off the Roll, the numbers are as follows:—Hon. Fellows, 5; Fellows, 185; Members, 1077. Total, 1267.

The list of Honorary Fellows at the commencement of 1900 contained 12 names. This number at the end of the past year was reduced by deaths to 5; and it is now proposed to increase the list by the addition of the following names:—

J. Romilly Allen, F.S.A., F.S.A. (Scot.) (*Member*, 1876; *Fellow*, 1889), Editor of *The Illustrated Archaeologist*, 28, Great Ormond-street, London, W.C.

The Right Hon. the Marquis of Dufferin and Ava, K.P., F.R.S., D.C.L., LL.D., Clancadoy, Co. Down.

Sir John Evans, K.C.B., D.C.L., LL.D., F.R.S., F.S.A., HON. M.R.I.A. (*Life Fellow*, 1892), Nash Mills, Hemel Hempstead.

Oscar Montelius, PH.D., Professor at the National Historical Museum, Stockholm.

There were ten Meetings of Council held during the year, at which the attendances were as follows:—

The President, 8; the Hon. General Secretary, 10; the Hon. Treasurer, 9; W. Grove-White, 6; John Cooke, 6; F. Elrington Ball, 4; Henry F. Berry, 6; George D. Burchaell, 7; Frederick Franklin, 3; Colonel Vigors, 3; Dr. Joyce, 4; James Mills, 3; Rev. Canon Healy, 4; William J. Knowles, 2; Edward Martyn, 4.

In accordance with Rule 17, the following Members of Council retire, and are not eligible for re-election at the Annual General Meeting, viz.:—

William Grove White, John Cooke, Francis Elrington Ball, and William J. Knowles.

Nominations, in compliance with Rule 16, have been received to fill up these vacancies, and the nominations are as follows:—

Sir Thomas Drew (*President* 1894-97). The Rev. Canon French (*Vice-President* 1898-1901). Lord Walter Fitz Gerald (*Vice-President* 1898-1901). The Most Rev. Dr. Healy, Bishop of Clonfert (*Vice-President* 1898-1901).

The retiring Vice-Presidents are:—

Lord Walter Fitz Gerald, for Leinster; Robert M. Young, for Ulster; the Rev. Canon French, for Munster; and the Most Rev. Dr. Healy, for Connaught.

The nominations received for the vacancies, in accordance with Rule 16, are:—

FOR LEINSTER:

FRANCIS ELRINGTON BALL, M.R.I.A. (*Member*, 1896; *Fellow*, 1899; *Hon. Treasurer*, 1899).

FOR ULSTER:

THE REV. JAMES O'LAVERTY, P.P., M.R.I.A., *Fellow* (*Vice-President* 1896-1900).

FOR MUNSTER:

MAJOR-GENERAL STUBBS, R.A. (*Member*, 1885; *Fellow*, 1888).

FOR CONNAUGHT:

THOMAS JOHNSON WESTROPP, M.A., M.R.I.A. (*Member*, 1886; *Fellow*, 1893; *Hon. Provincial Secretary*).

As only one nomination has been received for each vacancy, the foregoing will be declared as elected to the vacant seats on the Council and for Vice-Presidents respectively.

The various Meetings throughout the year were well attended by Members and Visitors, and the Excursions were very successful and attractive, full descriptions of which have appeared in the *Journal*. The Excursions at Galway were particularly enjoyable, owing not only to the richness of the country in Antiquarian treasures, but also to the kindness of the leading Archaeologists of the district, and of the members of the Galway Archaeological and Historical Society, who were most assiduous in their attentions to our Members.

In connexion with this Meeting, the thanks of the Society are due to the President of the Queen's College Galway, and Mrs. Anderson, for an enjoyable afternoon on the first day of meeting. To the Misses Redington, for their kind hospitality at Kileornan. To Lord Ardilaun, for kindly placing his Castle and Demesne at Ashford at the disposal of our party for luncheon during the visit to Cong. To Dr. Costello of Tuam, and to the members of the Galway Archaeological and Historical Society, for their thoughtful hospitality in organizing and defraying the expenditure of the Excursion and luncheon to Abbey Knockmoy and Tuam, on Saturday, 6th of July, which brought the Galway Excursion to a successful close.

The Excursion on 2nd October, in connexion with the Kilkenny Meeting, was admirably carried out by Colonel Vigors, *Hon. Local Secretary for Carlow*, and to him and Mrs. Vigors the acknowledgments of the Society are due for their hospitality at the close of the Excursion at Holloden.

The President moved that the Report, as read, be adopted. This was seconded by R. Langrishe, Esq.

It was moved by George Coffey, Esq., seconded by J. R. Garstin, Esq., "That the paragraph relating to Treasure-trove in the Report be omitted." This was carried, and the Report, without the paragraph, was adopted.

The principal or Summer Excursion for 1902 is, according to rotation, to be held in Ulster; and representations have been made to the Council that Londonderry should be visited during the last week in July, or first week in August. If a good Local Committee were formed there to make the necessary arrangements for vehicles and luncheon, there is no doubt a successful meeting could be held, as the district is rich in places of Historical and Archaeological interest.

Programme for 1902.—The following is proposed for the Meetings and Excursions in the year 1902 :—

PLACE.	DATE.	REMARKS.
Dublin, . . .	Tuesday, Jan. 28,*	{ Annual Meeting Afternoon, and Evening Meeting, for Papers.
Do., . . .	„ Feb. 25,*	Evening Meeting, for Papers.
Do., . . .	„ Mar. 25,*	Do. Do.
Do., . . .	„ May 5, 6,*	Quarterly Meeting and Excursions.
Londonderry, . .	„ July 29,	Do., Do.
Kilkenny, . . .	„ Oct. 7,	Do., Do.
Dublin, . . .	„ Oct. 28,*	Evening Meeting, for Papers.
Do., . . .	„ Nov. 25*,	Do. Do.

* Members of the Society's Dinner Club will dine at the Shelbourne Hotel at 6.30 p.m. on above dates.

The President then declared the Fellows and Members nominated to the position of Vice-Presidents of the Society, and to the vacant seats on the Council, as set out in the Report, to be duly elected.

Mr. John Cooke, and Mr. S. A. O. Fitzpatrick, were elected as Auditors of the Accounts for the year 1901.

The Honorary Treasurer read out the names of the following Fellows and Members whose Subscriptions are in arrear for two years and upwards :—

FELLOWS OWING TWO YEARS.

Colles, Ramsey, J.P.		O'Connell, Rev. Daniel.
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MEMBER OWING FOUR YEARS.

Mac Neill, John G. Swifte, M.P.

MEMBERS OWING THREE YEARS.

Concannon, Thomas.	|	Ashby, Newton B.
Lynam, F. J.	|	

MEMBERS OWING TWO YEARS.

Byrne, Miss.	O'Neill, Michael.
Colgan, Rev. P.	O'Reilly, Rev. Edward.
Glenny, James S.	Reid, John G.
Lowndes, Thomas F.	Stack, Rev. C. M.
Martin, Richard D'Olier.	Stirling, William.
Maturin, Rev. A. H.	Toner, Rev. Joseph.
Monks, Thomas F.	Welpley, W. H.
Mulqueen, John T.	Wynne, Owen.
O'Mahony, Florence M'Carthy.	

The Meeting then adjourned until 8 o'clock, p.m.

The following is an alphabetical list of the Fellows and Members elected in 1901.

FELLOWS.

Beveridge, Erskine, F.S.A. (Scot.), St. Leonards Hill, Dunfermline, Fife.
 Forshaw, Charles, LL.D., F.R.HIST.S., F.R.S.L., Hanover-square, Bradford.
 Howley, Most Rev. M. F., D.D., Bishop of St. John's, St. John's, Newfoundland.
 Inchiquin, Right Hon. Lord, Dromoland Castle, Newmarket-on-Fergus.

MEMBERS.

Adams, Walton, Reading, England.
 Atterbury, F., Barrister-at-Law, Eyrefield, Killiney, County Dublin.
 Barnes, Montgomery F., Ballyglass, Mullingar.
 Bayley, William S, 96, Donore-terrace, South Circular-road, Dublin.
 Bewley, Mrs. S., Knapton House, Kingstown, County Dublin.
 Bewley, Dr. H. T., 26, Lower Baggot-street, Dublin.
 Black, Joseph, Inland Revenue Office, Sligo.
 Burkitt, James Parsons, A.M.INST. C.E., County Surveyor's Office, Enniskillen.
 Carter, Joseph S., Solicitor, Veteran Lodge, Galway.

- Cavanagh, James A., 62, Grafton-street, Dublin.
- Cunningham, Charles M., D.D.S., L.D.S., Rostellan, Malone-road, Botanic Gardens, Belfast.
- Domville, Major Herbert W., J.P., D.L., Loughlinstown House, Co. Dublin.
- Dunseath, David, Sea Cliff, Bangor, Co. Down.
- Felix, Rev. John, Cilcain, Mold, North Wales.
- Fogerty, George J., M.D., R.N., 67, George-street, Limerick.
- Gilligan, Rev. Laurence, P.P., Shinrone, Co. Tipperary.
- Glynn, Joseph A., B.A., Solicitor, Beech House, Tuam, Co. Galway.
- Gordon, Mrs., F.R.S.I., M.S.A., 26, Rabbislaw-terrace, Aberdeen; and Auchintoul, Aboyne, N.B.
- Gorman, Major Laurence, 37, Brighton-road, Rathgar.
- Griffen, Mrs. C. M., New-street, Carrick-on-Suir.
- Henser, Rev. Herman J., Overbrook, Pa., U.S.A.
- Holland, Mrs. Marion, Oakland-avenue, Bloomfield, near Belfast.
- Hunter, Samuel C., Norcroft, Ballyholme, Bangor, Co. Down.
- Johnston, Professor Swift Paine, M.A., 6, Trinity College, Dublin.
- La Touche, James Digges, 53, Raglan-road, Dublin.
- Laughlin, Robert C., Gortin, Co. Tyrone.
- Lebane, David, District Inspector N.S., Galway.
- Librarian, Reform Club, London, W.
- Little, Very Rev. R., P.P., Paire-an-Tobair, Quin, Co. Clare.
- Mac Carthy, Brendan, M.D., Local Government Board, Custom House, Dublin.
- McFadden, Bernard, Secretary, County Council Office, Lifford, Co. Donegal.
- McGetrick, James Finn, Government Revising Valuer, 6, Ely-place, Dublin.
- McGrath, Rev. Joseph B., c.c., St. Mary's, Haddington-road, Dublin.
- Mescal, Daniel, H.M. Patent Office, London.
- Millikin, James, 146, Anfield-road, Liverpool.
- Monteagle and Brandon, Right Hon. Lord, Mount Trenchard, Foynes, Co. Limerick.
- Munton, Rev. Henry J., The Manse, Compass Hill, Kinsale, Co. Cork.
- Murphy, Francis, 284, Newport-road, Cardiff.
- O'Byrne, William L., Woodville, The Hill, Monkstown, Co. Dublin.
- O'Connell, Daniel, J.P., D.L., Derrynane Abbey, Waterville, Co. Kerry.
- Ryan-Tenison, Arthur Heron, 19, Bath-road, Bedford Park, Chiswick, London, W., and 7, Great College-street, Westminster, London, S.W.
- Scott, John Alfred, M.A., M.D., F.R.C.S.I., 36, Lower Baggot-street, Dublin.
- Shuley, John, 1, Waterloo-road, Dublin.
- Smith, Miss Cyril, Sion Lodge, Waterford.
- Smith, Ruthven Frederic Ruthven, Mount Cottage, Sunnysdale, near Ascot.
- Stoney, Mrs., Rathaline, Newmarket-on-Fergus, Co. Clare.
- Swanzy, Rev. Henry Beddall, M.A., Ivy Lodge, Newry, Co. Down.
- Tighe, M. J., M.R.I.A.I., Hillside House, Galway.
- Twigge, R. W., F.S.A., Reform Club, London, S.W.
- Vereker, Henry, 89, Upper Leeson-street, Dublin.
- Vickers, W. H. P., M.D., Graiguenamanagh, Co. Kilkenny.
- Wall, Rev. Francis J., St. Mary's, Haddington-road, Dublin.
- Weaver, Lawrence, 109, Victoria-street, Westminster, London, S.W.
- West, Captain Erskine Eyre, Barrister-at-Law, White Park, Brookborough, Co. Fermanagh.
- Westropp, Mrs. Ralph, Springfort, St. Patrick's Well, Limerick.
- Whitfield, George, Modreeny, Cloughjordan, Co. Tipperary.
- Wynne, Captain Graham, Clogherway, Sligo.
- Zimmer, Heinrich, D.Phil., Professor of Celtic, University of Berlin.

Votes of thanks were passed to the donors of the following publications received during the year 1901 (compiled by Mr. R. Langrishe, Hon. Keeper of Printed Books):—

Aarbøgger for Nordisk Oldkyndighid og Historie, 1900, 11 R, 15 B, 3 H, 4 H ; American Antiquarian Society, vol. xiv., Parts 1, 2 ; L'Anthropologie, vol. xi., Nos. 5, 6 ; vol. xii., Nos. 1-4 ; Antiquary, The, Nos. 134, 5-9 ; 140, 1-4, New Ser. ; Archæologia Cambrensis, 6th Ser., vol. i., Parts 1-4 (Journal of the Cambrian Archæological Association) ; British and American Archæological Society of Rome, vol. iii., 3 ; Bristol and Gloucestershire Archæological Society, vol. xxii., 1899 ; vol. xiii., Parts 1, 2, 1900 ; British Archæological Association, New Ser., vol. vi., 4, 1900 ; vol. vii., 1-3, 1901 ; Cambridge Antiquarian Society, Proceedings, 1898-1900 ; Cambridge, Report of the Library Syndicate for the year 1900 ; Canada, Geological Survey Report, vol. xi. and Maps ; Cork Historical and Archæological Society, 2nd Ser., vol. vi., 48 ; vol. vii., 49 ; Cornwall, Journal of the Royal Institution of, vol. xiv., 2, 1901 ; Dorset Natural History and Antiquarian Field Club, vol. xxi. ; Epigraphia Indica, vol. vi, 3-6 ; Folk-Lore, vol. xii., 2, 3 ; Galway Archæological Society, vol. i., 1 ; Glasgow Archæological Society, Report for Session 1899-1900 ; Historic Society of Lancashire and Cheshire, vol. ii., 1899 (New Ser., vol. xv.) ; Hon. Society of Cymmrodion, Magazine, vol. xiv. ; Kildare Archæological Society, vol. iii., 4, 5 ; Numismatic Society, vol. xx., 3rd Ser., Nos 79-80, 1900 ; Oxford, Journal of Monumental Brasses, vol. ii., 2, December, 1900 ; Palestine Exploration Fund, January, July, and October ; Pennsylvania, Bulletin of Free Museum of Science and Art, University of, vol. iii., Nos. 1-3, 1901 ; Portugalia, vol. i., Facsimile 3 ; Reliquary and Illustrated Archæologist ; Revue Celtique, vol. xxii., Nos. 1-3 ; Royal Archæological Institute of Great Britain and Ireland, vol. lvii., No. 4 ; vol. lviii., Nos. 1-3 ; Royal Dublin Society, Transactions, vol. vii., Parts 2-7 ; Proceedings, vol. ix., Parts 1, 2 ; Economic Proceedings, vol. i., Parts 1, 2 ; Royal Irish Academy, Proceedings, vol. vi., Nos. 2, 3 ; vol. vii., 3rd Series ; Royal Institute of British Architects, vol. viii., 3rd Series, Nos. 1-4 ; (Congress Supplement, Kalendar, 1901-1902) ; Smithsonian Institution, Museum Report, 1898, 20th Annual Report, 1898-1899 ; 21st Annual Report, 1-6 ; Société Archéologique d'Alexandria, Les Bas-Reliefs de Kornel Chrongafa ; Société d'Archéologie de Bruxelles, vol. xiv., 1900, 3, 4 ; (Annuaire, 1901, vol. xv., 1, 2) ; Society of Antiquaries of London, Proceedings, vol. xviii., No. 2 ; (Archæologia) ; Society of Antiquaries of Newcastle-on-Tyne, vol. x., pp. 1-128—Archæologia Aeliana, vol. xxiii., Pt. 1 ; Society of Antiquaries of Scotland, vol. x., 3rd Ser. ; Society of Architects, vol. i., 3-12 ; vol. ii., Nos. 13, 14 ; Society of Biblical Archæology, vol. xxii., 9 ; vol. xxiii., 1-6 ; Somersetshire Archæological and Natural History Society, vol. xlvi. ; Suffolk Institute of Archæology, Calendar of the Feet of Fines, Suffolk, vol. x., Part 8, and Index, 1900 ; Sussex Archæological Collections, vol. xlv ; Wiltshire Archæological and Natural History Magazine, vol. xxxi., Nos. 94, 95 ; (Inq. P. M., Chas. I., Part viii.) ; Wisconsin, Proceedings of the State Historical Society ; Yorkshire Archæological Journal, Part lxii., 1900-1901 ; Yorkshire Philosophical Society, Annual Reports, 1900 ; "A Reading-book in Irish History" (P. W. Joyce, LL.D.) ; "Cathedral Church of St. Patrick, Dublin" (Sir Thomas Drew, F.R.H.A.) ; "Causes of the War in South Africa" (James Green, Member of the Massachusetts Bar) ; "Classed Catalogue of Printed Books on Heraldry" (Board of Education, South Kensington) ; "Kongl Vitterhets Historie och Antikvitets Akademien," 337-348 ; "Nordisk Sprog og Nordisk Nationalitet I Irland," Kjøbenhavn, 1901 (Alexander Bugge) ; "Place-Names of Cambridgeshire" (W. W. Skeat, Litt. D., LL.D. D.C.L., PH.) ; "The Book of Fair Devon" ; "Two Norfolk Villages" (Rev. H. J. Dukinfield Astley, M.A.).

Report on the Photographic Collection for 1901¹ :—

The work of the Collection has, during the year, progressed very favourably, both as to the quality of the photographs and the importance of the localities. The number, though under that acquired during 1900, exceeds by twenty the highest previous record since 1895. It is pleasing to note a "reproach" taken off the interesting county, Carlow. The more fortunate counties of Galway, Mayo, and Clare (as might have been expected in the case of the first named), have been raised still higher; but the work in Ulster has been absolutely at a "stand-still" since 1896. Of the suggested additions, Rattoo, Kinneigh, Ardpatrik, and Ram's Island, Round Towers, are required to complete the series of these important remains. There is no present likelihood of excursions to these buildings, so it must rest with individual photographers.

In addition to the ten volumes of permanent photographs in Antrim, Clare, and Dublin, bound in 1900, ten more have been bound during 1901, namely—Down, Galway (2), Kerry, Kilkenny, Meath, Sligo, Limerick, Cork, and Wexford. A few more may be completed in the coming year.

Mrs. Shackleton continues her series with 38 photographs in Carlow, Kilkenny, and Galway. Mr. Knox enlarges his good work in Connaught by a gift of 35 views, chiefly in Mayo. The Curator adds 100 views, chiefly of Clare, Wicklow, and Galway. An important set (24) of photographs in Limerick and Clare are from negatives lent by Dr. George Fogerty. Of Dr. George Macnamara's excellent views of Clare there are 2. Mr. Knox also gave a number of bromide prints.

The total increase for 1901 is 195; it was 174 for 1895; 107 for 1896; 141 for 1897; 178 for 1898; 147 for 1899; and 309 for 1900.

The number of views in each county at the end of 1901 is :—

Antrim, 45; Armagh, 3; Carlow, 24; Cavan, 10; Clare, 449; Cork, 29; Donegal, 37; Down, 74; Dublin, 110; Fermanagh, 15; Galway, 163; Kerry, 65; Kildare, 22; Kilkenny, 64; King's County, 44; Leitrim, 12; Limerick, 66; Londonderry, 3; Longford, 17; Louth, 34; Mayo, 148; Meath, 69; Monaghan, 6; Queen's County, 5; Roscommon, 33; Sligo, 42; Tipperary, 31; Tyrone, 8; Waterford, 20; Westmeath, 29; Wexford, 32; Wicklow, 39.

The total of permanent photographs is 1737—*i.e.* in Ulster, 211; Leinster, 466; Munster, 660; Connaught, 400.

The additions to the various counties during the year are :—

COUNTY OF CARLOW.—Agha church (3). Ballymoon castle, near Bagenalstown (2). Browne's Hill Cromlech (2). St. Lazerian's Cathedral (2). Leighlin-bridge, Black castle and bridge. Cross of St. Lazerian and site of well, Nurney (2). Sleaty, two crosses (2). Total, 14.

COUNTY OF CLARE.—Ballintlea castle (Sixmilebridge) (3). Ballyganner North, cromlech in caher (2); Pillared cromlech (2). Gateway of "cairn caher". Ballyganner South, two cromlechs (4), castle, and caher. Berneens, cromlech near Ballyvaughan (2). Cahercalla, triple walled fort (2). Cahermoyle - Dangan, fort (Ballyvaughan). Carran, church (interior). Clooney castle. Corracloon, fallen cromlech. Cratloe castle (2). Croaghane church (2). Deepark, cromlech near Lemanagh (2). Doonagore round castle. Faunaroosca round castle, near Killonaghan. Faunaroosca (near Rathboirney), cromlech. Glenquin, Cahermore, two walled forts (3). Gortlecka Corofin, the eastern cromlech. Inchiquin castle (2). King Turlough O'Brien's Castle on Inchiquin Island, bronze weapons found near Inchiquin Lake. Iskancullin near Carran, cromlech (2). Kilchrist church (2). Killaloe cathedral, since restoration of tower (3). Killilagh church (2). Kilmaley church (4). Kilmoon

¹ Continued from vol. xxx., p. 94, 1900, by T. J. Westropp, *Curator*.

church and well. Kilnaboy church and round tower. Kiltinanlea near Doonass church (2). Kinallia, St. Colman Mac Duach's church and well (2). Calluragh, Lehinch cromlech.¹ Gateway of caher Moheramoylan (2). Termon Cronan church (2). Tirmicbran castle. Total, 66.

COUNTY OF DUBLIN.—Kiltiernan, church (2). St. Mary's Church, Howth. Round tower, abbey, and castle, Swords (2). Total, 5.

COUNTY OF GALWAY.—Annaghdown castle church and abbey (3). Aranmore, Dun Ænghus (5). Athenry castle and Franciscan Friary. Caheradrine near Clarin-bridge stone fort. Clare Galway Franciscan Friary and castle. Dromacoo church (4). Galway, St. Nicholas' Church, altar-tomb slabs. Inchagoill, Lough Corrib church (2). Killeely church. Knockmoy, Cistercian Abbey (5). Levally cromlech. De Burgo's Castle, Oranmore. Ross Errilly Franciscan Friary near Headford (8). St. Jarlath's Cathedral, Tuam, and cross. Total, 38.

COUNTY OF KILDARE.—Carbury castle and church (3). Total, 3.

COUNTY OF KILKENNY.—Kilelispenn high crosses (5). Carrick castle (3). Kilkieran crosses (2). Total, 10.

COUNTY OF LIMERICK.—Clonkeen church, doorway. Killulla church (2). St. Mary's Cathedral, Limerick, sedilia, monuments of Earl of Thomond, Budston, Galway, carving of Crucifixion (6). Mungret ancient church. Total, 10.

COUNTY OF MAYO.—Aghalahard castle (2). Balla round tower, chapel, and well (5). Ballycurrin castle. Burrischoole Dominican Friary (4). Cong abbey (5). Cuss-lough castle. Glaspatrik church (2). Inisrobe; Islandeady church (2). Kilkinure church. Killedan church (2). Kilmaclassin church. Mayo abbey (2). Meelick round tower (3). Total, 27.

COUNTY OF ROSCOMMON.—Baslick church (2). Clonshanville Dominican Friary. Lough Glynn, castle. St. Patrick's Well and bullaun stones, Tully. Total, 5.

COUNTY OF SLIGO.—Ballisadare abbey (2). Ballymote church. Total, 3.

COUNTY OF WICKLOW.—Glendalough, St. Kevin's Church, St. Mary's Church (2), Rhefert Church (3), St. Saviour's Priory, Trinity Church (2), cross and ring-wall, gateway, Round Tower and Priest's House. Total, 12.

An Evening Meeting was held in the Society's Rooms at 8 o'clock, p.m., the President in the Chair. The following Paper was read, and referred to the Council for publication :—

“Archbishop King's Diary kept during his Imprisonment in Dublin Castle, August 13th, 1689, to November 22nd, 1689.” From the original MS. in the possession of Captain F. A. Gordon King (Scots Guards), of Tertowie, Aberdeenshire. Edited, with Notes, by the Rev. Prof. Lawlor, D.D.

An Exhibition of Lantern Slides, illustrating the Society's recent Excursions in the Counties of Clare and Galway, was given by Mrs. Shackleton, to whom a cordial vote of thanks was conveyed.

Mr. Milligan exhibited a fine bronze sword, which had been found, with wooden sheath on it, during the summer of 1901, at about two

¹ In the townland of Calluragh South (Ordnance Survey, No. 23).

miles from Toome, on or close to the margin of the River Bann. He also exhibited a number of interesting specimens of roughly-chipped stone implements made of the basaltic rock of the county Antrim, and which were recently found a few miles from Cushendall. They consisted of cores, stone celts of various sizes, and finely-formed picks, and a stemmed arrow-head, all made of basalt—some fifteen specimens in all. The district where these were found seems to have been the seat of the manufacture, as the fields around have flakes, cores, and numerous remains of chips, which had been evidently struck off whilst in process of making.

25th February, 1902.

An Evening Meeting of the Society was held in the Rooms at 8 o'clock, p.m., the President in the Chair, when the following papers were read, and referred to the Council for publication, viz. :—

“Rathmichael, Co. Dublin, and its Neighbourhood” (Illustrated by Lantern Slides), by Francis Elrington Ball, M.R.I.A., *Vice-President*.

“Fitz Gerald's of Brownsford,” by G. D. Burtchaell, M.A., *Fellow*.

A further communication on the “Origin of the Grace Family of Courtstown, Co. Kilkenny,” by R. Langrishe, J.P., *Vice-President*.

“A Pair of Brooches and Chains of the Viking Period recently found in Ireland” (Illustrated by Lantern Slides), by George Coffey, M.R.I.A., *Fellow*.

The Meeting then adjourned until Tuesday, March 25th, 1902.

An Evening Meeting of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 25th March, 1902, at 8.15 o'clock, p.m., the President in the Chair. The following Papers were submitted, and referred to the Council for publication :—

“The Battle of Rathmines,” by Francis Elrington Ball, M.R.I.A., *Vice-President*,

“The Coronation Stone at Westminster, and the *Lia Fail* at Tara,” by Patrick J. O'Reilly, *Fellow*.

“Archæological Finds in North Wexford,” by Sir Thomas H. Grattan Esmonde, Bart., M.P.

“Some Remarks on a Notice, in *Revue Celtique*, of Maurice O'Gibellan, a fourteenth-century canonist, in connexion with his knowledge of Ogam,” by Henry F. Berry, M.A., M.R.I.A., *Fellow*.

The Meeting then adjourned until Monday, May 5th, 1902.

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OF IRELAND
FOR THE YEAR 1902.

PAPERS AND PROCEEDINGS—PART II., VOL. XXXII.

Papers.

RATHMICHAEL AND ITS NEIGHBOURHOOD.

BY FRANCIS ELRINGTON BALL, VICE-PRESIDENT.

[Read FEBRUARY 25, 1902.]

THE portion of the county Dublin of which this Paper treats possesses one of the finest prospects in the vicinity of the metropolis, and for exquisite combination of sea and mountain scenery has few rivals in the British Isles. Standing near the ruined church of Rathmichael on the elevated ground on which it rests, and looking over the rich and thickly-wooded country by which it is surrounded, one sees to the east the lovely bay of Killiney and the blue waters of St. George's Channel; to the south and west the mountains of Wicklow and Dublin forming a diversified but almost continuous range; and to the north the hill of Killiney projecting into the sea, and terminated by the green island of Dalkey. At one end of the bay the town of Bray nestling under its great Head, and at the other the township of Killiney on the white slope of Killiney Hill, add variety to the scene, with the pointed spires of their churches, handsome terraces, and picturesque villas.

But in addition to charm of situation this district has a history which presents an interesting picture of life on the borders of the English Pale

Jour. R.S.A.I. { Vol. XII., Fifth Series.
Vol. XXXII., Consec. Ser. }

1

in mediæval as well as in Tudor times. Although from the thirteenth to the sixteenth century it was destined to be one of the battlefields on which a bloody conflict was waged between the Irish tribes and the forces of the English Crown, it was for more than a century after the Anglo-Norman Conquest singularly free from disturbance, and the concord which existed between the new settlers and the Irish is not a little remarkable—the more so as it was not altogether due to the Irish being kept in a state of subserviency, and tenants of Irish birth appear to have equalled, if not to have exceeded, in numbers those of English origin.

The invaders found the lands on the southern side of Dublin thickly studded with religious establishments. Chief amongst these was that of Rathmichael, where a typical group of Celtic ecclesiastical buildings had been erected close to the large rath, from which the place derives its name, and traces of which are still to be seen. In the centre stood the church, originally a small quadrangular edifice of Cyclopean masonry, with a low doorway in the western end, and one or two narrow openings for light, to which, by means of an arch broken through its eastern wall, a chancel equally devoid of ornament, but provided with a small pointed window, was subsequently added. Near the south-western corner of the church rose a tall graceful tower, circular in shape, the belfry and place of refuge for the ecclesiastics in times of distress, which tapered upwards from a base 52 feet in circumference, and terminated in a conical roof of stone. Round the church were scattered small houses, the dwellings of the ecclesiastics and of such wayfarers as sought their hospitality. The whole was enclosed by a circular wall or cashel some 7 feet high, intended rather to shut out the world from the occupants than to afford protection from foes. Through this access was obtained to the buildings by means of a gateway some 8 feet wide.¹

These buildings, and the establishment of which they were the home, had been confirmed to the See of Dublin immediately after the Anglo-Norman Conquest, and had been subsequently assigned by the Metropolitan to the Collegiate and Cathedral Church of St. Patrick, Dublin, in which, in the year 1227, Rathmichael was the second subdiaconal prebend. Of some of the earliest prebendaries the place saw but little. Possibly, Godfrey de Insula, who was appointed by the Archbishop of Dublin, and who died in 1274, may have devoted some attention to his rural charge, but his successors, Iter Bochart and Adam de Wedenhale, who were appointed, the first in 1274, and the second in 1277, by the Crown during a vacancy in the See of Dublin, had duties in connexion with the State which entailed their occasional presence in England, and left them little time to look after their prebendal church.²

¹ See "Primitive Churches in the County Dublin," by W. F. Wakeman (*Journal*, vol. xxi., p. 700); Petrie's "Essay on the Round Towers of Ireland," pages 443, 447.

² Mason's "History of St. Patrick's Cathedral," p. 65; Sweetman's "Calendar of Documents relating to Ireland," 1252-1284, Nos. 1060, 1073, 1377; 1285-1292, No. 600.



RATHMICHAEL CHURCH.

The East and part of the South Wall.



RATHMICHAEL CHURCH.

Remains of Round Tower and part of South Wall.

About half-a-mile to the south-east of Rathmichael, where now stands Shankill Castle, lay the little town of Shankill. It was the centre of the manor of that name, which belonged to the Archbishop of Dublin, and contained, besides seventeen tenements and a church, the manor house, to which were attached a garden and a large park planted with oak and other trees. In this house we find in 1230 Archbishop Luke signing a lease of lands at Tallaght, and in 1289 Archbishop John de Sanford writing to the Bishop of Bath and Wells on behalf of his arch-deacon and chaplain, who had been nominated to the Archbishopric of Cashel, and who was about to visit the King's court and to proceed to Rome to prosecute his claim. "Whatever evil may be said by persons emulous of him," says the Archbishop, "a better, a more discreet, or worthy man could not be found in the bosom of the Church." The manor of Shankill was of considerable size, and included the town of Dalkey, which lies about four miles to the north-east of Rathmichael, and Powerscourt, which lies about the same distance to the south-west. In the latter direction the manor verged on, if it did not include, lands which at the beginning of the thirteenth century were still covered with primæval forests, but these Archbishop Luke was given, in 1229, license to clear, and the advance of civilization is shown by the establishment in 1234 of a weekly market held on Saturdays at Powerscourt. Besides the town of Shankill, which was walled, the manor contained the town of Dalkey, in which there were thirty-nine tenements belonging to the Archbishop; and a town called Kilmacberne, in which there were seventeen tenements belonging to him. The manor, as we have seen, covered a considerable extent of country; part of the lands was in the hands of the Archbishop; part in the hands of the betaghs or villeins who worked his portion, and part in the hands of free tenants. The place names have in most cases become extinct, and it is impossible to identify many of the lands, but one of the largest holdings was at Powerscourt, and others of more than ordinary size at Killegar, near the Scalp.¹

At Shankill the Seneschal of the Archbishop held periodically a court, in which persons were tried for crimes of the first magnitude. During the time of Archbishop Luke, from 1228 to 1256, there were three trials for murder. One of these, the murder of an Irishman by an Englishman, occurred at Kilmacberne; another, the murder of an Irish miller by an Englishman, took place in the gate of the town of Shankill; and a third, in which both the persons were Irishmen, took place in Dalkey. Trials for theft were also recorded. In two of the cases the mediæval form of trial by duel or single combat was resorted to; in the first, the theft by an inhabitant of Castlekevin of a cow, the property of an inhabitant of

¹ "Liber Niger Alani," Bishop Reeves' copy, in Trinity College Library, pp. 743-748, 753; Sweetman's "Calendar of Documents relating to Ireland," 1171-1251, No. 1757, 1769; 1285-1292, No. 468; "Crede Mihi," edited by Sir John Gilbert, p. 43.

Glencree, the defendant was overcome, and was taken to the gibbet of the Archbishop; and in the second the defendant slew his accuser. In other cases for theft the defendants were fined and pardoned. We find also persons guilty of murder and theft flying to sanctuary in the adjacent churches, where they obtained protection until able to leave the Archbishop's domain. The first of these was an Englishman, a husbandman of the Archbishop's, who had been guilty of murder; the second, another Englishman, who had stolen a horse, and fled to the church of Killegar; the third, a sailor, who had stolen an anchor at Dalkey, and fled to Dalkey Island chapel; the fourth, an Irishman, who was guilty of theft, and fled to the church of Shankill; and the fifth was an Englishman, who had also been guilty of theft, and fled to the church of Killegar. The bailiffs of the manor acted as coroners, and we find them during the time of Archbishop Luke ordering the interment of two merchants who were found dead within the manor, and of two carpenters who were killed by a fall of timber at Shankill, as well as of those who were murdered within their jurisdiction.¹

Outside the manor of Shankill lay to the west the lands of Ballycorus, which formed part of the territory granted after the Conquest to John de Clahull, one of the magnates of Leinster, and which were, in 1239, in the possession of Geoffrey de Tureville, Archdeacon of Dublin and Chancellor of Ireland, and in 1282, in that of John de Wallop, who had rendered much military service to the Crown. The latter then proposed to build a house upon the lands for which he sought leave to cut timber in the royal forest of Glencree; but on his death taking place in the same year the lands passed into the possession of Ralph le Marshall, under whom they were occupied by the family of le Rue.²

On the north the manor of Shankill was bounded by Carrickmines, and by Tully, the property of the Priory of the Holy Trinity, and on the east by the lands of Shanganagh. Portion of these lands known as Rathsalchan and Kiltuck was originally the property of the Priory of the Holy Trinity, but was afterwards transferred to St. Patrick's Cathedral, while the remainder appears to have been owned, together with Loughlinstown, by the owner of Bray. On the former there was a chapel which Eugene O'Curry suggests was founded by a saint called Tucha. The site of this chapel, which is mentioned in the earliest of the Christ Church Deeds, is now within the demesne of the modern Shanganagh Castle, where the outline of its foundation can still be traced in the sod. Only a few stones and a cross with a figure in high relief now remain, but in 1837, when the place was visited by Eugene O'Curry in connexion with the Ordnance Survey, there was a considerable

¹ Inquisition in "Liber Niger," printed in "Historic and Municipal Documents of Ireland," edited by Sir John Gilbert (in Rolls Series), pp. 147-150.

² Sweetman's "Calendar of Documents relating to Ireland," 1171-1251, No. 2475; 1252-1284, Nos. 2002, 2069; 1285-1292, p. 169, *et passim*.

portion of the walls standing, and General Cockburn, who then owned Shanganagh Castle, was anxious to have the church restored for divine



Cross and remains of Kiltuck Church in Demesne of Shanganagh Castle.

worship. O'Curry says that human remains had been found in the vicinity, and describes some cut stones, as well as the cross, which lay near

the church. He mentions that part of another cross had been built into a lodge, and that there were traces to the south-east of the church of another small square building.¹

Adjoining the lands of Shanganagh, between them and Bray, lie those of Cork.² In the year 1200 they were held under the Crown by one Fulk de Cantilupe, and there were unsuccessful negotiations for their purchase from him on the part of Meyler Fitz Henry, an illegitimate descendant of King Henry I., who was then Viceroy of Ireland. Some years later the Crown recovered possession of the lands, and subsequently leased them to the Priory of the Holy Trinity. Towards the close of the thirteenth century they were held under the Crown by Geoffrey de Lysenham, who was a subject of the King of France, and were occupied by a family called de Belinges.³

Bray was then the site of a great castle, and was a corporate town. Its name is said to be of Irish origin, derived from the word *brí*, a hill, or rising ground, and an Irish family took its cognomen from the place, one of its members Robert de Bray, whom we find supplying the Viceroy with skins, and the English army in Wales with wine, being in 1294 Mayor of Dublin. It was, however, by Walter de Rideleford who was assigned after the Anglo-Norman Conquest the lands of Bray, as well as amongst others those now represented by Donnybrook, Merrion, Booterstown, Mount Merrion, Kilmacud and Loughlinstown, that the castle was built. It stood on the northern bank of the river in what is now known as Little Bray, and on the southern side lay, amongst other houses, two tenements which had been given by de Rideleford to the Abbeys of St. Thomas and St. Mary in Dublin. These tenements were used by the monks for the purpose of carrying on traffic with the Irish inhabitants of the mountains at a weekly market held in Bray on Thursdays, and amongst the chief commodities which they thus procured was firewood, which was conveyed to Dublin by sea in flat boats, and landed high up the Liffey near the Abbey houses. Within the town of Bray stood also a church and a mill which were given by de Rideleford, together with the church of Kilmacud, and two churches within the manor of Bray, then known as Dervau and Killosarn, to the convent of Grany, which he had founded near his principal residence at Tristledermot, in the county Kildare.⁴

¹ "Calendar of Christ Church Deeds," No. 44, in Reports of the Deputy Keeper of the Records in Ireland, and Ordnance Survey Manuscripts, preserved in the Royal Irish Academy.

² Eugene O'Curry (Ordnance Survey Manuscripts) thought that Cork had been the site of a monastery, but I have found no corroboration of this theory.

³ Sweetman's "Calendar of Documents relating to Ireland," 1171-1251, Nos. 128, 322, 1753, 2123; 1293-1302, pp. 192, 307.

⁴ Joyce's "Irish Names of Places," vol. i., p. 390; Sweetman's "Calendar of Documents relating to Ireland," *passim*; "Register of the Abbey of St. Thomas," and "Chartularies of St. Mary's Abbey," edited by Sir John Gilbert, in the Rolls Series; "The Norman Settlement in Leinster," by James Mills (*Journal*, vol. xxiv., p. 163).

The last of the de Rideleford, who bore the same name as the original grantee, died in 1244, and as mentioned in my Paper on "The Antiquities from Blackrock to Dublin,"¹ his property in the county Dublin passed to his granddaughter, Christiana de Maricis, who was only a child at the time of her grandfather's death. Her father, Robert de Maricis, who, as well as her mother, predeceased de Rideleford, was a member of a family of high position, being the son or brother of a Viceroy of Ireland, and Christiana de Maricis was in later life on terms of intimacy with Queen Eleanor and her son King Edward I. In exchange for lands in England she assigned to that monarch her Irish property, including the manor of Bray, and before the year 1290 the manor had come into the possession of Sir Theobald Butler, an ancestor of the house of Ormonde, and owner of Arklow, and was held by him for the service of an armed horseman, whom he was bound to send fully equipped to the gate of the castle of Dublin when required. Amongst the largest tenants in the manor of Bray, in 1284, were the Knights Templars, William le Devenys, a judicial personage, who held also Christiana de Maricis' lands at Merrion, John Clements, Robert the Baker, whose holding was under the castle, a member of the de Belinges' family, the tenants of the lands of Cork, who held the park, and possibly occupied the castle, and the vicar, "Sir John, the father," who rented the fishery.²

About two miles to the south of Rathmichael, and one mile from Bray, lay the church now known as Old Connaught.³ It does not appear in the thirteenth century under its present name, but possibly may have been the church called Dervau, which was given by de Rideleford to the Convent of Grany, and near which there was a village. The lands in this direction were held in the thirteenth century by the Templars, who occupied in addition to their holding in the manor of Bray lands given them by one John de Lisbon, and lands within the manor of Shankill, which passed on the dissolution of their house at the beginning of the fourteenth century to the Priory of St. John of Jerusalem at Kilmainham. A little further on to the west from Old Connaught in a lovely wooded glen, close to a stream, lay the church of Glanmunder, now called Ballyman, of which the eastern gable and part of the south wall remain, and which in the thirteenth century was valued at four marks.⁴

The information which has been given about the inhabitants of this portion of the county Dublin in the thirteenth century in itself indicates that the district was both peaceful and prosperous until the close of that

¹ *Journal*, vol. xxx., p. 307.

² "Dictionary of National Biography" under Geoffrey de Marisco; Sweetman's "Calendar of Documents relating to Ireland," 1252-1284, Nos. 2239, 2240; 1285-1292, p. 315.

³ In Sweetman's "Calendar of Documents relating to Ireland," Old Connaught, in the county Dublin, has been confounded with Coonagh, in the county Limerick, and the references indexed under Old Connaught refer to the latter place.

⁴ *Journal*, vol. xxx., pp. 187, 193; "Liber Niger Alani" (Bishop Reeves' copy), pp. 743-748, 765, 767; "Calendar of Christ Church Deeds," No. 150.

period, and its satisfactory condition is further shown by the fact that the valuation of the prebend of Rathmichael more than doubled; in 1227 it was returned as worth 20 marks, and fifty years later as worth 50 marks. But a few years after Archbishop de Sanford had penned his letter in the manor house of Shankill, the Irish inhabitants of the mountains took up arms against the English settlers, and the reign of fire and sword began. In 1294 the prebend of Rathmichael was returned as worth only five marks, and as contributing nothing to the State; owing to the surrounding lands being laid waste, the revenues of the church of Shankill as not sufficient for its own support, and the vicarage of Bray as unable to pay anything on account of war.¹

The arrival of the Scotch invaders, under the Bruces, in the beginning of the next century, gave the Irish tribes fresh courage and strength, and they burned and devastated the entire district. Sir Hugh de Lawless, who had been given, in 1314, the custody of Bray by the Crown, resigned his commission in 1320, stating that his personal profit during the five years had been two salmon. He remitted the Crown such rents as he had received, and these were returned to him as some compensation for his efforts to uphold English rule. Of the condition of the manor of Shankill in the year 1327 a pitiable picture is given in an Inquisition taken at that time. All the buildings at Shankill and in the rest of the manor, except those at Dalkey, had been burnt and overthrown, and the lands lay waste and uncultivated, the outlying portions of the manor being within the territory occupied by the Irish, and the central portion being continually ravaged and pillaged by them.²

Some years later an effort began to be made to confine the Irish within the lands of Wicklow, and the barrier which subsequently enclosed the English Pale began to be constructed. In the neighbourhood of Bray the river was adopted as the boundary, and also was probably used for some distance as the barrier; for Dr. Stokes has pointed out that though the barrier usually consisted of a high bank of earth, in some cases the English settlers availed themselves of natural obstacles. With the object of providing a fortress at Bray, Geoffrey Crumpe, who was in 1334 given a lease of the manor, was freed from rent for two years, on condition that he rebuilt de Rideleford's castle, which had not escaped the general destruction. In order to provide a garrison a militia force was raised by a levy on the neighbouring landowners, and amongst those who contributed to it were the Priory of the Holy Trinity in respect of the manor of Kill of the Grange and the abbey of St. Mary in respect of the manor of Monkstown. Heavy as well as light horsemen were thus supplied; and in May, 1356, the sheriff and others were ordered to

¹ Mason's "History of St. Patrick's Cathedral," p. lxiv; "Calendar of Christ Church Deeds," No. 150.

² "Historic and Municipal Documents of Ireland," edited by Sir John Gilbert, p. 465; "Liber Niger Alani" (Bishop Reeves' copy), 745-748.

distribute men-at-arms, light horsemen, and archers, thus raised, between Bray and Tallaght, and to correct the levy of men, which had not been fairly made. The attacks on the Pale in the neighbourhood of Bray were then very severe; and as the militiamen found themselves unequal to the defence of that place, chosen mounted men-at-arms, with twenty light horsemen and forty archers, under the command of Sir John Bermingham, were sent in June to take their place. From that time Bray became a regular military station, and in 1402 we find the mayor of Dublin encountering the Irish there with a strong force, and in 1429 an army of 1100 men, with 100 loads of provisions, and machines for hurling stones, assembling there for an expedition into the strongholds of the O'Byrnes and the O'Tooles.¹

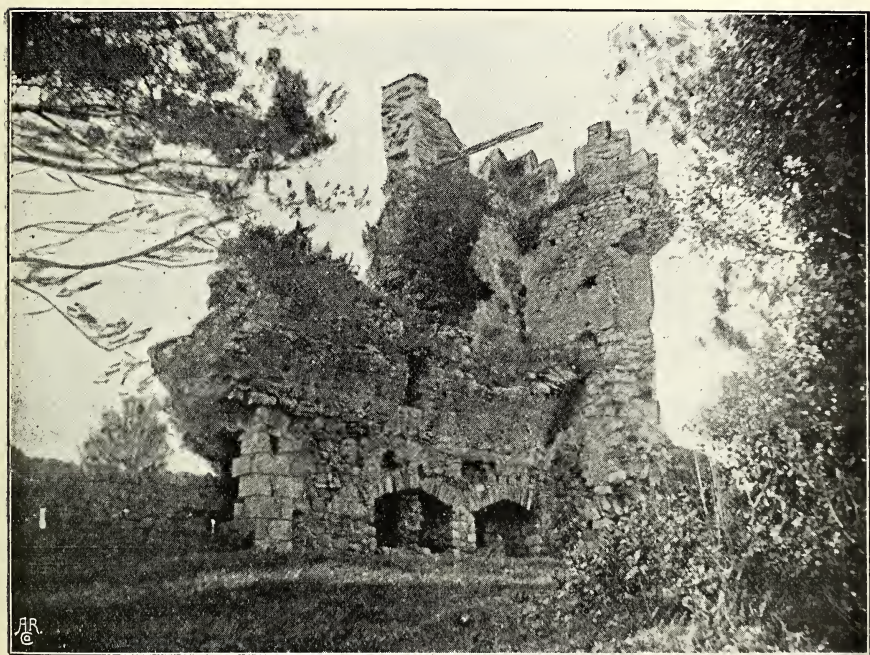
The lands in the district began to be again let—but at prairie value, and in much larger quantities—to stout English yeomen, skilled in the use of arms, and able to defend their property by force when necessary. At first the lands were held by different members of the Lawless family. This family is first mentioned in the district in connexion with Ballycorus in the thirteenth century; but members of it, a few years later, appear under the Butlers at Bray, and, as we have seen, one of them, Sir Hugh Lawless, became constable of that town, and later on, in 1386, another of them, William Lawless, was nominated to the same position. At the beginning of the fifteenth century, Ameline, daughter of Richard Lawless, held the lands of Old Connaught, Cork, and portions of Shanganagh, while the other portion of Shanganagh, belonging to St. Patrick's Cathedral, was held at the same time by Thomas Lawless, another member of the family. Some years later, in 1452, Richard Lawless was in possession of Shanganagh, and in 1482 John Lawless was resident at Shankill. Meantime, however, a branch of the family of Walsh of Carrickmines, had settled in the district, and the Walshes by degrees supplanted the Lawless family, and finally became the tenants of all the lands in the district except those of Shankill. The first of the Walshes to settle at Shanganagh appears to have been Edmund Walsh, who in 1447 was leased by the Cathedral of St. Patrick, its lands at that place, and who, in 1473, refused to pay rent, and continued to hold the lands after the expiration of his lease, and he was succeeded, about 1482, by Charles Walsh.²

The castles, of which remains are still to be seen at Shankill and Shanganagh, and the one known as Puck's Castle, on the lands of

¹ "The Parish of Taney," by F. E. Ball, and E. Hamilton, p. 237; "Calendar of Irish Patent and Close Rolls," pp. 39, 55, 56, 57; "Chartularies of St. Mary's Abbey," edited by Sir John Gilbert, vol. i., p. xliii; D'Alton's "History of the County Dublin," pp. 909-910.

² Sweetman's "Calendar of Documents relating to Ireland," 1293-1302, pp. 14, 113; "Calendar of Irish Patent and Close Rolls," pages 124*b*, 190*b*, 252*b*, 266*b*; Mason's "History of St. Patrick's Cathedral," p. 89; "Calendar of Christ Church Deeds," No. 333; "Exchequer Inquisition," Co. Dublin, No. 27.

Rathmichael, probably date from the fifteenth or sixteenth century. Shanganagh Castle, which stands close to the river of Loughlinstown, in the valley near Ballybrack, was the largest of the three, and probably portions of it dated from 1408, when Thomas Lawless undertook to build a castle on his lands. Under the Walshes it was doubtless improved, and it became a residence of importance. John Walsh, who was its owner in the latter half of the sixteenth century, was a man of note in the county Dublin—a commissioner for the muster of the militia—and owned at the time of his death lands in the O'Byrne's and O'Toole's country, as well as the lands of Shanganagh, Old Connaught, and part of Little Bray.¹



Remains of Shanganagh Castle near Ballybrack.

The castle of Shankill, which was occupied as a dwelling until recent times, and in which the original vaulted floor and large fire-places are still intact, was held under the Archbishops of Dublin, in the sixteenth century, by the Barnewall family. Its occupant in the latter half of the sixteenth century, Robert Barnewell, was married to a sister of Theobald Walsh, then the owner of Carrickmines, and was, like his neighbour at Shanganagh, a man of good position, possessed of a considerable

¹ "Calendar of Fiants" (in Reports of the Deputy Keeper of the Records in Ireland), Elizabeth, Nos. 357, 2444; "Dublin Consistorial Will."

extent of lands, and owning besides the castle at Shankill a house within the town of Dalkey.¹

The castle known as Puck's Castle, which stands on the lands of Rathmichael, and is in very perfect condition, seems to have been built as a place of defence rather than as a dwelling. It stands on bleak ground, which would hardly have been selected by owners whose only object was agriculture, and is placed in such a position as to command the approaches over the mountains from the county Wicklow. Possibly it was erected by Peter Talbot, the owner of the manor of Rathdown,



"Puck's Castle."

in the first half of the sixteenth century. The surrounding lands of Shanganagh, Old Connaught, and Cork, were included in that manor, and Peter Talbot was a most valiant defender of the Pale, in the defence of which, in 1555, he lost his life. In 1537 it was suggested that the Crown should assist him and the Walshes in building castles towards the territory of the O'Tooles, who then caused most annoyance to the inhabitants of the Pale on that side of Dublin; and it is not improbable that it was at this time Puck's Castle, which appears to be of later date than others in the neighbourhood, was constructed.²

¹ "Exchequer Inquisition," Co. Dublin, Elizabeth, No. 227.

² *Ibid.*, Philip and Mary, No. 8; D'Alton's "History of the Co. Dublin," p. 914.

Other fortified dwellings of greater or less size, of which all trace has disappeared, stood in the sixteenth century on the lands of Cork, Old Connaught, Phrompstown, Ballycorus, and Ballyman—the first three being occupied by members of the Walsh family, and the latter two being owned by the Talbots; while Bray, which belonged, at least so far as the portion on the southern side of the river is concerned, to the Archbold family, was described as one of the principal villages in the County Dublin.

The only church mentioned in the sixteenth century is that of Rathmichael. There the Walshes of Shanganagh and the Barnewalls of Shankill were buried, and it is interesting to observe that Robert Barnewall, a most earnest and devout Roman Catholic, bequeathed £20 for its repair. The churches of Ballyman and Kiltuck are not mentioned after the fourteenth century, and probably had fallen into ruin even before the dissolution of the religious houses.

The customs and manners of the times are curiously illustrated in a pardon granted in 1565 to a number of the inhabitants of the district. This pardon recites that William Walsh of Cork, described as a gentleman, assisted by a kern, had taken from an Irish widow at Glencree a brass pan worth 26/4, two gallons of butter worth 3/-, three sheep worth 6/-, one night gown worth 10/-, two gowns worth 40/-, and a cloak worth 5/-, and that for this offence William Walsh had been arrested at Old Connaught by the sub-sheriff. As the latter was bringing his prisoner along the highway to Dublin he was set upon at Shanganagh by a number of the neighbours, comprising gentlemen, yeomen, horsemen, and kerns, and including John Walsh of Shanganagh, James Goodman of Loughlinstown, and Edmund Walsh of Cork, and his prisoner was taken from him. This offence was apparently considered by the authorities a light and trivial one. A free pardon was forthwith issued to all concerned, and almost immediately afterwards two of the principal offenders, John Walsh and James Goodman, were appointed commissioners for the muster of the militia.¹

Up to the end of the sixteenth century the Irish tribes continued to give trouble, but for the first forty years of the seventeenth century peace reigned in the district, and the inhabitants rose to a high degree of prosperity. The two principal dwellings, the castles of Shanganagh and Old Connaught, are described as good houses. The castle of Shanganagh had attached to it a hall, which though only thatched, was of considerable size, and a mill, and was surrounded by orchards, gardens, and ornamental plantations. The castle on the lands of Old Connaught appears to have been a more modern building. Its roof was of thatch, but it boasted of five chimneys—a most unusual number. All the principal residents were Roman Catholics, and such Protestants as

¹ "Calendar of Fiants," Elizabeth, No. 856.

were resident in the district belonged to the poorer class. The church of Bray, which had a congregation of some sixteen, had been rebuilt, but that of Old Connaught, where there was a congregation of fourteen poor labourers, was in a ruinous condition, and Rathmichael, where there was a congregation of only eight, was also out of repair.¹

During the rebellion of 1641 the district must have suffered severely and been almost devastated. In the years that immediately followed, Much Bray, as the portion of the town on the southern side of the river was called, was one of the stations occupied by the troops of the Confederates, and they laid probably, in spite of the dangerous ford by which Bray river was crossed, the Rathmichael district under tribute. Then came the Commonwealth, and the Walshes and Barnewalls had to give place to new residents, and to seek other homes. What such a change meant is well exemplified in the case of Shankill. Its castle was then occupied by the widow of Robert Barnewall's grandson and her six children. In her immediate household she had thirteen persons, comprising a bailiff, a gardener, a driver, a footboy, a horseboy, a cowherd, a swineherd, and four women servants, and we may be sure that many of the twenty-six residents in the village, who included two shoemakers, a weaver, two carpenters, a smith, a ploughman, a rabbit-catcher, and a fisherman, were in her employment. Under the Commonwealth the lands were assigned to various persons, amongst whom we find Robert Vaughan in possession of Shankill, Edward Billingsley in possession of Old Connaught, and Henry Burnett in possession of Ballyman, while the castles of Old Connaught and Shanganagh were occupied respectively by John and Henry Baxter, and as guardian of the spiritual needs of the residents, the Rev. Jacob Rouse was appointed by "the Church of Christ sitting at Chichester House," at a salary of £100 a year.²

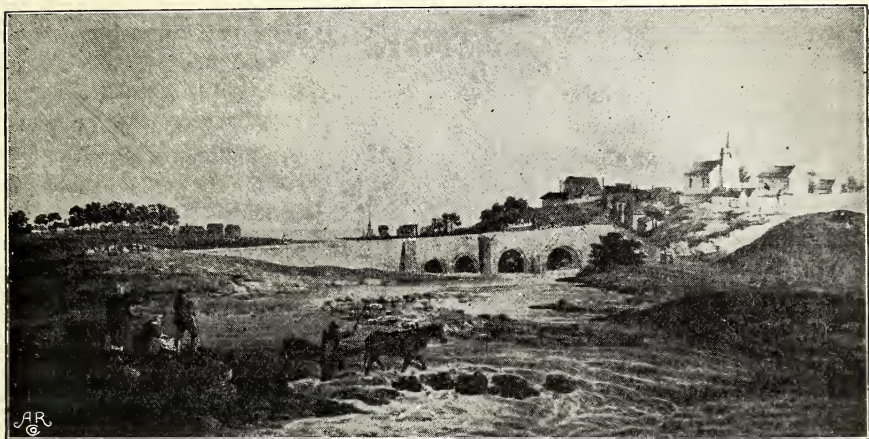
After the Restoration, the lands of Shanganagh, Old Connaught, and Cork were restored by the Commissioners of Settlement to John Walsh, the grandson of the owner at the time of the rebellion, who had influential relations in Sir Robert Kennedy of Newtownmountkenedy, and his son, Sir Richard Kennedy, one of the Barons of the Exchequer, and Shankill was restored to the Barnewalls in the person of Christopher Barnewall. The latter soon parted with their property to the Lawless family, who once again appeared in the district, but the Walshes retained their lands, and resided in the castle of Shanganagh until the middle of the eighteenth century, when they sold their estates to the Roberts' family, now represented by Captain Lewis Riall.³

¹ Down Survey Maps; "Survey of the Half-Barony of Rathdown," in Lodge's "Desiderata Curiosa Hibernica," and Archbishop Bulkeley's "Report on the Diocese of Dublin," in *Irish Ecclesiastical Record*, vol. v., pp. 145-166.

² "Calendar of Irish State Papers," 1633-1647, pp. 540, 710; Boate's "Natural History of Ireland"; Commonwealth Survey; Commonwealth Papers; and "Hearth-Money Rolls," in Public Record Office; Census of 1659, in Royal Irish Academy.

³ "Decrees of Innocents," in Public Record Office.

This Paper has now run to an undue length, and it is impossible to dwell at length on the events of the eighteenth century. That century saw the advent of new residents, including, in the first half of the period, Mr. Arthur Bushe and his son, the Rev. John Bushe, by whom Cork Abbey was successively occupied, and the Earl of Anglesey, the defendant in the famous peerage case, whom we find distributing beer and organising



The Town of Bray in the Eighteenth Century.

(From a print preserved in the British Museum.)

great rejoicings to celebrate the victory of the British arms at Cartagena; it saw the first bridge across the river carried away in 1741 by great floods; it saw the erection of military barracks at Bray, and their continuous occupation by infantry; and it saw the destruction by fire in 1763 of the castle of Shanganagh, and in 1776 of the castle of Old Connaught.¹

¹ Prerogative Will of Arthur Bushe; *Pue's Occurrences*, May 23-26, 1741; Steele's "Notes on Ireland," preserved in the Bodleian; Bowles' "Geographical Description of Ireland;" *Pue's Occurrences*, March 15-19, 1763; *Exshaw's Magazine* for 1776, p. 384.

THE GERALDINES OF THE COUNTY KILKENNY.—PART IV.
 ADDITIONAL NOTE ON THE BARONS OF BROWNSFORD.

BY GEORGE DAMES BURTCHAEILL, M.A., LL.B., M.R.I.A., FELLOW.

(See Vol. XXIII., pages 408-420.)

[Read FEBRUARY 25, 1902.]

SINCE the account of the Barons of Brownsford was written, in which it was stated that no pedigree exists to throw light upon their descent, a copy of a pedigree, the original of which appears to be in the possession of the Baron du Prel, a descendant of the family in the female line, was submitted to Sir Arthur Vicars, Ulster King-of-Arms. This pedigree is dated 16th July, 1641, and purports to be the work of the then Ulster King-of-Arms. This was Thomas Preston, whose Patent as Ulster bears date 21st September, 1633, and who was buried at St. Werburgh's Church, Dublin, on 12th July, 1642. Preston was a careful genealogist, and anything certified by him may be taken, in the main, to be correct. The pedigree was apparently drawn up for Edward Fitz Gerald, second son of the then Baron of Brownsford, and who was at that time a Colonel in the Spanish service. It agrees with the pedigree compiled by me from the authorities quoted in the footnotes of the former Paper, and verifies the assumption that Edmund, Baron of Brownsford, who died in 1583, was son and heir of David, Baron of Brownsford, 1532-1551; and the further assumption that Thomas Fitz Gerald, living in 1664, who had been altogether omitted in all previously published accounts of the family, was son and heir of Edmund, living 1591-1661. The pedigree is carried back two generations further than I was able to trace it; but here, again, the line fails, as this would bring the family to about the year 1430, leaving a gap of at least three generations between that date and the death of Maurice, first Earl of Desmond, from whom the family is stated to be descended. The correctness of this statement may, however, be questioned. Maurice, first Earl of Desmond, who was granted that title 22nd August, 1329, and who died 25th January, 1355, had three wives.¹ He married first, 13th August, 1312, Margaret, fifth daughter of Richard de Burgh, Earl of Ulster, by whom, who died in Dublin in 1331, he had two sons. His second wife was Margaret, daughter of Conor O'Brien, Prince of Thomond, by whom he had no male issue. He married thirdly, Aveline, or Eleanor, daughter of Nicholas Fitz Maurice, third Lord of Kerry, and had by her also two sons. According to Lodge, the sons by the first wife were Maurice and John, who both succeeded to the title; and the sons by the third were Nicholas, an idiot, ancestor to Mac Robert of Bellamullin, and Gerald, the poet, who

¹ Lodge's "Peerage of Ireland," vol. i., p. 10; Archdall's "Lodge," vol. i., p. 64; "Complete Peerage," by G. E. C., vol. iii., p. 84.

became fourth Earl of Desmond. This account does not seem to be accurate, as John does not appear to have succeeded to the Earldom, and to have been, in point of fact, younger than Nicholas and Gerald. Nicholas, who, in the natural course, became third Earl, being an idiot, was passed over in favour of his younger brother, Gerald, and is therefore omitted from the list of Earls in some accounts. So far from Nicholas being ancestor to Mac Robert of Bellamullin, the statement that he died unmarried in 1367 is most likely correct.¹ Lodge implies that John, whom he makes the third Earl, and who, he states, died at Youghal in 1369, was unmarried; but it seems evident that if John died in that year, ten years after his brother Gerald had been put in possession of the lands of his brother Nicholas, and practically in possession of the Earldom, that John must have been a younger son than Gerald. It is quite possible that he may have, and indeed must have, been the progenitor of the Barons of Brownsford, assuming that they are correctly stated to have sprung from Maurice, first Earl of Desmond. Be that as it may, the pedigree of 1641 runs as follows:—

Thomas fitz Gerald, armiger, Baro de Brownsford stemma ducens a Mauritio primo Desmoniae comiti (1328), filius et haeres Edmundi filii et haeredis Davidis filii et haeredis Petri sive Pierce filii et haeredis Thomae fitz Gerald, armigeri Baronis de Brownsford in comitatu Kilkeny in provincia Lageniae (Leinster) in regno Hiberniae primogenitus, genuit filium et haeredem Davidem.

= Elizabetha filia Gulielmi Sweetman de Castleyfe in comitatu Kilkeny armigeri uxor Thomae fitz Gerald Baronis de Brownsford.

“David fitz Gerald, armiger, Baro de Brownsford filius et haeres Thomae fitz Gerald et Elizabethae filiae Gulielmi Sweetman uxoris ejus.

= Johanna filia Redmundi Morres et soror Domini Johannis Morres de Knockagh in comitatu Tipperary in regno Hiberniae, Baronetti, uxor Davidis fitz Gerald Baronis de Brownsford.

“Edmundus fitz Gerald, armiger, Baro de Brownsford filius et haeres Davidis modo hoc anno 1641 superstes, tres genuit filios et quinque filias.

= Helena filia Petri sive Pierce Butleri filii primi vicecomit. Mountgarrett et Margarethae Devereux de Balmagir, uxoris ejus nupta Edmundo fitz Gerald mater trium filiorum et quinque filiarum.

“Petrus sive Edwardus filius secundus Edmundi fitz Edmundi Gerald hoc año 1641 superstes Coloncllus in provincia Belgica sub Regis Hispaniarum vexillo militans.

Thomas filius et haeres apparens Edmundi fitz Gerald duxit in uxorem Helenam Covely alias Cowley.

= Helena filia Michaeli Covely alias Cowley de Radestowne in comitatu Kilkeny armigeri.

Ellena, 1^a filia.
Maria, 2^a filia.
Anna, 3^a filia.
Johanna, 4^a filia.
Catherine, 5^a filia.

“Hanc Genealogiam et Parentelam supra delinatam Ego Ulster Rex armorum totius Hiberniae et ejusdem Regni Principalis Heraldus sive Fecialis ex Charthis antiquis Scrinijs archivis atq. diversis aliis reverendae antiquitatis monumentis fide dignis conjungi curavi et eandem sub sigillo Officij mei publico approbavi et attestatus fui xvi^{to} die Julij anno salutis 1641.

“p. eundem Ulster Regem Armorum.”

¹ “Complete Peerage,” by G. E. C., vol. iii., p. 84, and note (b).

No children are mentioned of Thomas Fitz Gerald and Helen Cowley. Probably they were then recently married, and there is no reason to suppose that they were not the parents of Edward Fitz Gerald, the last Baron of Brownsford, born subsequently to 16th July, 1641, who lost his life at Aughrim 12th July, 1691.

Michael Cowley, of Radestown, son of James Cowley of the same place, entered the Inner Temple in 1595, and was called to the Bar, at the King's Inns, 24th June, 1607. He was nominated one of the original Aldermen of Kilkenny in the Charter granted in 1609, and was Mayor in 1626. He married Honor, third daughter of Robert Rothe of Tullaghmaine, M.P. for the county Kilkenny in 1585, and lies buried, with his wife, in St. John's Church, Kilkenny.¹ His son and heir, James Cowley, entered Gray's Inn, 11th August, 1611, but was not called to the Bar. He was Mayor of Kilkenny in 1636, and married a daughter of Patrick Archer, who was M.P. for the city of Kilkenny, 1613-1615.

Edward Fitz Gerald, who, in 1641, was a Colonel in the Spanish service in Belgium, according to the genealogy of the Barons du Prel, appears to have assumed the titles of "de Geraldin Baron de Brownesford, Comte d'Esmond." He married, in 1639, Marie Madelaine de Gondersdorf, and had a daughter, Madelaine Fitz Gerald, "dite de Geraldin, Baronne de Brownesford, Comtesse d'Esmond," who married Charles François Baron de Failly Seigneur de Failly Erpeldange, and had a daughter, Marie Madelaine de Failly, who married Gerard, Baron du Prel de Chappoys, great-great-grandfather of the present Frederic Augustus Charles Louis Anthony du Prel, born 12th December, 1833. The first wife of the present Baron's grandfather, by whom he had no issue, was Johanna, Countess von Butler-Clonebough,² a descendant of the family of Butler of Polestown, county Kilkenny. With the additional information now ascertained, the Chart Pedigree on p. 420, vol. iii., 5th Series, should be recast as follows :—

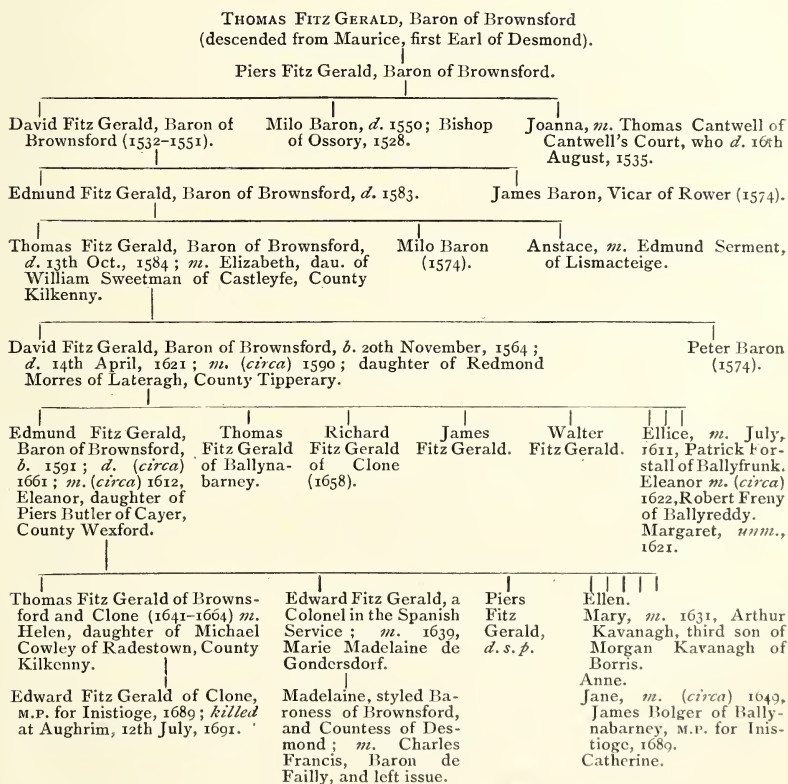
[*Pedigree of "THE GERALDINES OF THE COUNTY KILKENNY."*]

¹ *Journal*, vol. ii., 1st Series, p. 112; vol. vii., 4th Series, p. 514, and notes; "Genealogical Memoirs of the Members of Parliament for Kilkenny," by George D. Burtchaell, p. 13.

² "Taschenbuch der Freiherrlichen Häuser," 1901, p. 144, Du Prel (de Chapois).

THE GERALDINES OF THE COUNTY KILKENNY.

II.—PEDIGREE OF THE BARONS OF BROWNSFORD.



OCCUPATION¹ OF CONNAUGHT BY THE ANGLO-NORMANS AFTER A.D. 1237.

BY H. T. KNOX, M.R.I.A., FELLOW.

[Submitted MAY 5, 1902.]

PART I.

I PURPOSE now to go over this ground again, with the additional light thrown on the subject by the Inquisitions taken on the death of William, Earl of Ulster, in 1333, kept in the Public Record Office in London, catalogued as Chancery Inquisitions *Post Mortem*, 7 Edw. III., No. 39, documents 21, 22, 23, which I quote as Inq. A, B, C. I was not aware of the existence of Nos. 21 and 23; No. 22 is printed in Hardiman's "History of Galway," p. 55. The list of tenants of Walter de Burgo, given at p. 51, is not found in the Pipe Roll at the date given. Search made in the years when Walter and his elder brother Richard were under age failed to find it. It seems to have been made from scattered entries.

These inquisitions show the mode of partition of the lordship, how the chief lord kept in Tirawley and in Roscommon large tracts in his own hands for development by settlers, in addition to a great part of the county Galway, throw light on the Irish annals and on traditions, mark the result of one hundred years of occupation, explain a good deal of later history, and show why some ancient settlers paid a rent to the MacWilliams, and others did not.

They are faded, in parts illegible. For decipherment and explanation of terms I am indebted to Mr. A. F. Heintz, Record Agent, of 38, Fengates Road, Redhill, who made a transcript, reviving the writing where possible, and went over them with me again to get the best reading of Irish names, I suggesting the probable form where there were alternatives. Thus, I think, we have got the places and names correctly so far as they are legible. Alternative readings are common. C and O are indistinguishable if faded; *m, n, u, v, i*, are so many minims, which may be divided at will as the *i* is not dotted. Thus our reading of names is subject to doubt to a certain extent. Some of the words seem to have been hopelessly corrupted.

¹ The Paper on the "Occupation of the County Galway" was prepared for the meeting at Galway, and was confined to that county (*Journal*, vol. xxxi., p. 365).

The first Inquisition deals with the manor and castle of Loughrea, in the cantred of Moenmagh; the second comprises the rest of the county Galway and the baronies of Clanmorris and Carra and a part of that of Gallen, in Mayo; the third deals with the rest of the lordship.

ABSTRACT OF INQUISITION.

Inquisition taken before John Morice, the King's escheator in Ireland, at Athneri, on Friday after the feast of St. Luke the Evangelist [18 Oct.], in the 7th year of King Ed. III., by oath of Bernard de Staunton, knt., John de Staunton, knt., Richard de Burgo le Hore, William son of the same Richard, Robert Baret, Robert Gaynard, Hugh de Lecto, William son of Maurice de Bermyngham, Eudo de Barry, Philip de Bermyngham, Adam de Laweles, and Thomas de Halton, jurors, who say on their oath that William de Burgo, late Earl of Ulster, was seised in his demesne as in fee, on the day on which he died, of the castle and manor of Loghry,² and of all the other castles, manors, lands, and tenements, below mentioned, which castles, manors, lands, and tenements, with their appurtenances, except certain pieces of land in Montermolynan,³ the same earl held of the lord king, *in capite*, as of the Crown, by the service of six knights' fees.

CANTRED OF MONE-
WAGH¹ — Castle
and Manor of
Loghry.²

Buildings.—They say also that there are several buildings, viz. a hall, a chamber, a kitchen, and several other houses, in the said castle of Loghry, which are worth nothing beyond the charges, because they need large repairs.

At Tolloghwban⁴ are certain buildings, a stone house, and two granges, which were wont to be worth yearly in time of peace, 15s., but now nothing, on account of the destruction of the tenants of those parts by the war of the Irish of Omani.

A pigeon-house there was worth yearly in time of peace 10s., but now nothing, being ruinous, and on account of the war.

Land in demesne.—At Tolleghowban in demesne, 4 carucates 90 acres of arable land, 120 acres in a carucate, were under the lord's plough, and were worth yearly in time of peace £28 10s., viz. 12*d.* an acre, but now only 3*d.* an acre, on account of destruction in war by the Irish and the poverty of the tenants of those parts.

32 acres of meadow in demesne, formerly worth 32s., at 12*d.* an acre, now nothing for want of tenants, and on account of the war.

¹ Moenmagh.

² Loughrea.

³ Muintermailfhinnain, in northern part of Cinel Fheichin.

⁴ Tooloobaun, in Lickerrig parish.

2 moors, with other small pastures, used to be let for 40s., but now nothing.

Gabellarii.—At Tollaghwbán 120 acres and 3 poles of arable land were held by Gabellarii at 109s. 5d., payable in equal parts at Michaelmas and Easter, but now lie waste and untilled on account of the war of the Irish and the poverty of tenants of those parts.¹

13 acres, which the lord's carpenter held there at 13s., but now waste.

Camelon Buildings.—At Camelon are certain buildings, viz. a chamber and a grange, formerly worth 20s. rent of houses, now nothing.

3 carucates in demesne there under the lord's plough, worth £15 yearly, at 10d. an acre, but now only 2d. an acre.

12 acres of meadow in demesne there, 12s., at 12d. an acre, but now nothing.

A wood there whose grass was worth 20s., but now nothing.

A pasture at Ardcoman, the grass worth 20s., now nothing.

A large and a small pasture adjoining each other there, whose grass was worth 40s., but now nothing.

A pasture there that was kept in the lord's hand for his plough oxen worth 16s., but now nothing.

Park.—A park² there for the earl's wild beasts, containing 7 carucates, is worth nothing beyond the keep of the beasts.

At Camelon 66 acres, which certain tenants held in the lord's demesnes at 66s., now worth nothing.

Tenants at will.—At Ardcoman, Thomas son of Eustace holds a half-quarter at will for 26s. 8d.

William de Burgo holds there one quarter at will for 53s. 4d.

Certain tenants hold therein Ytabrodhwe half a-quarter at will for 33s. 4d.

Certain tenants hold half a townland in Careray³ at will for 106s. 8d., and suit at the mill of Loghry but now pay no more than 40s.

Certain other tenants hold at will a half townland in Lekdrigk⁴ at 73s. 4d., but now pay no more than 13s. 4d.

Certain tenants hold at will a piece of land in Dirdoghyr at 40s., but now pay only 6s. 8d.

¹ In future I omit recitals of war and poverty, or want of tenants, as cause of loss, and of usual dates of payment at Michaelmas and Easter.

² Earlsparke townlands, in Loughrea and Killeenadeema parishes, which adjoin each other (?).

³ Cahercrea townland in Killeenadeema.

⁴ Lickerrig.

Certain tenants at will in Carmuck¹ paid £10, but now only 40s.

Mills.—At Loghry, a watermill, whereof profits of tolls and a fishery adjoining it were worth £6 13s. 4d., but now only 15s.

At Tollahoban, a watermill worth 40s., but now nothing, because it is ruinous, and because there is now no one there willing to hire it on account of the said causes.

Free Tenants Manor of Loghry.—£11 17s. from 3 townlands, which certain burgesses hold in fee there.

13s. 4d. from houses of a townland which the heirs of Gerald son of Meyler hold in fee.

3s. 4d. from one townland in Clancorun, which the heirs of John de Burgo hold in fee.

10s. from a piece of land in Kilvyll, which Hubert de Burgo holds in fee.

2s. from two townlands in Balysyn, which the heirs of Philip Baron hold in fee.

66s. 8d. formerly from one townland in Rathgorgyn,² which Thomas Dolfyn holds in fee, which rent the late Earl William, two years before his death, remitted to Thomas Dolfyn for the term of Thomas's life.

£9 13s. 4d., formerly from two townlands in Kilnegolan and Rathnethan, which Thomas holds in fee, which rent the Earl remitted as above.

£9 13s. 4d. (?) from certain townlands and tenements which certain free tenants hold at Bon,³ but now nothing.

106s. 8d. from two townlands at Lathraigh⁴ and Direlyrry, but now nothing.

13s. 4d. from two townlands in Leykyn and Broska,⁵ which Walter Husee holds in fee.

20s. from half a townland in Rathordiwalron, but now nothing beyond 10s.

£10 from one townland in Clus [or Olus], which Walter Erle holds in fee, but now only 100s.

£14 6s. 4d., from one townland in Castelfydegan, three townlands in Athnogaragh, half a townland in Rathedieriok, and half a townland in Tynobeg, which the heirs of William de Burgo ought to hold in fee, but now only 18s 8d.

¹ Probably Ui Cormaic, a tribe of Moenmagh west and south of Killallaghtan, H. M. 37, and O'Dugan's "Topographical Poem," p. 73. Perhaps Cahernagormuck, in Loughrea parish.

² Rathgorgin in Kilconierin.

³ Probably Binnmore, in south of Grange parish.

⁴ Laragh, in Killimordaly.

⁵ Brusk townland, in Kiltullagh parish, next north-east of Rathgorgin.

16s. 4d. from half a townland in Ballymeacorthan, which Walter Broun holds in fee.

2s. from 20 acres in Ardecoman, which the heirs of John de Burgo hold in fee.

12s. from lands at Tologhoban, which certain cottagers hold.

15s. from bakery and stallage of town of Loghry.

40s. from prisage of beer there.

20s. used to come from various services of certain tenants in Tolla-hoban and Lokdryk¹ as autumnal services, but now nothing as the tenants are destroyed.

3s. for pannage, but now nothing.

10s. from tenants in Clanclyn for their autumnal services, but now nothing.

Pleas and Perquisites of the Hundred were worth 100s., but now only 10s.

Total of old value² of the manor of Loghry, together with the demesne lands, meadows, pastures, wood, and profits of the Hundred in the Cantred of Monewagh, £165 18s. 10d.

Total of value now, £47 18s. 10d.

They say that Elizabeth de Burgo is the daughter and next heiress of William de Burgo, late Earl of Ulster, and is more than one year and-a-half old.

The jurors observe, in Inq. C., that they can learn nothing about the knight's fees, because they hold them by suit in the lord's court. This, I suppose, means that the records of the lord's court were not kept in Connaught. The list of knight's fees of Connaught is not in the Inquisitions taken in other provinces. These Inquisitions are confined to the money rents and profits. It must be because they were held by knight service only that such great fees as Aidhne and Conmaiene of Dunmore and Conmaiene of Cuil Toladh and Muinter-Murchadha and Erris are wholly ignored, and that Muintermailfinnain, and Ui Briuin Ratha, and Sil-Maelruain are ignored in the body of the Inquisitions, though they appear in the margin as titles of the great Cantreds or Hundreds.

The whole was divided into two manors, Loughrea and Sligo. The latter comprised only Corran, Leyny, and Carbury, the great Geraldine estate in North Connaught. Cantred is used in two senses, as a large group of tenancies or large tracts of country taken together for administrative purposes, including one or more cantreds and theodums and villatas, but generally following more or less the existing tribal divisions, and in a narrower sense as a definite tract, usually an existing

¹ Lickerrig.

² These totals differ materially from the sum of the items as deciphered above, and so do the totals in other great cantreds.

tribal estate, larger than a theodum, such as Cera or Sliabh Luga. Theodum, the Irish Tuath, was a smaller division. Villata or townland denotes a quantity less than a theodum. Though generally indefinite it seems in many cases to denote the quantity of profitable land within the denomination which was equal in value to a certain standard villata. Carucate is used as a precise measure of area, 120 acres of arable land, the "quarter" of later times. Quarter is also used.

In the margin at the head of each great cantred is an entry giving a general title of the whole. With one notable exception the Hundred Court appears only where land was held in demesne and let to tenants at will or in small parcels, and not in cases where the whole cantred was let out in large fees. The exception is in that of Crigferur which has two courts. I infer that they were in each of the two parts which Maurice FitzGerald acquired separately, that they continued under him and under Earl Richard when he acquired that cantred in settlement with John FitzThomas.

The old value is the amount of the profits in Earl William's lifetime, when his land had peace and the Irish had to fight among themselves. The difference is due to the war and robbery which followed his murder on the 6th July. The government and protection of the Connaught settlers depended on the lord. When the royal authority was strong the accession of a minor was not disastrous, because the King took the lord's place by right of wardship, and the dissolution of power was temporary, nor did it in other cases extend over two whole provinces. To make things worse the power wielded by Sir William de Burgo and by his son Walter disappeared when Sir Walter and his brothers, Edmund and Reymond, rebelled against their lord and were taken prisoners. Edmund, Sir Walter's successor in power, and Reymond seem to have been suspected of complicity with the murderers of Earl William.¹

This gave the Irish of Connaught an opportunity when the great power which curbed them was for the moment broken into separate small lordships and scattered bodies of colonists without recognized leaders. The silence of the Irish annalists regarding Connaught at this period suggests that the Irish broke loose and plundered the Earl's demesnes and the cantreds which were not strongly held, and that there was no general attack. The chief barons held their own. It was a period of disorder and robbery arising from the absence of authority above that of each tenant in his own fee. The value of the estate was for the moment £426 instead of £1434, measuring roughly the extent of disorder.

The cantred of Moenmagh was kept under the lord's management, much was farmed by him at Loughrea and Tooloobaun; no great fees

¹ "Cal. Pat. Rolls," Edw. III., vol. iv., 14th March, 1340.

ON STONE IMPLEMENTS FOUND IN MEATH.

BY E. CROFTON ROTHERAM.

[Submitted MAY 5, 1902.]

AT p. 425, vol. xxvii., Con. Ser. of the *Journal*, will be found a notice of my discovery of the site of a Stone Age dwelling in this neighbourhood. In a roughly circular area about thirty yards in diameter, in a tilled field, I found a considerable number of worked flint and chert objects, and a hammer-stone and anvil-stone (?). A labourer working in this field brought me at various times objects of flint and chert, including a leaf-shaped arrow-head of chert, and a flint lance-head, the point of the latter unfortunately broken off, and also a sandstone spindle whorl (fig. 6, page 147). Once only did I recognise a very small fragment of earthenware, just enough to denote its existence, but the innumerable turnings over of the soil during the intervening centuries would be sufficient to account for the almost total absence of traces of fictile ware, except in a very fragmentary state, and also for there being no signs of hut foundations.

By far the larger number of objects found about this site are of black or dark-grey chert, which occurs in bands in the limestone strata at a distance of a few miles. There can be little doubt that the flint used by the ancient inhabitants of this district, which lies between Kells, Oldecastle, and Crossakiel was, for the most part, imported, as, save for an occasional pebble, owing its presence here to the glacial phenomena of the Ice Age, flint is not found in the neighbourhood.

Scrapers were the most numerous objects among the finds, many of them being of excessively small size. The absence of hollow scrapers from this site, and of those neat little saws of thin flint looking like flakes with a small bite taken out of them, and also of anything of the nature of a celt, is remarkable.

At a distance of about 300 yards from this site two greatly mutilated celts of a dark-grey slaty stone were found near each other some years ago. They are wedge-shaped in outline, and have flattened nearly straight sides. Their backs and fronts are also very flat. The lower stone of a quern lay for many years at a peasant's cottage, about 200 yards from the Neolithic site; but there is no reason to suppose that either the quern or celts belonged to the scraper-making people. In this connection, *i.e.* celts and scrapers, it is worthy of notice that I once found two rudely-chipped flint celts in Hampshire, along with numbers of flakes, but not a single scraper, although I searched the locality many times, and in the surrounding country scrapers were very common.

Having spent a good deal of time in examining tilled land, and not obtaining very much for my trouble, it occurred to me to distribute drawings illustrating the objects I was in search of among the boys in the neighbourhood, and at the same time to show them some worked flints. This I did, asking them to bring me all the pieces of worked flint and chert they could find. For a long time there was no result, but at last one or two came and received payment for what they brought; after this others came, and every year since during the season in which potatoes are planted I obtained a considerable number of flint and chert objects and a few arrow-heads.

Some boys soon learned what was worth having and what was not, but others were very slow, and used to bring astonishing collections of rubbish, old clock wheels, battered Georgian pennies, rusty pieces of machinery, etc.; indeed one hero recently distinguished himself by informing me that he had brought a very ancient implement he found in a ditch, at the same time producing from his pocket the monkey-face half of a much decayed cocoa-nut shell!

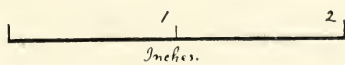
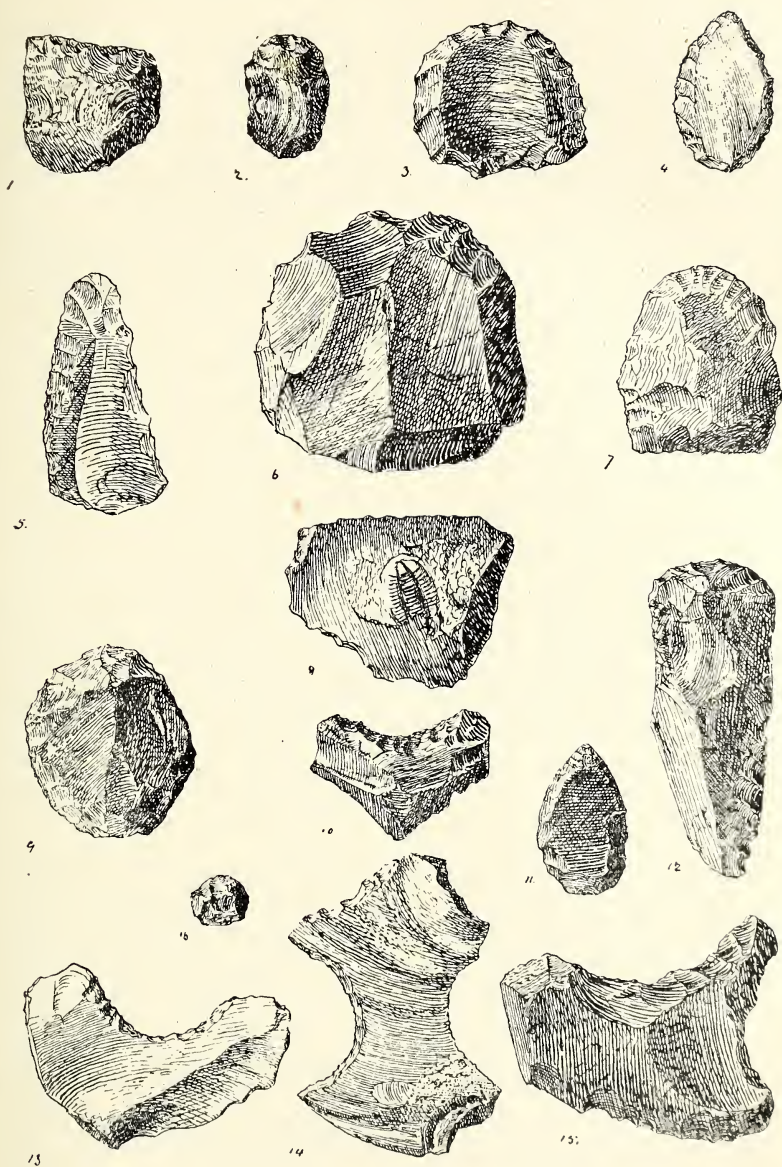
The having so many searchers on the look out for implements has resulted in locating some six or eight sites on which these ancient remains are more or less numerous. These seem to have been scattered over the country singly, and, so far as my researches have shown, not in groups, though probably the latter would be found near lakes or rivers, and by the coast, but it is probable that many sites have disappeared along the coast where the sea is encroaching on the land.

Of some half-dozen celts that have been brought to me, not one seems to have come from these old sites, a fact not easily accounted for, as it is certain that the Neolithic people were in the habit of using them.

One site I discovered, almost on the water parting of the Slieve-na-Caillighe range about a mile from its highest point, is remarkable for having yielded eight or nine arrow-heads, some being very imperfect, a hammer-stone, a sand-stone disc about three inches in diameter, and $\frac{3}{4}$ of an inch thick, and but few flakes or scrapers. In most of the sites, scrapers greatly predominate, and one or two arrow-heads is the average number found. Of these eight or nine arrow-heads, two should be described as being leaf-shaped, with a tendency towards having a stem. One of them is of flint, the other of chert. Both are poor examples.

Flint seems to be capable of finer work than chert, and is generally the material selected for making the segment saws before mentioned, when a thin flake is required (figs. 13 and 14, page 141), though I have obtained a few of chert.

Borers seem to have been very little used, and out of the 700 or 800 worked flakes, scrapers, &c., found in my neighbourhood, there is only one that is undoubtedly a borer. It is about $3\frac{1}{2}$ inches long, and for half its length its section is roughly semicircular. Besides this, I have



Stone Implements from Meath.

three or four worked flakes which were most probably intended for boring purposes (fig. 15, page 141; figs. 3 and 7, page 151).

Some flakes of flint or chert have very small notches about $\frac{1}{4}$ inch across (figs. 1 and 2, page 151). On first seeing them I supposed that they were simply flakes that had been grazed by a spade when strongly driven into the ground; but after carefully examining several, it seems to me just as likely as not that they are in reality diminutive hollow scrapers, such as might be used for shaping and smoothing bone pins, needles, etc. One implement of this kind (fig. 3, page 151) has, in addition to a notch, a projection which might well be a borer for drilling the eyes of bone needles, and holes in one variety of bone pins.

Unfortunately the surface of chert does not seem to alter from weathering or age, and it is very difficult and often impossible to decide whether a fracture is an ancient one or only a few years old. On the other hand flint generally shows the difference distinctly. A French investigator has found that there are two kinds of flint, one of them being soluble in water, the other not, and that both of them are intimately mixed together in the ordinary flint of which weapons and implements are made. The soluble portion when exposed on the surface to moisture, desolves slowly away, leaving the insoluble variety in a more or less spongy opaque layer covering the most ancient fractures. I have found many worked flints on the high sterile downs of Hampshire and Sussex, which are thickly coated with this spongy layer, and I rather think that the chalky soil covering these hills accelerates the rate of its formation, as other flakes found in river valleys, in the same counties, where the soil contains much vegetable matter and but little chalk, were either quite translucent, or had a very slight bluish-white appearance on their surfaces.

Being not more than thirty miles from the sea, this neighbourhood might be expected to furnish many implements made from the flint pebbles, to be obtained along the seashore near Laytown and other places. This, however, is not the case, as there are only about half-a-dozen made from pebbles among those in my collection. This being so, and flint not being found native in this part of Ireland, it follows that the flint of which the implements are made was imported, either in the raw or the manufactured state, probably both; but owing to the comparatively small number of flint chips and flakes I have come across, and to the distance of this locality from the flint-producing districts of the north of Ireland, I think it probable that there was a considerable trade in the manufactured articles. A few unfinished implements have come to hand, of which fig. 12, page 151, shows an example. It is an unfinished flint scraper from near Oldcastle.

The chert implements, &c., found about here are undoubtedly the work of the local inhabitants, and it is little if at all inferior to that of the northern flint workers, due allowance being made for the inferiority

of chert as a working material. If the flint weapons and implements which the earliest settlers in this part of the country actually brought with them are excepted, the oldest to be found about here now are probably of chert, as some considerable time would necessarily have elapsed before a trade in flint could have sprung into existence, and in the meantime chert would be the best local substitute for flint, to which some of it is but little inferior. Fig. 8, page 151, is probably a very old piece of work. The stone it is made of is more like very hard limestone than chert, and is light grey, having ochreous stains about it. The side not shown is formed by two planes of cleavage intersecting at a very obtuse angle, and there is a little chipping along one side. The fracture is quite unlike that of flint.

Of the implements I have obtained from this neighbourhood scrapers form the majority. They may be divided into two classes, containing the regular and the irregular forms. The latter, being probably made in haste for some purpose, depend on the shape of the flake from which they are made, and have but little labour bestowed on them. Fig. 8, page 141, represents one of these, and shows the conchoidal fracture side, where a Trilobite, probably *Philipsia Colei*, has somewhat interfered with the bulb of percussion. The scraping edge, the nearly straight upper one in the illustration, is in this instance formed by the intersection of two nearly plane surfaces, there being no further chipping. I have met with many of these irregular forms, in which any slight recurvature of the surface of a piece of flint has been taken advantage of to obtain a scraping edge by striking off a few chips to form the bevel.

The scrapers forming what I have broadly termed the regular class can almost all be arranged in one series, commencing with those which, like figs. 5 and 12, page 141, have the chipping wholly or in part confined to one end, and gradually passing through intermediate forms, such as figs. 2 and 7, page 141, to the typical horseshoe (figs. 3, 6, 16, page 141), and rarer circular variety (fig. 9, page 141), which is but an extension of the horseshoe form. These occupy the centre of the series. From this point of development the scrapers having the breadth of the horseshoe greater than its length, so to speak, lead to the side scrapers, which in their turn pass into those having a straight edge (fig. 1, page 141). The final step in the series is from the straight edge to the hollow scraper (figs. 10 and 15, page 141). The latter of these would seem to be a compound implement, one projection being dressed to a very ordinary form of scraper, while the other, between the two concave portions of the outline, may have been used as a borer. The two objects represented in figs. 4 and 11, page 141, appear to be scrapers, and may, I think, be regarded as highly developed forms, although it must be confessed that fig. 4 looks very like an arrow-head in an incomplete state, its under side being flat, so that it is actually a scraper, which by chipping

the under side could be easily converted into a leaf-shaped arrow-head.

Of the scrapers in my possession three or four have their edges worn quite smooth and round by prolonged use.

I may here state that all the objects represented on page 141 are of chert except figs. 4, 5, 7, 13, 14.

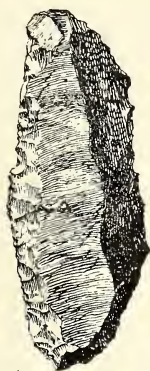
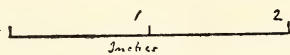
Upwards of a dozen segment saws have been brought to me, almost all of them of flint (figs. 13, 14, page 141), and by the polish on their edges showing that they have been used. In addition to these I have a number of flakes, for the most part of chert, which may be regarded as saws in many cases, but having a very much larger radius to the cutting edge than figs. 13, 14, page 141. In a few of them the edge nearly approaches a straight line. These little implements vary greatly in thickness, and some might be hollow scrapers, and were probably used for cutting as well as for scraping.

Several of the implements I have obtained are compound. Of these fig. 9, page 147, is a good example, being a combined scraper and hollow scraper. Another, about the size of a postage stamp, has, in addition to the convex and concave scraping edges, a straight edge carefully trimmed for cutting. This implement has had a good deal of care expended on its manufacture; but I think that most of the compound tools are due rather to chance than design in the first instance.

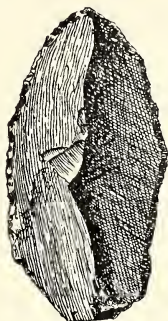
A good many flakes of indefinite form, but showing signs of use, have found their way to me. Figs. 10 and 12, page 147, are examples of these, also fig. 7, page 145. Whether this object is to be regarded as an incomplete implement or a peculiar form for some definite purpose is a question I am unable to answer.

All the implements illustrated on page 145 seem to have been designed for cutting. The only one of them which there is a doubt about is fig. 6, which would also answer for a scraper. It was probably used for both purposes. Fig. 5, page 145, is the only one in that plate, which is worked on both sides, which are very similar to each other. It bears a strong resemblance to a well-known palæolithic type, but is smaller. With the exception of figs. 3, 4, and 8, page 145, which are of flint, the objects illustrated in that plate are of chert. Some of the flint knives and saws have their edges polished, but none of those of chert show signs of use in that way.

Fig. 11, page 147, shows a tool for cutting or sawing; it is made from a very thin flake of flint, and is worked on two of its edges. The minute chipping on the straight edge goes right over to the under side of the flake, scraper-wise, but that on the concave edge only goes half-way, where it meets a fractured surface running the whole length of that edge. Its section would be represented by two parallel vertical lines, with rather a wide capital **A** standing on them, like a roof on two walls, one side of which was smooth, the other corrugated. In use this



1.



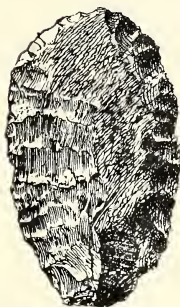
2.



3.



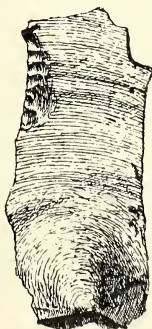
4.



5.



6.



7.



8.



9.

Stone Implements from Meath.

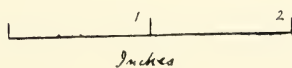
implement would be frequently reversed to enable it to cut through anything, if it be regarded as a saw.

The implement represented in fig. 7, page 147, is of chert, and was presumably intended for cutting, its edge being too sharp and thin for scraping purposes. Its under side is the result of a single blow, and shows no working. From the two depressions shown in the drawing I suspect that this implement has been burned at some time, two small roundish flakes having split off in consequence. The objects (figs. 6 and 8, page 147) are both from the first site I discovered. Fig. 6 is a sandstone whorl, or possibly a disc for keeping a drill revolving by its momentum. The absence of ordinary borers from this site would suggest the probability that some other means of drilling holes was in vogue there.

Fig. 8, page 147, is a puzzling object. It is made from an oyster-shell, and the lowest portion of it in the illustration, nearly $\frac{1}{2}$ inch, is not in the same plane as the rest, but turns up at an angle, so that it could not well be used as an arrow-head. The edges are ground on both sides, but are not by any means sharp. It is quite possible that this curious object is of more recent make than the chert implements among which it was found. So far I have been unable to see or hear of a similar example.

The five arrow-heads shown on page 147 are from this neighbourhood. Both the leaf-shaped ones and the small stemmed and barbed one are made of flint. The two former are extremely thin and are fine examples of flint-work. Both have unfortunately lost their points. Fig. 1, page 147, is a good specimen of chert work, but is rather thick. Many of the chert arrow-heads are as thin as the thinner flint ones. Fig. 2, on this page, is of chert also, but is very thick and clumsily made. I have one or two large ill-made chert objects, which being too large for arrow-heads, were probably intended for lance points. Of the arrow-heads or their fragments that have been brought to me, I find that 28 are of chert and 20 of flint. Classifying them by their shapes, 28 are leaf-shaped, 13 stemmed, and 7 triangular. One of flint has only one barb, and it is not possible to say definitely whether it was made so, or whether one barb having been broken off it was re-trimmed, both suppositions being about equally probable in a district where flint had to be imported and was consequently of value.

One of the two leaf-shaped arrow-heads before mentioned has what appear to be rudimentary stems. It is not improbable that both were at first ordinary leaf-shaped specimens, and that their owner found that chipping away a little to each side of the shaft of each would greatly facilitate fastening it on. It is easy to imagine that the evolution of the stemmed series from the leaf-shaped might have taken place in this way, though I do not suppose that any-



Stone Implements from Meath.

thing exists to show that it did. It will be noticed from the figures given above that there are about two leaf-shaped arrow-heads for one stemmed, and two stemmed for each triangular specimen amongst the arrow-heads obtained in this neighbourhood. The following tabular statement shows at a glance the relative number of each class of arrow-head made from flint and from chert:—

—				FLINT.	CHERT.	TOTAL.
Triangular,	..	..	..	1	6	7
Stemmed,	..	..	..	7	6	13
Leaf-shaped,	..	..	..	12	16	28
Total,	..	..	..	20	28	48

From the fact of there being only one triangular specimen of flint to six of chert I incline to the idea that the triangular was the earliest shape, supposing that the ratio 1 : 6 is the true one for this locality, and that chert was the material used by the first settlers here. It must be admitted that any attempt to ascertain which form of arrow-head was first used is beset with great difficulty, which is not lessened by the fact that all three types are found together, as has occurred on the site before mentioned on which arrow-heads were unusually numerous. In England almost all the arrow-heads found in the ancient interments known as long-barrows are of the leaf-shaped variety. It unfortunately appears to be equally easy, taking any one of the three types of arrow-heads, to evolve the other two from it, by breaking off projecting parts or by a little chipping. Consequently no argument founded on the ease with which one form could be altered to the others can have much weight in such an inquiry.

Looking at the subject from a somewhat different point of view, the idea of a triangular splinter of flint for an arrow-head seems to be so simple that it might well have been the first form to suggest itself to the mind of an inventive savage. In practice, however, such a form would be inconvenient, as in drawing an arrow out of a wound the head would often become detached, unless very well secured (in writing these words I am thinking rather of the chase than of war), its recovery occasioning loss of time. This disadvantage could be, in a great measure, got rid of by substituting a leaf-shaped point for a triangular one. On the other hand, the movement of a wounded animal, a deer for instance, might easily cause such an arrow to work out and get lost, which would account to some extent for the leaf-shaped arrow-heads, being so much more

numerous than either of the other forms. The stemmed type might next be traced as presumably giving greater facility for attaching to the shaft. All this is very speculative, and at best it can only be said to have an air of possibility about it. I fear that the chances of a definite conclusion on this subject ever being arrived at are decidedly slight.

It is not easy to say exactly for what purposes the implements, figs. 4 and 6, page 151, were intended. Both objects are thick, too much so, I should think, to be used as knives, while their shapes seem ill-adapted for scraping. Fig. 5 of the same page may have been either a lance point or a knife. Its other side shows the bulb of percussion, but no working. Fig. 9, page 151, shows part of one of the neatly made flint knives which have been sometimes described, erroneously, I think, as arrow-heads. I have part of another, a larger specimen than the one figured, but have not so far succeeded in obtaining a perfect example. The two scrapers (figs. 10, 11, page 151) do not call for any particular notice, except that the latter is very thick in proportion to its size, and is in fact dome-shaped.

I think I have now referred to all the objects illustrated. Indeed an examination of the plates will convey a better idea of the flint and chert implements found in this north-western part of Meath than could be conveyed by any amount of descriptive writing.

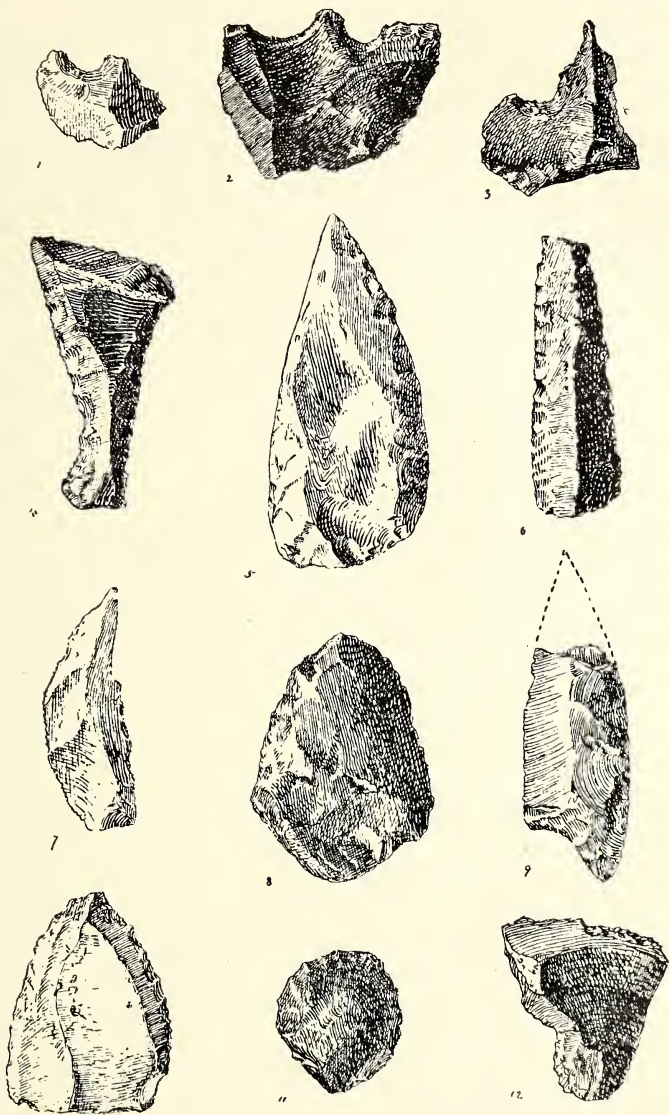
Such a series of implements gathered from the surface of tilled fields can unfortunately only convey about as much knowledge of the civilization they represent as could some half-dozen ordinary carpenter's tools convey in future ages as to our civilization of to-day. The arrow-heads, and in a less degree some of the better made implements, show that a feeling for art did undoubtedly exist, but almost all objects of a more perishable nature than stone have long ago fallen victims to the tillage operations of centuries. It is to finds in crannoges and hut sites, such as those described by Mr. Knowles and others in pages of the *Journal*, and to ancient interments, that we must look for further information. This is, to say the truth, when obtained, often of a most puzzling and contradictory nature.

The region from which these implements have been obtained lies for the most part about the water parting of Ireland, some of the streams rising in it finding their way to the Shannon and others to the Boyne, consequently there is very little bog in the district, and I do not know of any crannogs.

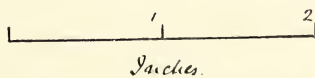
The cairns of Slieve-na-Callighe throw but little light on this obscure subject. It is generally admitted that the scribings on the flags forming the chambers of these cairns indicate the Bronze Age, but the objects yielded by the few cairns in which anything has been found seem, with one or two exceptions, to belong to the Stone Age. The most remarkable exception is cairn H, several times referred to in former numbers of this *Journal*. Here we have spirals cut on the stone

slabs forming the chambers, the plan of which is cruciform. An examination of the objects found therein reveals an extraordinary jumble, which would seem to set at defiance any attempt to classify the cairn as belonging to either the stone, bronze, or iron periods. Several thousands of bone flakes, some having ornamental devices of the Bronze Age types scratched on them, and bronze rings of various sizes, would appear to represent the bronze period. A scraper, a hollow scraper of chert, and several flakes of flint suggest the Stone Age, while that of iron is represented by glass beads of the melon imperforate type, by dumb-bell beads and by perforated beads, mostly of blue, green, or amber-coloured glass and of small size. In addition to these, this cairn contained beads of amber, jet or lignite, earthenware coloured red (it would seem that red glass was either not then known or was unobtainable), steatite or some similar stone, two perforated pearls, one of which was so decomposed that it almost immediately collapsed on exposure to the air, a dumb-bell bead of bone, and an earthenware bead, with six scraps of blue glass set round it in two rows, so that a line drawn from one piece of glass to the next all round would form a zigzag. It is covered with a bright green paste, which has been removed in a small circle round each piece of glass, showing the red colour of the baked clay. This bead is very similar in design to one of enamelled glass found with remains of the Viking age in Islay, Scotland, and illustrated in the handbook to the Edinburgh Museum of Antiquities. I presume that the Viking age may be taken as extending from about the fifth century to the tenth. Rings and other objects of iron were also obtained in this cairn. The explanation of this miscellaneous collection being found in one cairn would seem to be that there have been successive interments in it at various dates, from early in the bronze period until the Viking period.

In some parts of southern England two ancient land surfaces have been discovered, the latest being at a depth of about four feet, the oldest at about twelve feet below the existing surface. On both the discovery of palæolithic implements shows the existence of man in the remote periods they represent, and a comparison of the implements from the two surfaces further shows that those from the twelve feet stratum are on the whole more clumsy and less symmetrical than those from the four feet surface. Very possibly, if inches were substituted for feet, and an undisturbed area of land were carefully examined, neolithic surfaces of different ages might be discovered here, which would throw some light on the relative ages of tools and weapons. Unfortunately in my district the soil is so fertile that I do not know where a square yard of land could be found that has not been tilled at some time, unless under some ancient moat or tumulus. Probably in districts less favoured from a farmer's point of view undisturbed surfaces could be found, but unless an investigation of this kind were carried out with scientific exactness the result would be valueless.



¹⁰
E.C.R.



Stone Implements from Meath.

From the contents of this paper, it is evident that there must be vast numbers of flint and stone implements, probably millions, scattered over the surface of this country, the greater number of which, being of such an unobtrusive character, that unless carefully looked for they would be passed over unnoticed by ordinary labourers. A comparison of representative collections from every part of Ireland would be most interesting as showing the various materials used in districts where flint and chert were not obtainable except by importation, and the extent to which implements, etc., have been modified by the limitation imposed by the materials used in their manufacture. The flint districts of the north-east have been very thoroughly worked hitherto, and it is to be hoped that members of the Society in other parts of Ireland will turn their attention to the collection of these primitive remains of man's work, thereby making such a comparison as that suggested, a possibility in a few years.

NOTES ON THREE BONE PINS FOUND AT THE BOTTOM OF THE BALLINDERRY LAKE, IN THE COUNTY WEST- MEATH.

BY THE REV. CANON J. F. M. FFRENCH, M.R.I.A., FELLOW;
VICE-PRESIDENT, 1897.

[Read MAY 5, 1902.]

THE Ballinderry Lake is well known amongst antiquaries as the site of a notable crannog, and a place where valuable antiquarian finds have been discovered. Many years before this site had acquired its reputation, the three little pins that I have to bring before you found their way into the private collection of one of our members, William Cookman, Esq., M.D., J.P., of Kiltrea House, Enniscorthy, by whose kind permission I bring them under your notice. He tells me that about the year 1850 or 1851, he visited Ballinderry, in the county Westmeath, which is situated about one and a half miles from Moate, and there he found the site of a lake, which had been drained for the passage of the Midland Railway. In the course of the drainage operations many objects of Irish antiquity had been discovered in its black, peaty bottom, such as the remains of ancient canoes, ornaments, and quantities of bones. While walking along the borders of the drained lake he came upon a turf hut. It was unoccupied when he visited it, but he subsequently discovered that it belonged to a cripple, and from him he obtained the three bone pins which form the subject of our notice. This man assured him that he got them in the remains of an old canoe, which had sunk to the bottom of the lake, and which had been made out of a solid tree, evidently a canoe of the type that we call a "dug-out." So much for the finding of the pins and for their surroundings, which bespeak for them a remote antiquity.

Man has been described as "a tool-making animal," and the two oldest materials which he could have used in the making or construction of either tools or ornaments must have been stone and bone. Nature placed these materials ready to his hands; they had to be subjected to no previous process of preparation, such as was necessary in the case of metals, and the use of these two primary materials—stone and bone—we find illustrated in the pins that I bring under your notice. In stone and bone implements we expect to find the original designs which, in the course of ages of human culture, and human civilization, were improved and refined into the designs from which the more perfect and more beautiful implements and adornments of later times were made; and

when we look back to the period of stone and bone in search of these original designs we are not disappointed.

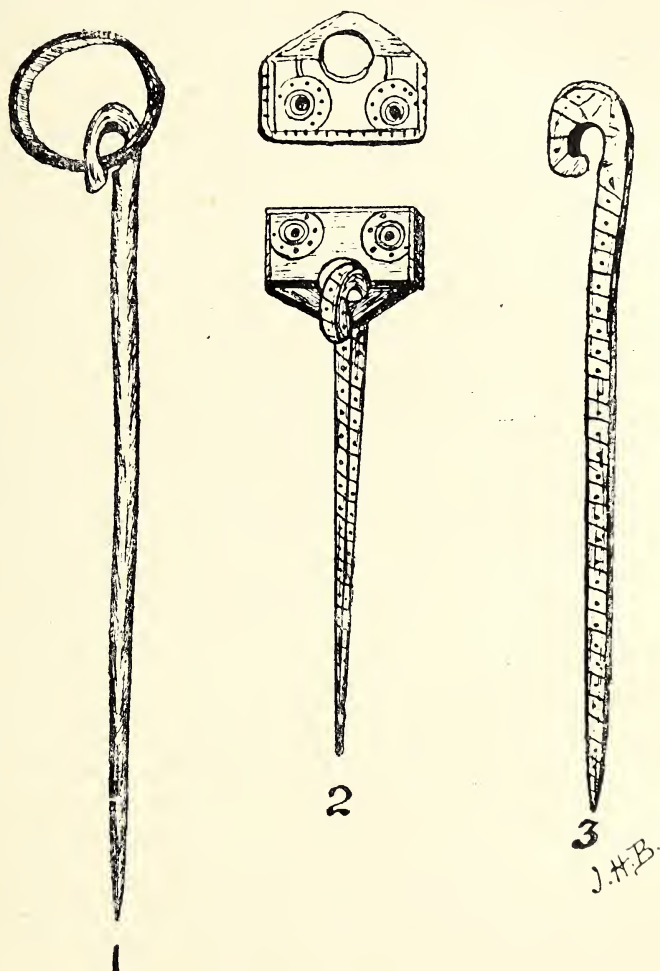
Subsequent to the time of Dr. Cookman's visit, the Ballinderry lake was found to be the site of one or more of those artificial island strongholds known as crannogs. One of these we find described, by Mr. Wakeman, as the great crannog of Ballinderry. In a Paper printed in the *Journal* for 1870-1871 (vol. xi., Con. Ser.), Mr. Wakeman compares it with the crannogs at Lagore, county Meath, and Stokestown, county Roscommon, "where," he tells us, "the most exquisitely finished brooches and other remains were turned up." He goes on to say "that the crannogs were not merely widely-moated forts, but were occasionally at least the scenes of mechanical and artistic industries, often of a refined kind, may be inferred from the character of the remains so frequently found within or around them." With this opinion Sir William Wilde seems to have been quite in agreement.

In March, 1860, just two years after these pins found their way into the collection of Dr. Cookman, six bone pins, from the Ballinderry crannog, were deposited in the museum of the Royal Irish Academy, and the description given, by Sir William Wilde, of these pins, in a great measure applies to those that I now bring before you. In p. 337 of his Catalogue he says:—"No. 348, and the five following pins, present an entirely new character of bone pins, and no other specimens resembling them, either in form or ornamentation, have come into the museum. They are all stained of a dark colour, apparently by artificial means, and four of them have bone rings, thinned at one point, for passing through a slit in the looped head, thus showing that the loop is not a turn over of the bone when in a softened state, or owing to any chemical process. They are in the most perfect state of preservation, and do not appear to have ever been used; from the sharpness of the angles, and the extreme similarity in the ornamentation, it would seem that there was a manufactory of such articles there."

The province of Ulster has accustomed us to the sites of manufactures of stone implements, but the little Westmeath lake, with its island crannoge home, seems to have, perhaps, the unique distinction of being a manufactory of bone ornaments, and to have had, at one time, as its owner, an artist in bone carving of no mean skill, and of original power of conception in the adaptation of ornament.

Now let me take these specimens up one by one. No. 1 is a pin which answers in every way to the description given by Sir William Wilde. It is a dark-coloured, rounded, bone pin, having a bone ring, thinned at one point, for passing through a slit in the looped head, thus showing that the loop is not a turn over of the bone, but that the head was worked out of the solid. It is $4\frac{1}{2}$ inches long, and sharpened at the point. This pin bears some slight traces of rudimentary ornamentation, as it has a line of six dots on one side of the shaft, adjoining the head,

and the ring bears a circle around it, crossed by a succession of straight lines; it has a dotted ornamentation on the exterior flat sides of the ring. I have in my collection a bronze pin which so closely resembles it in form, that it might have been copied from it; and a somewhat similar pin is noted in Wilde's "Catalogue of Metallic Materials," page 561, fig. 462, No. 324.



Three Bone Pins found in Ballinderry Lake, Co. Westmeath.

No. 2 is a pin worthy of particular attention, as I believe it to be unique. It is a beautiful little object, only about $2\frac{3}{4}$ inches long, perfectly finished, with its angles as sharp as on the day when it proceeded from the maker's hands. The ornamentation of straight lines, and cross

lines slightly slanted, but preserving an equal distance from one another, is very perfect, and in the centre of each compartment there is a dot. The ornamental effect produced is excellent, and the ornamentation is exactly the same as that depicted on the Ballinderry pin (fig. 215, No. 348, p. 334, of Wilde's Catalogue. The looped head is turned over in the same way as it is in the pin previously described, but this time not to hold a ring, but a little oblong stone pendant, which is beautifully marked with those mysterious cup-and-ring markings that are found on our earliest stone monuments.

This little gem of a stone pendant is exquisitely finished; its angles are sharply cut; and in each of the lower corners, both at the back and at the front, there is a perfect cup-marking, surrounded by three concentric circles; two of these circles lie nearer the central cup-marking than the outside one. And the greater space is in each case filled by seven minute cup-markings. At one side of the pendant there seems to be radial ducts proceeding from the circles. The little pendant is three-quarters of an inch long by half an inch wide, and the circles are so perfect and so cleanly cut, that it is difficult to understand how they could have been drawn without a very sharp and excellent compass. Small as this object is, it has impressed on its sides, four major and twenty-eight minor cup-markings, also twelve concentric circles. In the manufacture of this highly ornamented pendant, a small triangular piece of stone was left protruding from one side of the oblong figure, which was reduced to half its thickness, and through it a section of the hole was made, by which it was hung from the looped head of the pin, the thin projection from the stone having been passed through the slit that was left between the looped head of the pin and the shaft.

Mr. George Coffey, who has made cup-and-ring markings the object of his special study, tells us in his Paper on "The Origins of Prehistoric Ornament in Ireland,"¹ that "the cup-marking probably takes us back to the Stone Age; that it was brought into combination with the spiral and concentric circle by the tumuli builders, in whose period the spiral was introduced into Ireland; that the tendency of the spiral to be replaced by concentric circles, led to the disappearance of the spiral and the general prevalence of cup-and-circle markings; and that from the tumuli, the custom of incising cup-and-circle markings, spread to rock-surfaces and detached stones, many of which were probably already cup-marked; and lastly, that it was not until the practice of cutting cup-and-circle markings on rock-surfaces and detached stones was established, that the cup and circle with radial groove appeared." If we adopt the premises of Mr. Coffey, we arrive at the conclusion that this pin may be considered a survival from the period when Pagan Irish ornaments or symbols had arrived at their second stage of development; or if we accept the lines with which the pendant is marked at one side

¹ See this *Journal*, vol. xxvii. (1897), pp. 39-40.

as radial ducts, we will date it as one of the latest of the series of Pagan Irish ornaments ; but wherever we place it, the halo of a marvellous antiquity hangs around it. As to the meaning of these doubtless symbolic cup-and-ring markings, I will not venture to express an opinion. All I will say is, that the most likely theory seems to be that they were symbols of the everlasting nature of life, and of the recreative powers of nature, and consequently of a very ancient religious cult that in primitive times seems in one form or another to have spread the wide world over, and remnants and traces of which may be found all around us down to the present day. If this be the case, our pin was probably a charm, and may have been used as charms of a similar type, are still used in southern Europe to protect from malign influence, and to keep off the evil eye ; and as long as our fellow-countrymen are willing to purchase children's cauls to be used as charms, to prevent them from being drowned at sea, we cannot ridicule our Pagan ancestors for hoping to find protection from evil influences by wearing a cup-and-circle marked charm.

Now let me pass on to pin No. 3, which will only require a brief mention. It is four inches long, and is ornamented in the same way, and has the same sharply cut and well defined outline as pin No. 2 ; it is also decorated with similar ornamentation ; but this pin was evidently intended to be worn without either ring or pendant, for in working out the looped head, the artist left no slit or aperture through which to pass up a ring or other ornament. The end of the loop which forms the head remains attached to the shaft, although at first sight it seems not to do so, as only a small portion of the bone has been left where the loop touches the shaft of the pin.

SOME REMARKS ON A NOTICE IN *REVUE CELTIQUE* OF
MAURICE O'GIBELLAN, A FOURTEENTH CENTURY
CANONIST, IN CONNEXION WITH HIS KNOWLEDGE
OF OGHAM.

BY HENRY F. BERRY, M.A., M.R.I.A., FELLOW.

[Read MAY 27, 1902.]

SOME time since, in consulting an article — *Du Langage Secret dit Ogham* — which appeared in *Revue Celtique* (vol. 7, p. 369), and which bore on certain investigations then being made by me into the origin of the *Bear-lagair-na-saor*, or Munster Mason's Jargon, the name of a long-forgotten Irish worthy was brought under my notice in a connexion and under circumstances that may, in their recital, interest our members.

This personage was Morish O'Gibellan, whose death is recorded in the "Annals of Clonmacnoise," under the year 1328, and who is spoken of in the entry as an "eloquent and exact speaker of the speech which in Irish is called Ogham." Professor Thurneysen, of the University of Jena, the writer of the above-mentioned article, takes this notice of O'Gibellan as proving that in the early part of the fourteenth century a secret *spoken* language, presumably akin to the above, and partaking more or less of the nature of slang, was in use among persons of education. The Professor quotes O'Donovan's Grammar in its mention of an obscure mode of speaking, commonly called Ogham, familiar to Irish antiquaries, and states that a glossary of this Ogham is preserved in part in the *Dúil Laithne*, which was published by Stokes in *Goidelica*.

The highly inconsistent and unreasonable conclusion that Thurneysen draws from the partial quotation which, as sufficing for his own purposes, he chose to make from the entry in the Annals, is as follows:—"Que la connaissance de ce jargon ait été jugée un qualite digne d'être mentionnée dans les annales, cela ne parle pas trop en faveur de la culture intellectuelle de l'Irlande en moyen âge." From this sentence, facility in speaking the secret language would appear to have been O'Gibellan's sole claim to distinction, but as Professor Thurneysen withholds the context in his extract from the Annals, the truth is that so far from this being the case, the annalists ascribe to him a number of other talents and accomplishments, and assign him a position which proves that they speak of no ordinary man.

The "Annals of Clonmacnoise"¹ have the following reference :—

Morish O'Gibellan, Master of Art, one exceedingly well learned in the old and new law, civil and canon, a cunning and skilful philosopher, an excellent poet in Irish, and an excellent, eloquent and exact speaker of the speech which in Irish is called Ogham, in sum, one that was well seen in many other good sciences. He was a canon and singer in Tuam, Elphin, Achonry, Killala, Annaghdown,² and Clonfert. He was official and common judge of the whole dioceses, and ended his days this year (1328).

The "Annals of the Four Masters"³ make no mention of the Ogham, and speaks thus :—

Maurice O'Gibellan, chief professor [in Erin]⁴ of the New Law, the Old Law, and the Canon Law, a truly profound philosopher, a learned poet, and a canon chorister of Tuam, Elphin and Achonry, Killala, Annaghdown, and Clonfert, the official and the general Brehon (*i.e.* judge) of the archbishopric, died.

The "Annals of Loch Cé" contain this notice—Maurice O'Gibellan, High Master of Erinn in New Laws, and Old Laws, in Canon and Civil Law, a philosopher in wisdom and true knowledge, an eminent professor of poetry, and of Ogham writing,⁵ and many other arts, a canon chorister in Tuam, Elphin and in Achonry, and in Killala, Annaghdown, and Clonfert, and the official and general judge of all the archbishopric, rested in Christ.

The "Annals of Ulster" record O'Gibellan's decease in these terms :—

Maurice O'Gibellan, Archmaster of Ireland in new jurisprudence and in old jurisprudence (*i.e.*) in the canon and in the civil law, one eminent in wisdom and knowledge, professor of poetry and Ogmie and many other arts, canon chorister in Tuam, Elphin, and Achonry, and in Killala, Annaghdown, and Clonfert, official and general judge of the archbishopric, rested in Christ.

These extracts show that the annalists speak of a man profoundly learned, but one who at the same time cultivated the lighter arts. All agree in lauding his poetic skill, while his position as vicar choral of so many cathedrals proves his knowledge of the art of music. It is not easy to recall a parallel instance of a man who united in his own person the education and qualifications necessary for a judge, a canonist and official, a professor of poetry, a philosopher and musician. Does

¹ Edited by Rev. D. Murphy (Extra Volume R.S.A.I.).

² Anciently Enachdune. There is still a village of the name on Lough Corrib, county Galway. An episcopal see was established here at a very early period, which afterwards became portion of the diocese of Tuam.

³ Edited by O'Donovan.

⁴ These words are in the original.

⁵ MaGeoghagan ("Annals of Clonmacnoise") translates *uOgmorachta*, the "speech which in Irish is called Ogham," and adds that it is "composed of the diphthongs, and triphthongs, and consonants of Irish, wherein they are added together, whereof the words are framed."

it not seem incredible that a man of such attainments and so high a position should waste his time and talents in acquiring a language that Professor Thurneysen considers but a jargon or canting speech?

Here two questions present themselves for solution—firstly, did the annalists in their mention of Ogham intend to indicate a spoken language? Undoubtedly, the translator of the “Annals of Clonmacnoise” does so, but it is remarkable that the Four Masters omit all mention of O’Gibellan’s reputed skill in its mysteries, while in their cautious and careful renderings, the translators of the “Annals of Loch Cé” and of “Ulster,” would seem to be of opinion that the originals pointed rather to what we now understand by the Ogham character. The late Mr. W. M. Hennessy, one skilled in ancient Irish, and a very accurate scholar, in the “Annals of Loch Cé,” deliberately translates *nOgmorachta* as “Ogham writing,” and appears to emphasize this rendering by quoting in a note from MaGeoghagan, whose remarks he appears to treat with silent contempt. Dr. B. Mac Carthy, in rendering the same word by “Ogmie,” would appear to agree with Hennessy rather than with MaGeoghagan. The solution of problems connected with the deciphering of inscriptions in the Ogham character has taxed the ingenuity, and exercised the critical faculties of some of our most accomplished scholars and learned men within more recent years. The late Dr. Charles Graves, Bishop of Limerick, Sir Samuel Ferguson, and Professor Rhys have all won distinction as students and interpreters of lapidary inscriptions. It seems reasonable, then, to suppose that similar investigations, not alone confined to such, but with greater probability in connexion with the Ogham tracts and glosses, so numerous in our early Irish manuscripts, may have afforded men of culture like O’Gibellan scope for the exercise of their intellectual faculties, even long prior to the fourteenth century.

That the Ogham character and writings in it, by the many questions of interest and importance raised in their study, does, on historical and philological grounds, afford an abundant field for the exercise of the critical faculties, may be assumed from the following:—

Professor O’Curry enlarges on the fact of this mode of writing being repeatedly spoken of in old historical books, and is itself still to be found in some of our oldest works, as well as in stone monuments. King Cormac Mac Cuillennain was said to have been well versed in it, and O’Curry quotes passages of authority in which Ogham is mentioned as having been employed to record historical events, and even sustained or romantic tales among the Gaedhils. He concludes that this mode of writing was of a secret and complicated kind, which required a special education to read and understand. Sir Samuel Ferguson was of opinion that Ogham inscriptions furnished a means of comparison between lapidary and manuscript forms which might offer a feasible ground for predicated the age of the former, and he held that these lapidary aids

would go a certain length in supplementing the materials of the manuscript glosses. The Bishop of Limerick believed that this "artificial and cryptic alphabet" was certainly invented by persons acquainted with Latin, and that Ogham inscriptions were not intended to be easily read and understood.

It appears plain from the deliberately formed opinions of these learned scholars and antiquaries, based on scientific research and investigation, that whether in books or inscribed stones, the Ogham character was in its nature such as would interest men of culture. I think, therefore, that a quite sufficient case has been made out for asserting that when our annalists speak of O'Gibellan as skilled in Ogmie, they represent him as a student and exponent of a cryptic writing, which interested him as a scholar, as it has done men of learning in so many ages. It is highly improbable that they could have intended to perpetuate his memory as one merely fluent in a species of gibberish.

It is now time to consider the second question, namely:—Are the "Annals of Clonmacnoise" of sufficient authority and reliability to warrant our taking MaGeoghagan's statement, with its excessive wordiness, in preference to the obvious meaning of other annalists in recording O'Gibellan's knowledge of the Ogmie art? The original of the work has long been lost, and even the original manuscript of MaGeoghagan's translation is gone, and O'Curry considers him unreliable. This translation is known to have been made in 1627, and one of the copies of it now in existence was made in 1684 by Teige O'Daly, who prefixed to it certain strictures on the translator, in language of such a character that O'Curry could only allude to it. In his "Lectures on the Manuscript Materials for Ancient Irish History" O'Curry notices, with considerable detail, several mistakes of the translator with respect to Queen Gormlaith, for instance, and considers it highly probable that where such occur they were traditionary notes of his own insertion, and not part of the original text. Among other things, MaGeoghagan gives a very curious list of authorities which O'Curry implies is not to be trusted, and he does not hesitate to affirm that the translator of these Annals was one who appeared to draw on his imagination. Rev. D. Murphy, in his edition of the "Annals of Clonmacnoise," published by our Society in 1896, speaks of the work as valued by students of Irish history, but practically the only argument he adduces in support of this statement is the fact that copious extracts were made from it by O'Donovan to illustrate the text of the "Annals of the Four Masters."

From all this, I think it may be conceded that, as the "Annals of Clonmacnoise" cannot be said to be of equal authority with the others, and as the translator, in other instances, is known to have recorded his own (sometimes erroneous) impressions, MaGeoghagan is wrong in the present case; and his attributing to Maurice O'Gibellan skill in a supposed secret spoken language may be dismissed as a fictitious expansion of what

was probably the single word *nOgomorachta* in the original before him. Should such be the real state of the case, Professor Thurneysen's sneer at our intellectual culture in the Middle Ages seems unwarrantable, and I feel it a privilege to have been permitted to bring before the Society this attempt at vindicating the memory of one who was, without doubt, a learned and distinguished Irishman.

I am unaware of further contemporary notices of O'Gibellan; but the Annals record the deaths of three ecclesiastics of the name, who were probably of the same family. Gilla-Isa O'Gibillain, a monk and anchorite of Holy Island, in Loch Cé, died in 1234; and two years later, Aedh O'Gibellan, priest of Kilrodan, and canon of Trinity Island, ended his life, and was interred there. In 1287, is recorded the decease of Florence O'Gibellan, archdeacon of Elphin, a "philosopher in wisdom, learning, intellect, and clerkship."

THE "GIANT'S GRAVE," LOUGHLUGHAN, BROUGHSHANE, COUNTY ANTRIM.

BY THE REV. GEORGE R. BUICK, LL.D., M.R.I.A., VICE-PRESIDENT.

[Submitted 5th MAY, 1902.]

THE ancient carn, locally known by this name, has recently been removed. It was a circular heap of stones, 52 feet in diameter from east to west, and 39 feet from north to south. Latterly it was between 3 and 4 feet high; originally it must have been much higher. Many years ago, but still in the recollection of old people in the neighbourhood, a large pillar-stone stood upright upon it; it was usually spoken of as "the memorial stone." The stones of which the carn was composed were, for the most part, such as come from the boulder clay of the district, rounded more or less, through the action of ice or water, or both, and of the local basalt, or whinstone.

The carn itself stood on the farm of Mr. William Hunter, and about three miles distant from the village of Broughshane. It occupied a commanding site at the head of a little ravine or dell, overlooking the beautiful valley of the Braid; having the famous hill of Skerry, redolent with its memories of St. Patrick, towering above it on the north, and the still more famous Slemish adorning the horizon to the south-east. The owner sold the stones of which it was composed to the Antrim Iron-Ore Company, whose mines are close at hand, and who required them for road-metalling and other purposes. His father had such a regard for the heap, and such a superstitious fear of something dreadful happening if it were interfered with, that he would not allow the late Canon Grainger, though rector of the parish, to touch it when he sought permission to make a thorough examination of it. But "*tempora mutantur, nos et mutamur in illis.*" All the more reason for vigilance on the part of those who know the value of our ancient monuments and desire their preservation.

During the month of December, 1900, the work of removal was completed. Mr. W. Thomas Johnston, of Little Ballymena, was good enough to inform me of what was going on, asking me, at the same time, to visit the place, as several stone cists had been met with, and two burial urns obtained. Unfortunately I was not able just then to do this, being confined to the house at the time by a serious illness. However, about six weeks afterwards, I went to Loughloughan, taking with me Mr. William James Knowles, M.R.I.A., the Hon. Local Secretary for South Antrim. We found that the workmen had cleared almost every-

thing off the site save the stones of which the cists had been constructed. But, alas, these were not *in situ*; they were neatly piled up in a heap by themselves, that we might have an opportunity of examining them, as if the stones alone were everything, and the construction and relative positions nothing! We had in consequence to fall back upon the information of Mr. Hunter and others, who were present during the process of removal.

They had come, they told us, upon three stone cists, two of which were about $3\frac{1}{2}$ feet, or perhaps a little more, in length, and about $2\frac{1}{2}$ feet in breadth; the third was considerably larger. One was comparatively near the centre, the others nearer the margin of the heap. They were all on the same level, and each had a single stone for its cover. About them was a quantity of dark mould, which had a greasy appearance, and over the small stones immediately above them was a curious yellow-coloured matter, somewhat like sulphur, but softer, and a quarter of an inch in depth. This latter was probably a fungoid growth of some sort. I notice little spots of it still traceable on one of the urns obtained from the cairn—the smaller of the two. There were no signs of fire, and no chips, or spalls, of flint, or other stone. Not one of the three interments was by cremation. The burials, in all the instances, were by inhumation.

Cist A (see plan) was the one first discovered. The labourer who came upon it was James Dickey, a man in the employment of the Company already referred to. He found in it a small urn and a portion of a human skull. The urn was near the centre of the cist, and the piece of skull a foot or so from it. The latter is now reduced to some eighteen fragments, having been pulled to pieces by two medical students of the neighbourhood, who came to inspect it in the interests of science! Dickey could not say whether it was archæological science or medical. When persons, who ought to know better, act so carelessly in handling the remains of antiquity, what can be expected of the ignorant and uneducated? The wonder is we have any antiquities at all.

The bottom of the cist was neatly paved with thin, flat stones, each the size of a man's hand, or thereabouts. The urn, or food vessel, stood on this pavement, and was not reversed. There was nothing else in the cist but a little soil. Dickey, by right of discovery, appropriated the urn and the portion of skull, which, from all I could learn, was really a complete skull minus the lower jaw.

The urn is bowl-shaped, of the class characterized by having a broad, rounded base (fig. 1). It is 4 inches wide at the mouth, and 3 inches high. The colour is ashen-grey, inclining in places to a reddish tint. Nothing was noticeable in it when found. It is ornamented all over the surface. The decoration throughout has been impressed upon it by stamping. There is no scoring of any kind, and no sign of a twisted cord or thong

having been used. The scheme of ornamentation is simple but effective. First, close to the lip, the interior of which is slightly punctured here and there, with depressions in rows, three a row, there comes a narrow band, a quarter of an inch in breadth, punctured after the same fashion, the parallel lines of little depressions sloping from the left upwards. These depressions have been made with a little stamp of wood or bone, notched at the end or edge, after the manner of a comb, and having, I am inclined to think, just five notches or teeth. When three depressions, or punctures, were desired, the stamp was sunk deep into the clay at one end, and but lightly at the other end, so that the two last notches, or teeth, left no impression whatever. After the band just described, there are three shallow grooves running all round the vessel; these may have been made with the finger, but it appears to me, judging



FIG. 1.—Bowl-shaped Food vessel from "Giant's Grave," Loughloughan.

by the size of the grooves and other marks, that an implement of some kind, suitable for the purpose, was employed to form them. Below these shallow grooves comes a comparatively broad band, three quarters of an inch wide, of which the leading feature is a continuous chevron, or rather series of chevrons, formed by pressing the oval-shaped point of a spatula of some kind into the clay, at regular intervals, along the upper margin of the band, and then again along the lower margin. The effect of the chevron ornamentation, thus left behind in high relief, is heightened by stamping the rather broad depressions, which help to make it, with rows of punctures similar to those already described, very much after the manner in which a carver in wood roughens the spaces from which he has cut away the surface layer, that the portions left in relief may stand out all the more distinctly.

This chevron-ornamented band is succeeded by three grooves, somewhat more pronounced than the three close to the lip. The high ridges left by their formation are stamped, evidently with the same comb, or notched implement, used to make the small rows of depressions on the upper part of the vessel. The upper rows of these depressions, or comb-like markings, run in the opposite direction to that taken by those of the band immediately above it. The lower rows in turn slope the reverse way to these. Then comes a second chevron-ornamented band, similar in all respects to the first, which reaches to the base of the vessel, after which three additional concentric grooves complete the ornamentation. The remainder of the base is plain, and is $1\frac{1}{4}$ inches in diameter.



FIG. 2.—Food vessel with ears from "Giant's Grave," Loughloughan.

Food vessels of this shape, and with stamped ornamentation, belong, I believe, to the earliest stage of the Bronze Age, or to the transition period between stone and bronze.

Cist B (see plan) was the most central one of the three, and much the largest. It was paved in the same manner as Cist A, and contained an urn, or food vessel, of the common, narrow-based type (fig. 2). There was nothing else in the cist. The vessel stood upon its base, mouth upwards. There was a small portion out of its lip, which I have had restored. It is $4\frac{7}{8}$ inches high, 6 inches wide at the mouth, and

3 inches broad at the base. The colour is red, and it is, in every way, better made and burned than the one already described. Like its neighbour, it is ornamented over its entire surface. Here also most of the decoration has been done with a comb-like stamp, having some six notches or teeth. There are, however, four concentric lines, running horizontally round the vessel, which must have been made by thrusting a single-pointed implement of at least one-eighth of an inch in breadth into the clay. The bottom, which is slightly hollowed, is ornamented with two concentric circles of punctures or depressions, made by the same tool. Another noticeable feature is that the two ridges which run round the shoulder, with a deep groove between, are decorated with a series of vertical markings, which must have been impressed upon them by means of a fine pin of some kind, round which had been wrapped, in close coils, a small cord. Occasionally this implement seems to have rolled slightly in the hand of the potter, and so left a broader impression than it did in the instances in which it was held rigidly, and not allowed to roll. A toothed stamp, such as the bulk of the ornamentation has been done with, could not possibly have given the same results. Thus the person who fashioned the vessel must have had, I conclude, at least three different tools, such as they were, to carry out his, or, perhaps, it would be more correct to say her, scheme of decoration. The same holds good in the case of the other urn, though the tools, of course, were different, that is assuming the shallow concentric grooves were made not with the finger, but with a rounded implement. The deep, broad groove round the shoulder of the urn I am now more particularly referring to has undoubtedly been made by the finger. These in themselves are interesting facts.

It will be seen from the illustration (fig. 3, p. 168) that this second urn has an ear attached to it, and pierced as if for suspension. Originally it had three, but the others have fallen off and disappeared. The marks, however, remain of their attachment to the vessel. They crossed the deep groove, which is one of the most prominent features of the urn, and at irregular intervals. All the three were fashioned apart from the urn itself, and attached to it after it had been moulded into shape, but before the stamped ornamentation was done. The ears shared in the decoration. In the hollow of the groove, underneath the ears, there is no stamping.

Urns, with pierced ears of this sort, are very uncommon in Ireland. There is not a single example in the National Museum, Dublin. There is one, indeed, of a different class, that of the incense cups or vessels which is figured by Wilde in the Catalogue of the Museum of the Royal Irish Academy, fig. 129, No. 14, p. 179. He, however, does not describe it as having an ear, but a handle. It is a very small urn, exquisitely conceived and fashioned. In shape and ornamentation "all the characteristics of the Echinus (sea urchin) are so strongly marked

that one is led to believe the artist took the shell of that animal for his model." In this case also the ear, or handle, shares in the decoration. This beautiful little vessel was found in a small stone chamber at Knock-ne-coura, near Bagnalstown, county Carlow, inside a larger urn, and contained portions of the *burned* bones of an infant, or very young child.

In the Grainger Collection, Belfast, also, there is none with pierced ears. There are several urns, it is true, with knobs, or solid ears, as is also the case in the Dublin Museum, but these knobs are manifestly the representatives of the open or pierced ears, and vessels with them belong to a time posterior to the others when the necessity, whatever it may have been, for ears with holes in them had passed away.



FIG. 3.

Food vessel from "Giant's Grave," Loughloughan. Cist B.

Mr. Robert Day, J.P., of Cork, tells me that in the collection made by him there is no example. Mr. W. J. Knowles says the same of his. In the Museum of the Natural History and Philosophical Society of Belfast there are a large number of urns. Mr. Stewart, the Curator, informs me there is amongst them none with pierced ears.

On the other hand, urns of this peculiar kind are by no means uncommon in Britain and on the Continent. Canon Greenwell, in his "British Barrows," figures at least four. One of them is remarkable, inasmuch as the piercing is vertical, not lateral or horizontal (fig. 147, p. 364). It was found in the parish of Hutton Buscel, North Riding, Yorkshire. A similar one was found at Broughton, in Hampshire. In both instances the interment, however, was by cremation.

In "Grave Mounds and their Contents" Jewitt gives three examples of urns, with pierced ears, of the commoner sort. Two are illustrated in the Catalogue of the National Museum of Antiquities, Edinburgh; one from Murley Well, Glamis, Forfarshire, EE. 16; and one from Calais Muir, Dunfermline, EE. 70. One other example is noted, but without an accompanying figure. Bateman, in his "Ten Years' Diggings," figures one from Wetton, near Hile, Staffordshire.

Waring, in his "Ceramic Art in Remote Ages," gives several figures of urns, with regular ears, from North Germany, and one at least from Ireland. This last is copied from the *Journal* of the Royal Historical and Archæological Association for 1870; and in the "Dictionnaire Archéologique de la Gaule" two fine examples are given under the heading "Céramique des Dolmens." One has the ears quite close to the rim or lip, the other has them almost at the base.

There can be little doubt as to the use of the ears. They must have been for suspension. A cord or thong was probably passed through them, and fastened firmly, so as to retain its place in the deep groove over which they are formed. To this, in turn, suspension cords were attached, and all was secure. But where, it may be asked, was the need for such suspension? Urns of this class are not suspended in the grave, or cist, any more than urns which are destitute of ears. Canon Greenwell thinks this in itself a very strong objection against the theory that the urns in question were made for purely burial purposes. He does not undertake to answer it. "At the same time," he adds ("British Barrows," page 105), "it appears to militate equally against their having been intended for domestic use, for it is impossible to understand what office in the household could have been served by such vessels." One is diffident about disputing a point of this kind with such a competent and experienced judge. Yet, I would venture to say, that it is quite possible to conceive how suspensions of the urn might form an important feature of the ceremonies which led up to the actual interment itself, more particularly when, as in this instance, the interment was by inhumation. The body to be buried, be it remembered, was not interred just where death took place. In most instances it must have been carried a considerable distance, say from the house, or the battle-field, to the conspicuous position chosen beforehand as the site of the cairn. The food vessel, with its contents, designed for the use of the dead, would be conveyed to the place of burial at the same time. What more likely than that it was carried, at least on certain occasions, suspended by cords or thongs, and in such a conspicuous way as to form a somewhat prominent feature of the solemn act of interment? There is nothing improbable that I can see in the supposition.

As to the argument against the domestic use of such urns as those now referred to, it is sufficient to say that travellers often speak and write of their having noticed vessels, large and small, wooden and

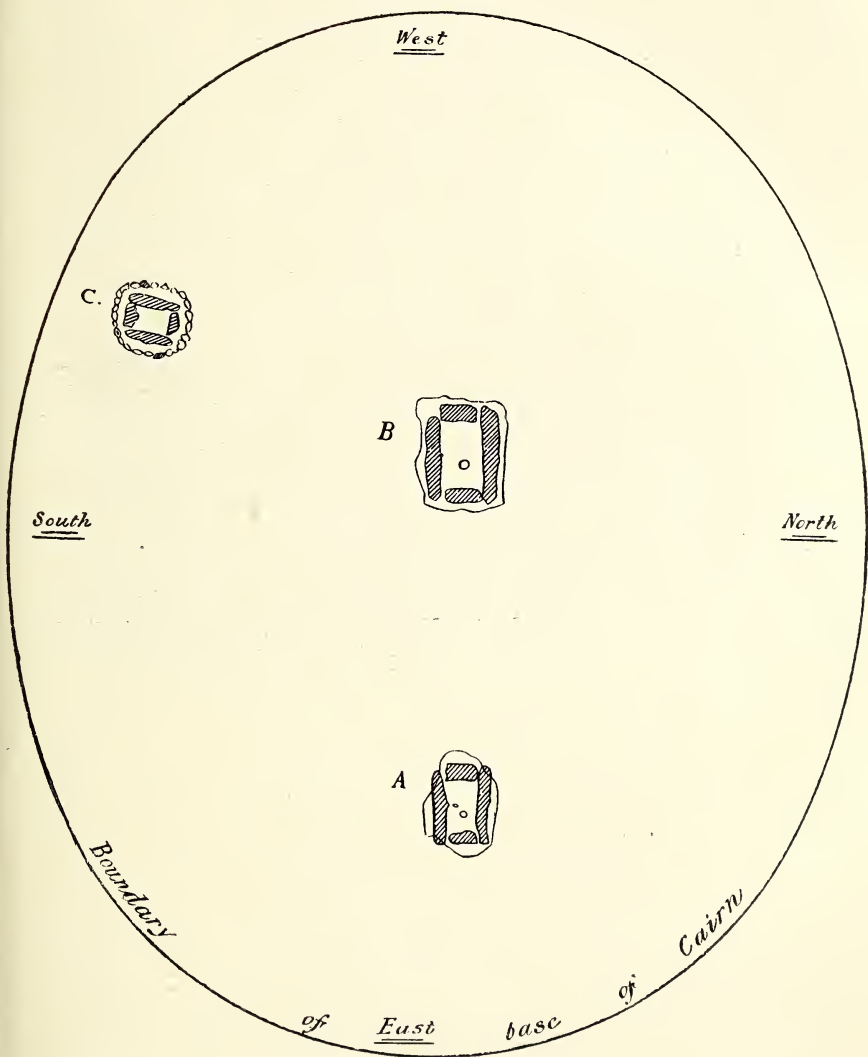
fetile, filled, not necessarily with liquids, but with articles in themselves dry and comparatively light, such as seeds and medicinal herbs, suspended here and there over the interiors of the houses of savages, which they have had an opportunity of visiting. Much of the little which a savage needs to keep over against a future day can only in this way be preserved from insects such as ants, and from animals such as rats and mice.

I may add that the existence of food vessels with regular ears, in the graves of the dead, seems to me, at any rate, a pretty sure proof that vessels of a similar sort were previously in use for domestic purposes. And the character of the prehistoric pottery recently discovered in Spain, and elsewhere on the Continent, helps to confirm me in this belief.

Cist c (see plan) was on the southern margin of the cairn, or perhaps it would be more correct to say the sou'-western margin. It was not paved as the others were. But it had what they had not, an encircling wall or fence. This was carefully built up close to the cist itself, and distinctly marked it off from the stones of the cairn irregularly heaped about it.

Nothing was found inside this cist. It had evidently been opened and rifled previously. Indeed, several of the persons present when Mr. Knowles and myself made our examination of the site assured us they recollected hearing that a labouring-man of the district, named Robert Blew, and a companion had, years before, searched the cairn at this particular spot, and got, amongst other things, a large number of little black beads "strung on a piece of wire." These cannot now be traced; but the statement itself, in all likelihood, is correct. As if to confirm it, after the stones forming the cist had been removed, two small beads of jet were found in the soil that had previously been inside it. One of these crumbled to dust in the pocket of the man who found it. The other came into the possession of Mr. James M'Burney, principal teacher of Lough Connolly National School, close at hand, who is one of our members, and an ardent antiquary. He has very kindly sent it on to me, with permission to keep it if I so wish. As I have purchased the two urns—Dickey's and Hunter's—and have them in my collection of antiquities, I gladly avail myself of this offer, and herewith return him my very best thanks. It is a little circular disc, $\frac{5}{16}$ ths of an inch in diameter, and $\frac{1}{8}$ th of an inch thick. The bore is small, but large enough to allow an ordinary knitting-needle to pass through. The edge of the bead has a beautiful polish. The sides, which would not be seen when strung with other beads of the same kind, are unpolished.

I do not think we can be far wrong in inferring, from the presence of these beads, that the person to whom they belonged, and with whom they were interred, was a female; and there can be no doubt whatever that this cist in which she lay was not the primary grave.



Plan of Carn known as the "Giant's Grave," Loughloughan, Broughshane, Co. Antrim.

To which of the other two cists, then, does this honour belong? I answer, so far as I can judge, to the one marked B on the plan, and for these reasons. It was decidedly nearest the centre of the cairn; it was, too, as Mr. Hunter assures me, *by a great deal the largest of the three*. Besides, there was no trace of bone in connexion with it. Of course this last, by itself, is not a conclusive proof. The presence, or the reverse, of bones or teeth in a cairn or barrow depends largely upon such things as the amount and nature of the covering, and the completeness or otherwise with which air and water are excluded. A little covering, more or less, will often make all the difference between entire disappearance and partial preservation. The fact that no trace of the bony framework was found in Cist B does not therefore necessarily prove that the interment to which it belonged was anterior to the interment to which Cist A belonged. And looking at the urns alone, it must be admitted that the vessel from Cist A does seem the older of the two. It has a more primitive form, and it shows no cord-markings. This last is a strong point, for, so far as we yet know, the earliest mode of impressing ornamentation on sepulchral vessels was by stamping, after which came markings by means of a twisted or other cord, taking usually the triangular shape, and finally scratchings or scorings of various kinds. The narrow-based urn from Cist B has some cord-markings, though they form only a small part of the entire decoration. And more, it has the pierced or open ears, signs in themselves of decided advance. Still, making all due allowance for these things, when we connect the several facts already enumerated with reference to Cist B, the central position the larger size, and the absence of bones and teeth, we are shut up, I think, to the conclusion that it is the one associated with the primary and most important interment.

ON SOME MONUMENTS AND INSCRIPTIONS IN BATH RELATING TO IRISH PERSONS.

BY ROBERT COCHRANE, F.S.A.

A CENTURY ago the city of Bath was a fashionable resort for the wealthy and leisured classes from all parts of the kingdom, seeking health from its waters, and amusements in its Assemblies. The number of visitors from Ireland was considerable, some of whom took up permanent residence there, and in course of time died, and were buried in the churchyards of the city or suburbs.

During a short visit in the neighbourhood of Bath, in the summer of 1901, I had an opportunity of visiting Weston Church (Church of All Saints), in the suburbs, and was surprised to find such a number of inscriptions recording the burials of visitors from Ireland. Some of these inscriptions are scarcely legible, and some of the monuments are in a neglected condition; possibly the present representatives of the families have forgotten, or may not be aware of, their existence.

I have been able to decipher several of the inscriptions, and fortunately, on making inquiry, ascertained that they had been noticed and recorded in the *Bath Herald* by an anonymous writer in 1876, who styled himself "The Church Rambler," from a reprint of which I have derived much assistance in completing gaps in the lettering.

On a conspicuous tomb in the churchyard is the following inscription¹:—

Beneath this tomb
are deposited the remains of the late
Right Honourable
CHARLOTTE VISCOUNTESS NEWCOMEN
of Carrickglass in the County of Longford
in the Kingdom of Ireland
who died May 16th 1817, aged 69.

¹ Charlotte, only daughter and heiress of Charles Newcomen, of Carriglass, county Longford, married, in October, 1772, William Gleadowe, of Killester, county Dublin, a banker in Dublin, who was created a Baronet 9th October, 1781, and assumed the name, and quartered the arms of Newcomen. He was M.P. for county Longford, and a Privy Councillor, and died 21st August, 1807. She was created Baroness Newcomen 31st July, 1800, and Viscountess Newcomen 11th February, 1803; she died at Bath 16th May, 1817. Her only son, Thomas, succeeded his father as a Baronet in 1807, and his mother as Viscount Newcomen, but died unmarried, at Killester, 15th January, 1825, when all his titles became extinct.

Another panel states—

“This monument was erected by her ladyship’s only son, The Right Hon. Lord Viscount Newcomen, as a tribute of duty and affection.”

On one of the end panels is the inscription—

CHARLOTTE
VISCOUNTESS NEWCOMEN
OF MOSTOWN, LONGFORD, IRELAND,
1758–1817.

Inside the church is a marble monument with the following inscription :—

“Near this place lie interred the remains of Mrs. Isabella Forward, otherwise Stewart, relict of William Forward, Esq., of the County of Donegal in Ireland, who after a life spent in the practice of every virtue, at the advanced age of 87, expired without a groan, sitting in her chair in her usual dress, at her house in Bath, on the 6th day of May, 1781. To whose memory her much afflicted son and daughter, Ralph and Alice, Viscount and Viscountess Wicklow, have caused this monument to be erected.”

There is a vault in the churchyard with the following inscriptions :—

GERALD FITZGERALD ES^R
OF THE QUEEN’S COUNTY IRELAND
BORN SEPTEMBER 28TH 1772
DIED AT BATH 8 APRIL, 1815.

The arms on the monument, as shown by a photograph, are (1) those of Viscountess Newcomen, (2) intended for those of her husband.

The arms of the Viscountess are correctly represented, on a lozenge, with supporters, and the Viscountess’s coronet above, with no crest or motto.

The arms are—Argent, a lion’s head erased, sable, between three crescents, gules. The supporter—Dexter, a brown horse; sinister, a talbot: both proper and semée of crescents, gules.

The arms of the husband are incorrect, and the work of a person unskilled in heraldry. They ought to be thus :—Quarterly, 1st and 4th, Azure, three fusils, conjoined in fess, argent (for Gleadowe); 2nd and 3rd, Argent, a lion’s head erased, sable, between three crescents, gules (for Newcomen), charged with a baronet’s badge; on an escutcheon of pretence the arms of Newcomen. Crest, a cock or. Motto, “Vigilant.”

It is altogether incorrect to add supporters to the escutcheon of pretence, as the sculptor has done, but the Viscountess’s coronet would be allowable.

What the two centre coats, forming the 2nd and 5th quarters of the shield, are intended for it is impossible to say. They are not quarterings to which Sir W. Gleadowe-Newcomen was entitled, and even if they were, they are improperly marshalled, and the whole arrangement of the shield is incorrect. They appear to have been introduced to make room for the supporters. If they and the supporters were removed the arms would be all right.

Other members of this family were interred in the same vault, including:—

ANN LADY O'BRIEN
DIED 24 APRIL, 1819,
ONLY 3 WEEKS AND 2 DAYS AFTER HER BELOVED
DAUGHTER MARY FITZGERALD.

Another inscription is as follows:—

“John Daly, Esq^r of Lismore in the County of Galway, for many years an officer in the King's Service, who died at Bath, March 3^d, 1803, aged 70.”

Of other Irish families represented there is Bland, of Blandsfort, Queen's County; Vereker, of Gort, county Galway; St. Leger, of Doneraile; Tuite, of Sonna, county Westmeath; also a tomb of Charles Cobbe, Esq., Captain of the 3rd Company of Bath Volunteers, who died in July, 1798; he was nephew of the Marquis of Waterford, and Member of Parliament for the borough of Swords.

There is a tomb on which the name of George Paul Monck is inscribed, which contains also the following inscription:—

“HERE ARE ALSO DEPOSITED
THE REMAINS OF
LADY ARAMINTA MONCK,
WIFE OF GEORGE PAUL MONCK, ESQ.
WHO DEPARTED THIS LIFE
DEC^R 20TH 1819, AGED 87 YEARS.”

This lady was daughter of Marcus, Earl of Tyrone, and sister of George, first Marquess of Waterford.

Near the tower is the mutilated remnant of a stone, only part of the lettering of which is decipherable. According to the article in the *Bath Herald*, before referred to, the inscription, when completed, read as follows:—

HERE REST THE REMAINS OF THE MOST REVEREND AND
HONOURABLE WILLIAM CARMICHAEL,
LATE LORD ARCHBISHOP OF THE SEE OF DUBLIN,
PRIMATE OF IRELAND AND METROPOLITAN.
HE DEPARTED THIS LIFE DEC^R 15/1765, AGED 63.

He was the second son of the second Earl of Hyndford, and brother of the third. In 1742 he was appointed Archdeacon of Bucks; in 1753 he was consecrated Bishop of Clonfert and Kilmaeduaugh; in 1758 he was translated to the Sees of Loughlin and Ferns, and in the same year to that of Meath. On 12th June, 1765, he was further translated from

Meath to the Metropolitan See, but died on the 15th December, in the same year, at Bath (D'Alton).

There is an inscription in "The Abbey" Church of Bath which reads as follows:—



HERE LIE THE REMAINS OF
MARY COUNTESS D'ALTON
RELICT OF EDWARD COUNT D'ALTON
OF GRENANSTOWN, CO. TIPPERARY
LT. GENERAL AUSTRIAN ARMY
WHO FELL AT DUNKIRK

1793.

SHE DIED AUGUST 12TH

1815, AGED 70.

This inscription was copied from a plain, white marble slab, in the "Abbey," by Major-General W. Devenish-Meaures, in 1898, and it was recently sent to me by Colonel Vigors, who was aware I had taken notes of other inscriptions in Bath.

General Meaures writes:—"I live in the castle of one of the D'Altons who was ejected by Cromwell, but of whom no record remains. 'The D'Alton's Country,' as marked on old maps, was in my part of county Westmeath. Mount D'Alton, near me, was the residence of a Count D'Alton, who served under Maria Theresa."

Concerning this Count Dalton and his family, Mr. G. D. Burtchaell, of the Office of Arms, Dublin Castle, has kindly furnished me with the following particulars, and to him I am also indebted for the note on the arms on the Newcomen tomb:—

"The Empress Maria Theresa, by Letters Patent, dated at Vienna 25th April, 1777, granted the title of Counts and Countesses of the German Empire to Richard D'Alton, a Privy Councillor, Chamberlain, a Major-General, and Knight of the Military Order of Maria Theresa; his eldest brother Christopher D'Alton (then styled Baron Rathconrath, in the county of Westmeath); his brother James D'Alton, a Colonel in the Imperial Service; his sister Elizabeth, wife of Edward Nugent of Balinacor, Co. Westmeath; his cousin Edward D'Alton, of Grenanstown, Co. Tipperary, Chamberlain, Colonel of Clairfait's Regiment of Foot, in the Imperial Service; and the said Edward's brother, Christopher D'Alton, Major of the Saxon Grenadier Guards, &c., and to the heirs, male and female, of each and every of them. Permission to use these titles was granted by George III. by Royal License, dated 26th October, 1785. The first-named Christopher Nugent was the head of the family,

traditionally descended from a Sir Walter D'Alton, who settled in Westmeath at the time of the Norman invasion, and seated at Milltown, otherwise Mount Dalton. Edward Count Dalton, of Grenanstown, was killed at the battle of Hoondscoote, near Dunkirk, in 1793. His wife was Mary, daughter of Charles Mac Carthy."

I was in the hope of finding the last resting-place of James Sims, M.D., a noted medical man, who was born in county Down in 1740, but though I discovered many memorials of persons not expected, I could discover no trace of the monument I hoped to find. Dr. Norman, of Bath, has succeeded in obtaining for me a notice of his obituary, which appeared in the *Bath Chronicle* of Monday, 19th June, 1820, as follows:—

"Wednesday, died, aged 80, at his house in Ainslie's Belvedere, James Sims, M.D., LL.D., formerly President of the Medical Society of London; Member of the Royal Irish Academy, and of the Society of Antiquarians; and Honorary Member of the different Scientific Institutions at Avignon, Leyden, New York, Philadelphia, &c., &c."

It is probable that no monument was erected to the memory of Dr. Sims, and if so, that omission may, perhaps, be my excuse for recording his name here, to help to preserve his memory with the other Irish residents to whom memorials have been erected. If some of these memorials are not attended to for better preservation some of them will shortly cease to exist.

TOBERNEA HOLY WELL, BLACKROCK, COUNTY DUBLIN.

BY P. J. O'REILLY, FELLOW.

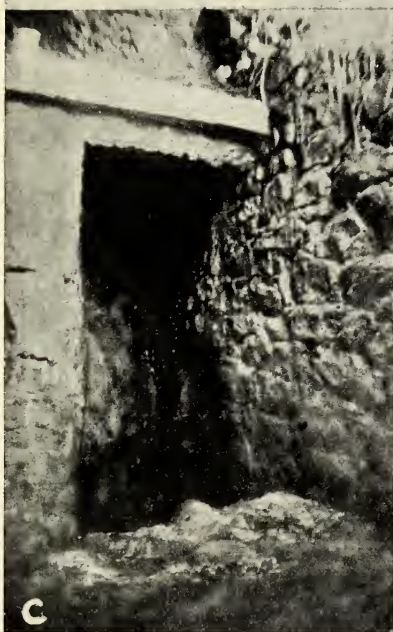
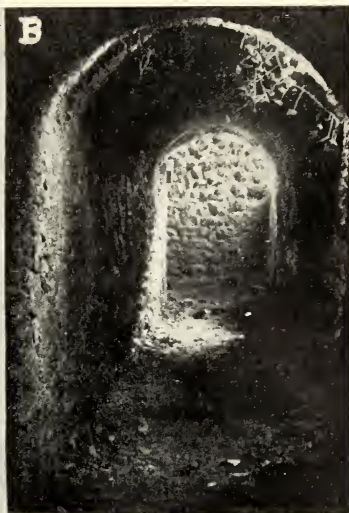
[Read NOVEMBER 26, 1901.]

THE Cross of Blackrock stands 720 yards west by south of a holy well called Tobernea. The latter is situated by the seaside under a steep hill rising above a reclaimed slob-land, and is fed by a subterranean rivulet that trickles down one side of a cleft in the granite of which the hill is composed. As it lies at right angles to a narrow tunnel about 3 feet wide (the brick-arched roof of which is shown in the uppermost accompanying picture), and a camera cannot be erected further away than about two feet from the aperture of the well, it is impossible to photograph more than portion of the latter with a lens of any ordinary focus. The accompanying photographs I owe to Dr. J. Alfred Scott who, by combining a two-inch focus spectacle-lens with the "pinhole" aperture of a shilling "pin-hole" camera (made of pasteboard), and giving the plate an exposure of about an hour, accomplished the difficult photographic feat of taking a front view of the entire well from the narrow tunnel.

Tobernea has always been regarded as a holy well by the people of the neighbourhood, who ascribed healing virtues to its waters,¹ and their pronunciation of its name, "Tober-Nay," shows that it was dedicated to some person named *Noe* (Nay) or *Nathi* (Nahee).² Once distinct these names became interchangeable; *Nathi*, an ancient Irish variant of *Dathi*, resembling *Noe* (the Irish form of the scriptural name *Noah*) in sound, having, in time, become synonymous with it. *Dathi*, the Welsh *Dewi*,

¹ I have heard of it as such at various times from different people about the place, and Mr. Gaffney, of Chapel-lane, who has resided in Blackrock for over sixty years, informs me that formerly the people of the neighbourhood often visited it, bringing vessels with them in which to hold its water, with which they washed their eyes when troubled by affections of the latter. An empty marmalade-pot, standing on the shelf above the wall, probably still serves this purpose.

² In a most interesting Paper in this *Journal* (vol. xxv., p. 6), the late Dr. G. Stokes states that Tobernea means the "Well of the Deer." This derivation is incorrect. Dr. Stokes gives no Irish form of this alleged name, but it is evident that the Irish word which he believed gave name to the well is *fiadh* (fee), a word applied to deer, and which forms part of the names of Druminee, county Derry; Knocanee, in Limerick and Westmeath; and Keimaneigh, in Cork; the ancient names of which were *Druim-an-fhiaidh*, *Cnoc-an-fhiaidh*, and *Ceim-an-fhiaidh*, respectively. In these cases the initial *f* is eclipsed by the article *an*, the final *n* of which, in combination with *fhiaidh* so eclipsed, forms the "nee" and "neigh" terminations of the anglicisations of these names which misled Dr. Stokes. If the name of this well was pronounced Toberanee, or Toberanai, it might probably represent *Tober-an-fhiaiah*, the "Well of the Deer," but, as the article is certainly absent from it, the termination of Tobernea—which, had the Ordnance Survey done its work properly, would have been written Tobernai—must be derived from another source.



THE HOLY WELL OF TOBERNEA.

- A—Opening in roof of tunnel facing well, to which the boy in the picture is pointing.
- B—View of part of tunnel leading to the well; the latter is situated at the far end of the passage to the left of the spectator.
- C—General View of the well taken from beneath the opening in the tunnel-roof facing it. The strip of shadow descending to the water near the centre of the background represents the fissure in the granite through which the well is fed.
- D—Closer view of fissure.

anglicised to David; while Noe and Nathi, which happen to resemble *nuadh* (nuay), an Irish word for new, in sound, are liable, when forming part of place-names, to be confounded with it, and to be anglicised to "new."¹ For instance, St. Ernin, who died in A.D. 634, and is commemorated on August 18th, is described as of *Rath Naoi* in the Calendars of O'Gorman and Cashel; of *Rath-Noi* in that of Donegal; and of *Rath Noe* and *Rath-Nui* in the earlier Feilire of Aengus and Martyrology of Tallaght. The name of the place thus referred to survives in Rathnew, Wicklow, where the site and cemetery of Ernin's church exist. Now the townland on which the cross of Blackrock and Tobernea are situated is Newtown-Blackrock, a name, the first part of which preserves that of a much larger denomination, which, in early eighteenth-century leases, is constantly referred to indifferently as "Newtown of the Strand otherwise Newtown Castle Byrne," or as "Newtown Castle Byrne otherwise Newtown of the Strand";² and as a survey made in A.D. 1654 states that this denomination then extended from the sea on the north to Deansgrange on the south, and was bounded on the west by Booterstown, it included the present townlands of Newtown Blackrock, Newtown Park, Newtown Castle Byrne, Stradbroom, Rockfield, and probably Lansville while, as Temple Hill was also part of it, it probably included the townland now called Mount Pelier.³

The presence of a holy well, which takes its name from some ecclesiastic named Noe or Nathi, suggests that what happened in the case of Rathnew occurred in the case of Newtown, and that, while the well preserved an excellent phonetic rendering of its patron's name, the latter in the case of the land named from his church became confounded with *nuadh* (nuay), and was ultimately anglicised to "new."

Scale's map of 1793 shows that the cross of Blackrock was a boundary-mark of the franchises of Dublin, and the description given of the Riding of the Franchises in A.D. 1603 shows that the Sheriff's Court marking the

¹ A translation, showing a curious reversion of this word to its original meaning, seems to occur, in an old form, of the name of Newtown, county Limerick, which was granted on the 6th June, 1589, to Henry Ughtred, as "the castle and lands of Ballynoa, alias Newtown." (See "Faints," Elizabeth, par. 5782, p. 219; Sixteenth Report of the Deputy Keeper of Public Records, Ireland.)

² See Lodge's "Desiderata Curiosa Hibernica," p. 568.

³ See memorials of leases, Earl Beauchamp to Gray, made April 4th, 1839; Byrne to Kelly, made December 6th, 1739; Byrne to Hutchison, made August 18th, 1749; Byrne to Shanley, made December 9th, 1741; Byrne to Henning, made December 3rd, 1741; entered in Transcript Book, 3, p. 233, No. 377; Transcript Book, 101, p. 272, No. 71098; Transcript Book, 133, p. 432, No. 92068; Transcript Book, 106, p. 104, No. 72900; Transcript Book, 105, p. 149, No. 72951, respectively, in the Office of the Registry of Deeds, Dublin. The disintegration of Newtown into the different townlands mentioned took place in the early part of the eighteenth century; for in a lease made in A.D. 1742 (see Transcript Book, 111, p. 162, No. 76062), of a parcel of ground situated in the present townland of Newtown Castle Byrne, the latter is described as "formerly called Newtown of the Strand," while another lease of the previous year (see Transcript Book, 106, p. 104, No. 72909) mentions "all that part of Newtown of the Strand now called Newtown Castle Byrne."

extreme southern limits of these franchises was held on the land beside it to the west "on the west side of Newtown of the Strand." Now the earliest record extant of the boundaries of these franchises is that contained in the charter granted on the 25th May, A.D. 1192, to the citizens of Dublin by John, Lord of Ireland (confirming a grant previously given to them by his father Henry), copies of which confirmation exist in the municipal muniments of Dublin¹ and the "Chartularies of St. Mary's Abbey."²

The next account of the civic boundaries occurs in another charter granted by King John on November 7th, A.D. 1200, confirming his previous grant.³

In both documents the boundaries of these franchises are described with much less detail than in the description of the ceremony of A.D. 1488, and the circular tour *via* the Stayne, Ringsend, the Bar-foot, and across the strand at Sandymount by the margin of the sea at low-tide to the Black Rock, with the return journey *via* Merrion, Donnybrook, and Kilmakergan to St. Kevin's Church, described with such minuteness by the latter document, is absent; these twelfth-century grants simply stating that the civic bounds extended to the south and east of the city from St. Kevin's Church "and so along the road to Kilmeracaregan⁴ by the bounds of the lands of Duvenalbroc to the Dother, and thence to the sea, to wit, from Clarada near the sea, and from Clarada to Rennieuelan";⁵ the latter name being rendered "Reinuelan" in the copy held by St. Mary's Abbey.

Clarada, which these early descriptions place near or beside the sea, has been identified with the Poolbeg in the following passage in an account of the Riding of the Franchises in A.D. 1488, contained in the White Book of Christ's Church:—"To Clar-Rade, in Englysh the Cleer Rode for shippes, which is now called the Polebegge, and from that to Reinelan now called the bar-foot." Notwithstanding that this identification has been hitherto unquestioned, it seems to me to be pre-eminently unsatisfactory. This passage, which identifies Clarada with Poolbeg and Rennieuelan with the Bar-foot, explains but does not

¹ See "Calendar of the Ancient Records of Dublin," by Sir John Gilbert, vol. i., p. 2.

² See "Chartularies of St. Mary's Abbey," by Sir John Gilbert, vol. i., p. 266.

³ See "Calendar of Documents relating to Ireland," A.D. 1171-1251, No. 138.

⁴ The latter place was probably situated between Ranelagh and Leeson Park, about where Sallymount-avenue now is.

⁵ The places mentioned by this charter of A.D. 1192, when defining the boundaries of the civic franchises of Dublin, were situated on the return route from Blackrock to Dublin, described by the documents of A.D. 1488 and A.D. 1603. This route probably followed the course of the ancient road called the *Slighe Cualann*, which led from Tara to *Cualann*, the district around the Sugarloaf Mountain, county Wicklow, as it passed from Dublin *via* Kevin's Port and Kilmacargan, now the townland called "Forty Acres," between Ranelagh and Leeson Park, to a ford across the Dodder at Donnybrook, whence it passed across land, on which an ancient right of way till recently existed, to the east of Aylesbury-road to Merrion, and thence by Booterstown to Blackrock.

overthrow the evidence given by King John's charter of A.D. 1192, the inspeximus of the same made in the reign of Richard II.,¹ and the findings of the jury in an inquisition taken by the Barons of the Exchequer and the Justices of the Common Pleas in A.D. 1307.

This inquiry was caused by William le Devenys, who had already received a grant of land and a fishery at Thornecastle, formerly held by Christiana de Mariseis, petitioning the King to grant him

"Wreck of the sea, the pooles near the coast, and the 'escheats' which might be found on the sands there . . . from the rivulet called Glaslower to the current of the River Dodder flowing towards Kearna."²

Thereupon the King issued a writ, the inquisition was held, and the jury found that Christiana de Mariseis had had profits

"Near the sea coast in the sands belonging to the lands of Thornecastle, to wit, from the rivulet called Glaslower, running to the sea, near the boundary of Carriekbrennan towards the East, to the rivulet called Clarade running to the sea near the boundaries of the land of the City of Dublin, towards the West, to the lake called the South Lake, and thence towards the sea, as the poles or posts stand there fixed in the sand towards the East."

And they further declared that no "pooles" then existed on these sands.³

If it be argued that the rivulets mentioned in these extracts were *pills* or inlets of the sea winding through the sands, not fresh-water streams utilized by the framers of this verdict to mark the extent of the lands which the sands to be defined fronted, we are met by the fact that the jury state that the rivulet called Glaslower—an Irish name meaning either the Middle or the Leper's Water—ran "to" the sea near the boundary of Carriekbrennan or Monkstown; that that called Clarade ran "to" the sea near the boundary of the land of the city of Dublin; by le Devenys' claim that his right to the sands extended to "the current of the River Dodder flowing towards Kearna" (*Cairn-agh?*); and by the fact that the copies and inspeximus extant of King John's charter, all describe Clarada as being "*juxta mare*." These facts are inconsistent with the "*pill*" or inlet theory, as an inlet of the sea obliterated by and forming an integral part of the latter at every tide could not be correctly described as running "to" the sea, nor as being "beside" it; and we

¹ "Liber Niger," p. 222.

² Kearna clearly represents the Irish *carn-ach* (pronounced carnagh or carnah), literally a place abounding in carns. This place is evidently identical with a small area of the Liffey estuary opposite the Ringsend termination of the South Wall and the present confluence of the Dodder and Liffey, where the "Exact Survey of the City of Dublin and part of the Harbour belowe Ringsend," made by Sir Bernard De Gomme in A.D. 1673, and reproduced at p. 229 of Halliday's "Scandinavian Kingdom of Dublin," shows four carns bearing differently designed perches placed among a number of ships.

³ See "Calendar of Documents relating to Ireland," 1302-1307, par. 547, pp. 160, 161.

are further met by the jury's statement that on the west the stretch of sand in question extended from "the rivulet called Clarade" "to the lake called the South Lake," which the following passage (quoted by Dr. Joyce at pp. 421, 422, vol. i., of his "Irish Names of Places," from Boate's "Natural History of Ireland," p. 15), shows to have been the Poolbeg:—

"This haven (Dublin) almost all over falleth dry with the ebbe, as well below Rings-end as above it, so as you may go dry foot round about the ships which lye at an anchor there, except in two places, one at the north side, and the other at the south side, not far from it. In these two little creeks (whereof the one is called the Pool of Clontarf, and the other the Poolbeg) it never falleth dry, but the ships which ride at an anchor remain ever afloat."

The Pool of Clontarf, as Dr. Joyce points out, is still called "The Pool," and the other, the smaller of the two, and "The South Lake" of the inquisition of A.D. 1307, was called *Poll-beag*, or little pool.¹

When analysed, the passage in the White Book of Christ's Church, which alleges that Clarade and the Poolbeg are identical, shows that the writer of it knew Clarade to be an Irish name, for he says that "in Englysh" it means "the Cleer Rode," a translation for which its author deserves to rank as the pioneer of the Vallancey School of Antiquaries, for the Clarada of the twelfth-century documents, which the writer in the White Book mis-writes "Clar Rade," is either a corruption of *Clar-agh*, a flat place,² or, a slightly corrupted rendering of *Clar-atha* (Claraha), a plank-ford.³ Moreover, this Irish name was obsolete when this fifteenth or sixteenth century cleric mis-identified the place that bore it with Poolbeg, for he describes Clarada as being "now" called the Poolbegge.

In the face of the phraseology of the twelfth century charters quoted, of the fact that Clarada was an obsolete name when this identification was made, that the identifier's translation of it is manifestly absurd, and displays absolute ignorance of the meaning of the name he dealt with, of the extreme probability that the latter was derived from

¹ The maps of the Bay and Harbour of Dublin made by Collins and Brooking in 1686 and 1728, respectively—reproductions of which will be found in Halliday's "Scandinavian Kingdom of Dublin"—show that four "pools" existed between Dublin Bar and the confluence of the Liffey and Dodder. As these maps are not correctly made to scale, they can only be relied upon to roughly indicate the relative positions of these pools. Two of the latter, the Pool of Clontarf, and a shallow channel called the "Salmon Pool," lay parallel to each other due south of Clontarf Island, the remnant of which is being rapidly removed to furnish ballast for ships, or material for concrete. Close to the Bar lay the easternmost and deepest of the four, the Iron Pool; and, about midway between it and the Pool of Clontarf, and somewhat to the south of them, in the neighbourhood of the place where the Pigeon House now stands, lay the Poolbeg, at which the packet station was situated when Brooking made his map in 1728.

² See Joyce's "Irish Names of Places," vol. i., pp. 413, 414, where he deals with the application of the word *clar*, literally a plank or board, to level places.

³ *Ibid.*, vol. ii., pp. 222, 223.

the existence of a plank bridge placed across a narrow stream and the certainty that such a bridge would not exist in the middle of a large expanse of tidal slob-land such as surrounded Poolbeg, and of the specific finding made on evidence tendered in a court of justice two centuries before this passage in the White Book of Christ's Church was written, that the sands in question extend from "the Rivulet of Clarade" to "the South Lake," *i.e.* Poolbeg, the identification of the latter with Clarade must be unhesitatingly rejected, and the rivulet called Clarade sought for among streamlets debouching on the strand in the neighbourhood of the ancient Thorncastle.

With this mis-identification of Clarade, the same writer's identification of the then equally obsolete Renniuellan as the Bar-foot must also be rejected, as, having mis-identified Clarade with the Poolbeg, he has obviously identified Renniuellan with the Bar-foot, because the latter, in his time, was visited immediately after the riders left Poolbeg, when the franchises were being ridden, and King John's charter—with the St. Mary's Abbey copy of which he was probably acquainted—mentions Renniuellan after Clarade.¹

Due weight must, therefore, be given to the sequence in which the names of Clarade and Renniuellan are mentioned in the earliest records of the boundaries of the civic jurisdiction when attempting to discover the identity of these places.

The inquisition of A.D. 1307 shows that the rivulet, called Clarade, was the western boundary of Thorncastle, a name now obsolete. In his Paper on "The Antiquities from Blackrock to Dublin," Mr. F. Elrington Ball states that the ancient *bóthar* now represented by the "Rock Road" passed through Donnybrook, Merrion, and Thorncastle, that the latter was the more important of the three denominations, and that the others were described as its appurtenances.² As Donnybrook adjoins the ancient Kilmakargan (now included in the Pembroke Township) and the city on the one hand, and Merrion on the other, I would suggest that Thorncastle was probably an ancient name of the land lying east of Merrion and between the latter and Booterstown and Blackrock. Fortunately, in rural districts rivulets do not vanish as rapidly as place-names become obsolete, and an examination of the map will show that, apart from the stream which bounds the eastern side of Blackrock Park, the only rivulet running to the sea between the Dodder and the streamlet near the western boundary of Carriickbrenan—which flows through Newtown close to Monkstown and enters the sea a little to the west of Tobernea—there flows only that which, rising at Roebuck, flows into the sea at Merrion after feeding the ponds at St. Mary's Blind Asylum

¹ With these late fifteenth, or early sixteenth century mis-identifications, the repetition of them, in the description of the riding of the franchises in A.D. 1603, must also be rejected.

² See *Journal*, vol. xxx., p. 308.

there. The stream which flows through Newtown close to Monkstown appears to me to be Glaslower, and that at Merrion to be Clarada. Whether *Claragh* or *Clar-atha* was the original Irish form of Clarada, it is evident that the latter name was originally applied, not to the stream itself, but to the place through which it flowed, or to a plank-bridge that spanned where it was crossed by the ancient road called the *Slighe Cualann*, which gave its name to Booterstown, and is now represented there by the Rock-road. I suggest that this stream was called Clarada through transference of the name applied to the spot where such a plank-bridge carried the *Slighe Cualann* across it to the stream itself, and that this transference took place during the thirteenth century; for we find "Clarada," the plank-ford, of the charter of A.D. 1192 figuring a century later as "the rivulet called Clarade," and that Clarada is identical with "East Merrion," which seems to have been a sub-denomination or appurtenance of or *alias* for Thornecastle.

Renniuclan, or Reinuelan, which appears from the sequence of the place-names in the early charters to have been the extreme south-eastern limit of the franchises of Dublin, and to have lain east of Clarada and further from the city, seems to me to be identical with Newtown, to which later documents show the civic franchises to have extended in that direction; and, as there is a Tober Noe, or Nathi, on the latter, and reasons, which I will presently explain, exist for believing that a Rath-Nathi existed on it, the Renniuclan of King John's charter is probably a phonetic rendering of *Rath-nuadh-ith-lann* (Ra-nuay-ih-lan), the *Rath-nuadh* part of which would be a likely corruption of *Rath-Nathi* that would pave the way for a subsequent erroneous anglicisation to Newtown, and which seems to have partially survived in "Newetown," the form in which the name of this place appears on three occasions in the "Fiants of Elizabeth."¹

Though the termination "elan" might be derived from the Irish *faeilann* (feelaun), a sea-gull, which, as a termination, loses the initial *f* and is pronounced "eelan,"² as in the case of Ardeelan, Co. Donegal, or from Iolladhan (Illan), a man's name, the fact that this termination was applied to the adjoining townland of Monkstown as well as to Newtown, for, as lately as A.D. 1709, Monkstown was known as Carriekelanan,³

¹ See Nos. 1233, 2239, 2960, "Calendar of Fiants of Elizabeth," 12th and 13th Reports of the Deputy Keeper of Public Records, Ireland. Newrath, county Wicklow, Newrath, county Meath, and Newrath, county Waterford, names into which *nuadh* (nuay) enters either as a corruption of the proper name *Nathi*, or in its own proper sense of "New," also figure in these "Fiants" as *Newe Rath*, *Newe-raghe*, and *Newe-rathe*, respectively. See pars. 387, 1269 and 1522, pp. 73, 130, and 229, 11th Report of the Deputy Keeper of the Public Records, Ireland.

² See Dr. Joyce's "Irish Names of Places," vol. i., p. 469.

³ A lease made by Morough, Lord Blessington, on June 5th, 1709, conveys, with other lands in the Dublin Half-barony of Rathdown, lands at Glengary (Glenageary), Dunlary (Dunleary), and "the Manor, Town, and Lands of Monkstown. *alias* Carriekelanan."

This lease is entered in Transcript Book, 3, p. 28, Registry of Deeds, Dublin: its phraseology being repeated in a subsequent one entered in Transcript Book, 20, p. 372.

shows that it was derived by both places from some common object, and that, in this case, it most probably represents the Irish compound-word *ith-lann* (ihlan)—*ith*, corn, and *lann*, a house, literally a corn-house, a term commonly applied in Irish to a barn or granary,¹ and which in this case was probably derived from the grange, or granary, at Carrickbrennan belonging to St. Mary's Abbey. At the dissolution of that abbey this was "a capital messuage with towers and surrounded by a stone wall."²

It is mentioned in a license given in A.D. 1550 to Sir John Travers to alienate "the Grange of Carybryan *alias* Monketon," and "Newton belonging to St. Mary's Abbey."³ and probably gave name to Lansville, a townland that originally formed part of either Monkstown or Newtown, and the name of which probably represents *Lann-baile*, as the Irish *baile* anglicises to "ville."⁴

Rennieuhan may, therefore, probably be taken as a name analogous to that of Kill-o'-the Grange (so called from a grange on the adjoining townland of Deansgrange, which belonged to the Dean of Christ's Church), and as representing Rath-Nathi of the Grange; the granary, in this case, being that on the adjoining townland of Carrickbrennan or Monkstown.

The name *Rath-Nathi* occurs in an uncorrupted form in a charter made *circa* A.D. 1178, by St. Laurence O'Toole, in which he terms Taney, an ancient church-site three miles distant from the cross at Blackrock and Tobernea, "half Rathnahi." In a future Paper I propose to show that Taney derives its name from the church in question, and that the name of the patron of the latter is identical with that of the patron of Tobernea.

¹ See Dr. Joyce's "Irish Names of Places," vol. i., p. 310. Like the Irish *teach* and *tigh*, which also primarily signify "a house," *lann* is applied in the districts bordering the eastern coast of Ireland, and throughout Wales, to churches. Lambee-chair, the ancient name of Bremore, near Balbriggan; Lamlottery, the ancient name of a townland near Skerries; Lanestown, near the latter; and Lambay (*Lann-ey*?), were ancient church-sites, which derived their names from this word.

² See "Chartularies of St. Mary's Abbey," vol. i., p. 62.

³ See "Faints," Edward VI., pp. 79, 80, 8th Report of the Deputy Keeper of Public Records, Ireland.

⁴ Adderville, county Donegal, for instance, represents *Eadar-baile*, Middle-town. (See Dr. Joyce's "Irish Names of Places," vol. ii., p. 444.)

Miscellanea.

Irish Harvestmen in England.—In the *Journal* for 1897 (vol. xxvii., p. 429) I drew attention to the fact that the custom of Irishmen migrating annually to England for the harvest existed in the eighteenth century. The following paragraph shows that this migration was customary at an earlier date than that of any authority which I was then able to quote. In the *Dublin Weekly Journal* for June 8, 1728, we read that “the number of Irish labourers that are to be seen in the neighbourhood of London, who are come over for harvest-work, is plain proof of the poverty of their country, and no wonder when so many of the rich inhabitants transplant themselves here for pleasure, or preferment, that the poor should follow out of necessity.”

Some idea of the numbers who thus sought work in the eighteenth century may be gathered from a letter dated in October, 1748, from Holyhead (Manuscripts of the late Rev. T. G. Puleston, published by the Historical Manuscript Commission, Report 15, Pt. vii., p. 338), in which the writer says that Holyhead swarmed at that time with labouring-men from Ireland, who were returning from harvest, together with their wives and children, and other poor passengers, computed at close 700 persons, and adds that they would have starved but for a collection made on their behalf amongst a number of travellers, who were waiting for a fair wind.—F. ELRLINGTON BALL.

St. Patrick's Well.—The following curious paragraph appears in *The Dublin Gazette* for March 25–29, 1729:—“It is remarkable that since St. Patrick's Day last the well, which is called by his name, in the suburbs of this city, has been dry. It had for many years afforded a continued supply of the very best water in the kingdom for its clearness, good taste, and quenching of thirst, and the public received so much satisfaction and benefit from it, they are now greatly disappointed for want of it. The cause of the well being dry is attributed by some to the digging of a stone lately too near it, and by others to the ill-use that has been made of St. Patrick's Day for some years past, but be that as it will, it could be wished everybody would take care so to behave for the future, as to prevent a worse evil happening unto them.”—F. ELRLINGTON BALL.

The Two Saints Benen.—The Benens and their acts have been so much confused, that they may almost be described as mutually interchangeable. Mr. Kelly's article on “Kilbennan,” in this *Journal*, vol. xxxi., p. 379, follows the accepted view by taking Benen, son of

Sesenen, to be the founder of Kilbennan. The foundation of Kilbennan is one of the few acts which can be ascribed with certainty to the other Benen.

Sesenen's son was a Meath man, and was the successor of Patrick at Armagh. The other Benen was a son of Lugni of the Ui Ailelbo, in Connaught. He had a half-brother, Bishop Cethech, whose mother was of the race of Sai of the Cianachta. It is most likely that Mathona of Tawnagh, in Tirerrill, was a sister of these men, natives of that country.

The two Benens are distinguished carefully in Tirechan's Collections in the "Book of Armagh." They were with St. Patrick at Duma Selce, and are described as Benignus, successor of Patrick, and Benignus, brother of Cethech, of the race of Ailill, who held Kilbennan. The words relating to Cethech and Kilbennan are imperfect, but there can be no doubt of their meaning.

After Tirechan's Collections, among various notes, is the following :—
 "Binean, son of Lugni, writer, and priest, and anchorite, was son of the daughter of Lugáith Maice Netach, to whom his mother's race gave an inheritance, in which he founded a church, consecrated to God, and dedicated to Patrick.

"And St. Patrick marked the place for himself with his staff. . . ."

"And he blessed him, and left him after him in his place."—See for these Stokes' "Tripartite Life of St. Patrick."

The place was Dun Lughaidh. From the "Book of Fenagh" it appears that Niata was a son of Duban, from whom came the Conmaicne Cinel Dubain. But the "Book of Fenagh" is certainly wrong in making St. Caillin a son of this Niata, and a contemporary of St. Patrick.

The last sentence of the above extract identifies Lugni's son as the successor of Patrick. I do not think it possible to understand it as meaning that Patrick left him in his place in Kilbennan only. This note is of interest, because it shows that, as early as the beginning of the ninth century, the two Benens were confused. Tirechan's Collections are the highest authority. The compiler copied this note as he found it.

The son of Lugni is most likely to be the Benen who was over the Drumlease mission. In view of the manifest confusion, it is unsafe to take the description, "successor of Patrick," as conclusive of identity of a Benen. To my mind it would be safer to ascribe to Lugni's son all facts connected with Connaught, unless Sesenen's son is otherwise plainly indicated.—H. T. KNOX, *Fellow*.

Bullauns, forming two of St. Patrick's Wells in Connaught.—

1. KILCORKEY, COUNTY ROSCOMMON.—The Ordnance Survey marks St. Patrick's Well and a Church, one on each side of the road from Castle-reagh to Belanagare, in the townland of Tully, parish of Kilcorkey,

county Roscommon. The well is on the west side of the road, a great old ash tree, "St. Patrick's Walking Stick which he stuck in the ground and which grew" is over it, whereof great branches have fallen on and about the cairn. Stations are still made here.

This well is not a spring but a large stone with a large and small bullaun sunk in the ground. A sort of alcove has been built over it, and the alcove is approached by a narrow passage about 9 feet long, sloping downwards so that at the opening of the alcove it is below the level of the bullauns. The passage is open above. Stones are piled all round so that the alcove is in the middle of a small cairn about 3 feet high.

Adjoining the cairn on the north are remains of a small rectangular building, of which enough of the west end remains to show that it was built with very large stones. It is like the cell or house sometimes seen in similar close relation with a holy well.

I have sent for our photographic Survey Collection a photograph of this alcove showing obscurely the bullauns and a photograph of the loose bullaun stones. Owing to fallen branches and walls I could not get a satisfactory general view.

Close to the beginning of the passage are two large boulders, having one a deep, and the other a shallow bullaun. One has been irregularly dressed for about 3 inches down from the edge of the upper surface of the stone as if to remove the angles or fit it for insertion in a setting. A third boulder a little apart from these has a slight depression which looks natural.

There is no spring here, and the situation is such that it is not likely that there ever was one.

The high road separates the cairn from the foundations of a small church in which children are buried. The grass land around is said to be an old graveyard. About 30 yards from the church is a hollow filled with small stones, said to be the entrance to extensive artificial caves, filled to keep animals from falling in. A bishop, Mogue, is said to have been buried in the church.

2. **KILLEDAN, COUNTY MAYO.**—St. Patrick's Well is marked on the east side of the road from Balla to Kiltimagh to the south of Ballinamore House, in the parish of Killedan, county Mayo. I have not seen it, but have received the following description:—

"The well consists of a hollow in a large stone which is slightly below the ground level, and has the appearance of having been built round. The hollow is oval, 17 inches by 15 inches, and 7 inches deep. Although there is no spring, it is said that there is always water in it.

"The well is under an old ash tree. A little to the south are the remains of a rath, and the country people say that stations used to be held, marked by little wooden crosses, starting from the well and round the rath back to the well. It is still called Lisnacrus, or the fort of the Cross.

“There is a smaller hollow stone a little east of Ballnamore House, and another between Ballinamore and Kiltimagh. Local tradition says that St. Patrick knelt in prayer at these three places, the hollows being worn by his knees. There is an old saying that the part between the three stones will always be safe from wars and destruction.”

In both cases the object of veneration is the water in an artificial hollow in a stone, not that of a natural spring.

Bullaun stones are common in association with churches; but are there instances of this treatment where the bullauns are made to serve the purpose of a well, and their stones are set in a hollow and made to resemble a well? I have not come across other instances, and cannot remember to have read of similar cases.—H. T. KNOX.

Bullaun-Wells in Clare.—I may point out a good example of the existence of bullauns used as holy wells at Fenloe, county Clare. Fenloe, or rather Tomfinlough, was an ancient monastery founded by Luctighern Mac Cutrito, about A.D. 550. In the field between the ancient church on the road may be found a small well-like structure. It is regarded as the saint's well, but on examination is found to contain no spring but a large earth-fast rock in which a deep bullaun is ground.

This bullaun is traditionally said to be always full of water, and on each of several visits spread over many years and at different seasons I have always found water in it. The basin is not pierced, but I think a small crack (or perhaps a mere veining of the stone) occurs in the side.

The usual small offerings of rags, broken china, &c., are found at the “well” which has no holy tree. It is in low-lying ground near the Lake of Tomfinlough.

The Ballinamore bullauns, worn by the knees of a saint, find their equivalent near Muckcross, Killarney,¹ and in the lost double basin-stone between Dysert O'Dea and Rath, county Clare, where St. Manaula fell when carrying the round tower of Dysert.

Another example of a bullaun, considered as a well of St. Patrick, occurs in the natural rock near the church foundations of Correen, and under the steep hill on which stands the fine double-walled fort of Cahermore, at the entrance of Glenquin, in County Clare.—T. J. WESTROPP.

The Bridgmans of County Clare.—There are few students of either family or county history who have not experienced the disappointment of having completely failed to ascertain the origin of some English family the history of which after their settlement in Ireland is well ascertained. On this account it may prove acceptable to some of our members if I

¹ Crofton Croker's “Fairy Legends,” Clough-Cuddy.

venture to contribute one more "origin" to those of the English settlers in county Clare given in this *Journal*, vol. xxi., p. 68.

In the visitation of Gloucestershire, 1623,¹ may be found a pedigree of a family which, during the eighteenth century, took a prominent place among the English of North Munster. John Bridgman, of Great Dene in Gloucestershire, was living in the reign of Henry VIII. His will, 19th January, 1547-8, was proved 9th October, 1548, at Gloucester; he married twice, first, Alice, daughter of William Theodore ("Techer" in the Visitation), and, secondly, Joan, daughter of William Clarke. By the former he left a son William, whose will dates 21st January, 1574, and was proved 31st December, 1582. He, like his father, married twice, and by his second wife Mary, daughter of Richard Brayne, of Little Dene, left a seventh son, "Wynter Bridgman of Lymbrick in Ireland," with whom we are here concerned. Winter resided at Drumcavan, near Ruan, in the western part of Clare, and when the war broke out in 1641, like the other scattered Englishry of that part of the country, fled to Ballyalla Castle, bravely held through two sieges by the Cuffes, ancestors of the Lords Desert,² though crowded with refugees.

Among the rest was Winter Bridgman with his wife Frances, and his son William.³ Frances in later years swore that in the middle of December, 1641, they were robbed of goods worth £330, dispossessed of their lease, debts, &c. Fleeing from Ballyalla they escaped to the ship "George Bonaventure," and set sail round the coast, but, before the voyage was over, Winter Bridgman had died on board ship. Captain Robert Raccarne landed at Kinsale, and by request of the widow Frances Bridgman (who, besides some servants and neighbours, had at least the sympathy of a relative of her husband, a certain John Bridgman, aged 50) swore to the will of Winter Bridgman before Josias Farlowe, the Sovereign of Kinsale, and Lieut.-Col. Brockett, the Governor,⁴ and from the depositions in question, and those of Frances and her neighbours, the above has been gathered, a single episode of that great tragedy of 1641.

As Frances was left a house and garden at "Michell Dene," Gloucestershire, she was not entirely without provision in those fearful years ensuing.

We get a glimpse of Frances after the war; she was living among her relations, the Morris family, at Ballybeggan, in Kerry, and leaves many quaint legacies of farming implements, clothing, cattle, feather beds, sheets, linen, plate and money by her will, 24th September, 1658. Proved February 22nd, 1658-9.

¹ Harleian Society, vol. xxx., p. 26.

² "Narratives illustrative of the Contests in Ireland" (edited by Crofton Croker), Camden Society.

³ Called Hewit Bridgeman in Depositions, MSS. F. 2. 22., Trinity College, Dublin.

⁴ Now at Dublin (Prerogative Wills), 17th September, 1638; proved 24th April, 1643. The deposition, February 9th, 1642, appended to the copy of the will.

William Bridgman, after his early troubles, seems to have returned to Clare, and lived peaceably at Cooga. He married Elinor, daughter of James Wall of Culenemucky. They were buried in the parish church of Kilseily, near Broadford, on the slope of the hill overlooking the wooded shores and beautiful lake of Doon; they had a large family; three sons and three daughters who died young, and are commemorated on the monument, and another son Henry, who succeeded his father. He was one of the chief men and ablest persons "in Clare in April, 1690, when his horses were taken for the use of James II.,"¹ and was appointed a commissioner for the county by Act of Parliament, 1695. He filled the office of high sheriff in 1713, and put up the monument at Kilseily in 1714. He married twice, first Elizabeth Ivers, by whom he had three daughters; secondly, Catherine, daughter of Colonel Thomas St. John, of St. Johnstown, county Tipperary, by whom he left issue William, Henry, and St. John Bridgman, and four daughters. Henry's will, dated 17th February, 1721, was proved by his youngest son at Killaloe, June 12th, 1747. It is unnecessary to trace further the varying fortunes of his descendants.

The arms of the Bridgmans are given in the 1623 Visitation of Gloucestershire as "Sable ten bezants (4, 3, 2, and 1) on a chief argent a lion passant ermines." The same are sculptured, but without indications of colour on the mural tomb in Kilseily Church.²—T. J. WESTROPP.

Slane (Corrections).—By the recent removal of the ivy I find that the lower stone of the oval ope (illustrated on page 417) is in one piece, and has not got a perpendicular joint as there shown. The projection from the west wall of the south wing of the college does not exist, but appears so in the plan (p. 422) from a blotted measurement in my notes.—T. J. W.

Cannibalism among the Scoti.—The passage in St. Jerome has been shown to be corrupt by C. S. Greaves, q.c. (*Archæological Journal*, vol. 36, 1879, p. 38). The passage is usually rendered :—

"Why should I speak of other nations when I, a youth, in Gaul beheld the Scots, a British tribe, eat human flesh, and when they find herds of swine, cattle, and sheep in the woods, they are accustomed to cut off the buttocks of the shepherds, and the paps of the shepherdesses, and to consider them as the only delicacies of food."

The Latin is :—

"Cum ipse adolescentulus in Galliâ viderim Attacottos, gentem Britannicam, humanis vesci carnibus, et cum per silvas porcorum greges, et armentorum, pecudumque reperiant, pastorum nates et fœminarum papillas solere abscindere; et has solas ciborum delicias arbitrari."

¹ Canon Dwyer's "The Diocese of Killaloe," p. 386.

² See "Association for Preservation of Memorials of the Dead, Ireland," vol. iii., No. III. (1897), Plate I., pp. 385, 399, the last giving epitaph.

The passage occurs in St. Jerome's book against Jovian, who held it was lawful to eat all sorts of food, provided it were accompanied by religious actions. The chapter in which it occurs is devoted to the consideration of the food used by different nations. It begins: "Who is ignorant that every nation is accustomed to eat, not according to the common law of nature, *but those things whereof there is great abundance with them* (the italics are ours)." Thus, he says, the Arabs and Saracens and all barbarians of the desert, live on milk and the flesh of camels because this animal is easily bred in these hot and sterile regions, but they hold it unlawful to eat swine's flesh, because swine either are not found there, or cannot have their proper food. The people of the East and the Libyans eat locusts. The Ichthyophagi, by the Red Sea, live on fish alone. As commonly read, the passage goes to prove the very opposite of Jerome's contention. It can hardly be supposed that shepherds are the common food of the district, and, moreover, that the flesh of shepherds is selected above other human flesh. In other respects the passage is generally held to be corrupt. Thus Camden says, "here we are to read Attacotti, upon the authority of the mss., and not Scoti with Erasmus, who at the same time owns *the place to be faulty*; though I must confess in one mss. it is Attigotti, in another Cataotti, and in a third Cattiti." Further, "viderim" is clearly corrupt, as Mr. Greswell pointed out (quoted by Mr. Greaves): "no one can read this passage and not see that, though with the reading 'viderim,' it appears to affirm something which Jerome had seen, it does in reality only mean something that Jerome had heard, and therefore that the reading of 'viderim' must be a mistake for 'audierim.'" If the passage is admitted to be corrupt, the critical words, "pastorum nates et feminarum papillas," are capable of a different translation from that given. "Pastorum is the genitive plural of two words: "pastor," a shepherd, and "pastus," a participle, signifying "fatted," or "well-fed." The passage, therefore, may be rendered: *they cut off the buttocks of the wellfed males and the paps of the females* (swine). If this be so, the word "humanis" must be corrupt. Mr. Greaves suggests that it may have been "inhumanis," or some other adjective. But, however, this may have been, the necessity of an emendation is apparent. Mr. Greaves' translation fits the argument. The passage thus becomes consistent with the object for which it was introduced; it develops St. Jerome's argument. When a passage can be rendered in two ways, one consistent, and the other inconsistent, with the object for which it was written, it is obvious that the former ought to be adopted. This conclusion is, moreover, enforced by the fact that the parts of the animals mentioned, it is well known, were recognised, in ancient times, as delicacies; and, as Mr. Greaves points out, a practice precisely similar to that described by St. Jerome (when the text is cleared of corruptions) is described by Bruce as prevailing in Abyssinia.

Merry Gallons.—In the last number of this *Journal* a correspondent asks what is the origin or meaning of “Merry Gallons”?

In writing about the sources of revenue in the Irish Church, I find the following statement by me in “Church History” (vol. i., p. 346):—“In the year 1453 first-fruits were ordered by the Archbishop of Cashel in a provincial council . . . Hence, perhaps, the origin in the Church of giving a gallon of drink to the pastor from every brewing. ‘Mary Gallons,’ a ridge of winter corn and a ridge of oats from every plough, called St. Patrick’s Ridge.”

My reference for this statement is the *Common’s Journal*, but I find no more special reference given. If this reference be correct, “Merry” would appear to have been a corruption of “Mary.”—SYLVESTER MALONE.

Kiltevenan, County Roscommon.—The Abbey of Oseney, Oxford, possessed land, and apparently the advowson of the church, here. Among the charters and rolls of the abbey now preserved in the Bodleian Library, there is the “computus” of the bailiff of Kiltevenan for the year 1331, and the following entries are worth noting:—“In i homine locato ad reparandum cancellum [*ecclesiæ*] per iiij dies post ventum, vj^d preter mensam.” A man employed for eight days in thatching houses (which probably had been unroofed in the same storm) had eight pence and his board. The stipend of one priest and one servant, with two carts, for the year, was xxiiij^s iiij^d, but this note is added, “et non plus hoc anno quia Rob. de Pire fuit in Anglia.” There was an overplus of £29 3s. 6d. of expenses above receipts (being £49 4s. 6d. against £20 0s. 12d.), chiefly, it seems, in consequence of some lawsuit, the following note being added at the end:—“Et memorandum quod Comitissa extorsit xiiij li[bras] de incremento, xl sol. sibi debit[os] pro vj quarteriis frumenti et ix parvis crann[ocis] avene, que xiiij li. non procedunt per viam computi, nec cadunt in compoto per processum, set per viam placiti et convencionis.” Who was the Countess who “extorted” the fourteen pounds?—W. D. MACRAY.

Notices of Books.

The Scotch-Irish, or the Scot in North Britain, North Ireland, and North America. By Charles A. Hanna. (London and New York: G. P. Putnam's Sons.) Price £2 2s. net.

THIS valuable work is printed in two large 8vo volumes, each containing over 600 pages. It gives a very full and particular account of the Scots in their native land, in Ulster, and in America. It contains an abridged history of Scotland from the earliest period till the beginning of the eighteenth century; an account of the origin and location of the different families and clans throughout the country; the "Ragman Roll" of Lowland landholders in the time of Bruce; a list of the Scottish members of Parliament till 1707; a narrative of the sufferings endured by Scottish martyrs after the Restoration; and many other circumstances of interest and importance regarding the origin and history of the different races who settled in the northern part of Great Britain.

We have also an account of the various causes which induced many Scots to seek a home in Ireland. The "Plantation" of Ulster, by King James I., is described with great minuteness, and copious extracts are given, from original documents, bearing on its history, such as Pynnar's Survey, the Stewart, Adair, and Hamilton Manuscripts, and the various collections of State Papers. The fortunes of the Scots in Ulster, the progress they made, and the persecutions they endured, are related in detail by means of lengthened extracts from Latimer's *History of the Irish Presbyterians*. We have a particular account of the causes that led many Ulster Scots to change their abode once more and seek a home in America; and we have a description of the different settlements which they formed in the Western Republic.

One of the most valuable chapters in Mr. Hanna's work consists of a Scotch-Irish Bibliography, in which we find mention made of almost every book of importance that illustrates the history of this race in Scotland, Ireland, or America.

The book is not a continuous narrative, but is rather a series of narratives in which we find everything of importance with regard to the Ulster Scots—their origin, growth, moral and intellectual development, their sufferings, migration from Scotland to Ireland, and emigration from Ireland to America. We are told where they settled in the land of their adoption, the difficulties which they surmounted, the leaders they produced, and the influence which they exercised in procuring the freedom and in guiding the destinies of the great Western Republic.

But who are these Ulster Scots, whence do they come, and from what arises their power to overcome so many other races in the great battle of life? To this question the answer generally returned is, that the blood of both the Kelt and the Teuton runs in their veins, and that they have inherited the enthusiasm of one and the perseverance of the other. But the Rev. Dr. Hall, and several high authorities, have denied this statement, and assert that there has been no mixture of the two races in Ulster. To this I reply that there has been more mingling of the races, even in this province, than is generally supposed. The "Session-book of Templepatrick Presbyterian Church," which dates from 1646, proves that a large proportion of the congregation were "native Irish."¹ We find members of that church who bore the names of M'Gukin, O'Donnelly, O'Hagan, O'Money, O'Crilie, O'Conalie, and others equally distinctive. All through Ulster we can, at this period, trace similar names in connexion with other Presbyterian churches. Doubtless these names have disappeared from among the Ulster Scots, but the cause is easily explained. Everbody knows that the Keltic Irish have, to a great extent, anglicized their names. This has taken place even where they lived by themselves, much more has it taken place when they were mixed with the Scottish colonists. O'Kelly became Kelly, M'Crory was changed to Rogers, and Goan, or Gowan, to Smyth. But although the names distinctive of Irish Kelts have disappeared from among Ulster Scots, I hold that there was more intermingling of these races in Ulster *shortly after the Plantation period* than is supposed by those who regard themselves as specialists. The popular opinion is nearer to the truth than the opinion of self-constituted experts.

Besides all this, the Scots who came to Ireland were from different parts of their native country, and belonged to different races. A very large proportion were from the south-west of the kingdom, and were probably more Teutonic than Keltic; but many came from districts further north, among whom were numerous descendants of colonists from Ireland. As a matter of fact, all Scotland contributed to the new colony in Ulster, where Highlanders and Lowlanders, and the various races of which Highlanders and Lowlanders were composed, all mingled together.

Doubtless a large proportion of the Scottish emigrants to Ulster were from the western Lowlands; but the population of that district was itself a mixed race. The basis most probably consisted of Romanized Britons, who lived between the walls. But the Britons themselves were mixed—part were Gaelic Kelts, and part were Cymric Kelts, and there were Picts in Galloway as well as in the North of Scotland. Besides these were non-Aryan aborigines, whom the Gaels found in the country. Afterwards came Angles and Danes, who took possession of the eastern

¹ See this *Journal*, vol. xxxi., pp. 162, 259.

coast, Norsemen who settled in the south-west, and Anglo-Normans who came with colonists from England. These western Lowlanders—Teutonic, Keltic, Aboriginal—sent many emigrants to Ulster, where they mingled with other emigrants—Kelts and Picts—from the north of the same country. In addition to all this, there was a considerable minority of the emigrants who came from England. It is certain that these English and Scotch inter-married, and, so far as race is concerned, they may be regarded as one people. The Ulster Scot is, therefore, a mixture of Kelt and Teuton. Probably he has more Teutonic than Keltic blood in his veins, but of this I am not certain.

In Ulster the Scots speedily developed the qualities by which they were afterwards distinguished. Brought into close contact with people professing a different form of Christianity, these hard-headed Presbyterians very soon became a race of professional theologians; placed midst forests and morasses they, of necessity, were trained to habits of frugality and industry; and, surrounded by the native population, who believed that they had been unjustly deprived of their lands, the new comers were compelled to use the sword in self-defence. The Irish often tried to regain their lost possessions, and the Scots fought to retain what they had acquired.

The position of the Scots rendered it necessary that they should be vigilant and warlike. The fact that their farms were covered with wood, and intersected by swamps, trained them to labour, and rendered them industrious. Their religion demanded a most accurate knowledge of the Bible and the Shorter Catechism. It appealed more to the intellect than to the emotions, and, in this way, had a good deal to do with the formation of their character. When men consider it a religious duty to read one book, they often develop a taste for reading other books. The Ulster Scots had engaged in the manufacture of linen and woollen cloths, and their hand-loom weavers had favourable opportunities for reading. Many of this class had mastered numerous works in history, theology, and even mental science. Most of them would have thought it sinful to read a novel, and, at this period, there were but few books of fiction in general circulation. Consequently almost everything which they read had a powerful influence in developing their intellectual powers.

From all this it came to pass that the Ulster Scots were intelligent, persevering, warlike, and industrious. More intellectual than emotional, they never gave themselves to the fine arts, and they very seldom excelled in poetry or in eloquence. Their Presbyterian faith shut them out from the Church and the State. It excluded them from the only University that existed in Ireland, and hence they had but few opportunities of fully developing that intellectual power which they undoubtedly possessed. But notwithstanding their want of the emotional, they produced distinguished orators, such as Cooke, Montgomery, and Plunket, and,

notwithstanding educational disadvantages, scholars such as James Thomson, his son Lord Kelvin, and Francis Hutcheson, who was founder of the Scotch School of Philosophy, which has exercised a powerful influence over a large proportion of the chief leaders in the world of thought. Lord Castlereagh was also of the same race, but certainly not one of its typical representatives.

The achievements of these distinguished men enable us to imagine what the Ulster Scots might have done in literature and science under more favourable circumstances; but the opportunity did not exist, and the Scotch-Irish made their mark—not in the literature of Great Britain—but in the development of Ulster, and of the other countries to which they were driven from that province. The English colonists who previously came to Ireland had been absorbed by the Kelts; but the Scots alone were able to assimilate these assimilators. This day the language, the customs, and even the code of morality that prevails in Ulster are, in their essentials, what was introduced by the colonists from Scotland. The last census proves that their descendants are diminishing much less rapidly than the Keltic element of the population; while in the south of Ireland the absorption of the English element by the Keltic still goes on steadily.

The Scots who settled in Ireland built their houses and reclaimed their farms without any assistance from their landlords. These proprietors were bound by the Articles of the Plantation to give their tenants "certain estates" in their farms, but the Articles were evaded, and before very long disputes arose between landlord and tenant regarding the amount of rent to be paid. The Scots asserted that the property created by their labour was confiscated. On the other hand, landlords claimed the right of doing what they chose with their own estates. Besides all this, Presbyterians complained that the Test Act shut them out from all offices in the State, and that they were compelled to pay tithes to support the clergy of the Episcopal Church, while at the same time they had to support their own clergy by voluntary contributions.

This dissatisfaction caused many of the Ulster Scots to seek a home in America. That emigration began about 1718, and it increased year by year. For a lengthened period almost all the Irish emigrants to America were Ulster Scots, as the Kelts did not begin to follow their example until a hundred years afterwards. Mr. Hanna shows that in America the Ulsterman became a pioneer. He shunned the cities—unlike the Keltic-Irish in after-years. He went beyond the bounds of civilization into the wilderness. There he had to fight the Indians, as well as to cut down the forests and drain the swamps. But he was equal to any emergency, and when the revolutionary war began, the hatred of England, that he had brought to America, caused him to go into the struggle with all his heart and soul. Thus the Ulster Scots were foremost

in the American Revolution. They were the first to propose a Declaration of Independence. In almost every attack they led the van, and in almost every disaster they covered the retreat.

In the after-history of the Republic this race was distinguished in every department, and in every great national movement. From them came Edgar Allen Poe, who, so far as genius is concerned, was the greatest of American poets; from them came Patrick Henry, the greatest of American orators. They have supplied nearly one half of the Governors of Pennsylvania, and a majority of the members belonging to the Supreme Court of the United States. From the same stock have come many Presidents of the great Republic, for example—Jackson, Polk, Buchanan, Johnson, Grant, Arthur, Cleveland, Harrison, and M'Kinley—also Lincoln, if a statement of President M'Kinley be correct. In education they occupy a foremost place. In almost every University throughout the Republic some of its most distinguished professors belong to this intellectual race. In journalism, in scientific inventions, in literature, and in commerce, they occupy a position far beyond what might be expected from their numbers. In fact, Mr. Hanna proves conclusively that of all the races who have met on American soil, the Ulster Scots have more than any other left their mark on the great Republic.

In concluding this hasty sketch, I venture to express the hope that all who are interested in the history of Ireland will purchase a copy of Mr. Hanna's work. It is probable that they will disagree with many of his political and theological conclusions; but I can assure them that they will find in these volumes large additions to their knowledge of Irish, Scottish, and American history.

W. T. LATIMER, B.A., *Fellow.*

Traces of the Elder Faiths of Ireland: A Folklore Sketch. A Handbook of Irish Pre-Christian Traditions. By W. G. Wood-Martin, M.R.I.A.

THE mystery and attraction of unravelling the obscure questions of Irish mythology have led many scholars to try and discover a path into that undiscovered country where, by the faint light of Gaulish inscriptions and classic and Irish literature, may be seen very dimly the gods of the Gael. We therefore were indeed ready to welcome a book dealing with the subject, as also to make not a few excuses for possible mistakes and oversights in the handling of a matter so complex and difficult, but now that we have gone carefully through the pages of the present volume, we confess to a feeling of intense disappointment.

The book is practically divided into two parts. The first deals

with Archaeology proper, the second with Folklore. Since the present has grown out of the past, it was only what was to be expected that the author, before attempting to deal with the Traces of the Elder Faiths of Ireland, should give some account of the earliest inhabitants, and of the conclusions which have been reached by investigators, from the study of the relics left behind them, as to their modes of thought, and manner of life generally. In doing this, however, he unfortunately fills a large portion of the first volume with a description of Ireland in the Glacial Period, and of its supposed inhabitants in the immediately succeeding Palæolithic times. We say *supposed inhabitants*, for he should have known that there is no indisputable evidence of the presence in Ireland of Palæolithic man. There is some evidence, to be sure, that the earliest Irishmen were the contemporaries of such extinct animals as the great deer, the reindeer, and the bear. But this amounts to nothing when the question concerns the existence, or non-existence in Ireland, of the men of the older Stone Age. The reindeer was hunted in Scotland as late as the twelfth century. There is nothing improbable in the supposition that it was a native of this country close upon the same date. As to the great deer, Mr. Wallace considers that the animal probably survived almost into historic times,¹ and there is no reason to doubt his correctness. To the bear there are references in the early Irish tales which go to show that the presence of this animal's bones with human remains is no proof whatever of extreme antiquity.

The case of the mammoth is somewhat different. But here also the author's reasoning is, we think, inconclusive. He lays it down as a principle that "if the handiwork of man is found associated with the remains of the extinct Mammalia—the mammoth among the rest—it follows as a simple inference that he existed contemporaneously with them." We beg to dissent from this *in toto*. Other factors have to be taken into consideration before we are in a position to pronounce decisively upon the contemporaneity. One of these factors is the geological zone to which the associated remains belong. Take, for example, a particular instance: a tooth of the mammoth has been found at Larne, county Antrim, in the stratified gravels which form the raised beach, in association with flints which have undoubtedly been worked by man. But in the same gravels, and in the same association, the Liassic fossil, *Gryphæa incurva*, is common. The fossils and the flints are evidently associated by pure accident. The former are part of the *débris* of the neighbouring Liassic rocks, and help in no way towards determining the age of the worked flints. The mammoth tooth evidently came into the beach in a similar way, probably out of the boulder clay which is close at hand, and which has contributed not a little to the constituents of the gravels forming the beach.

¹ See his "Geographical Distribution of Animals," vol. i., p. 110.

So much for the author's reasoning. His "facts" are no less untrustworthy. No mammoth remains have been found *in the drift* at Ballyruder, and even if they had, the finds would in no way have helped the argument, as there are no remains of man in the drift there. The tooth in the collection of the late Canon Grainger is only supposed to have come from the Ballyruder gravels. No mammoth remains were found at Carncastle (not Corncastle), as stated by the author. The tooth in question—the one just referred to—was found amongst some road-metal somewhere between Ballyruder and Carncastle. There is no evidence to show where it came from. The remains of the mammoth, then, in county Antrim, afford no support to the author's theory that this animal and man were contemporaries in Ireland in early times; nor do we know of any instances of their occurrence elsewhere which do.

Many additional instances might be given. Amongst others, for example, he constantly assumes that the Larne gravels are the representatives in Ireland of the river gravels in England and on the Continent, which contain Palæolithic implements, and invariably speaks of the worked flints contained in them as Palæolithic. He has allowed himself to be misled by statements made by investigators many years ago, but now known to be anything but correct. The word Palæolithic should never have been used in connexion with the Larne worked flints. Professor Hull has admitted this more than once; and as for the other word, Pre-Palæolithic, which has also been employed in connexion with them, why the less said about it the better.

Again, the treatment of the ancient seashore settlements is unsatisfactory and inconclusive. These are not the representatives of the Danish kitchen-middens, as the author assumes. The people who occupied them did not go periodically to the sea-coast for the sake of a "fish diet." It would have been more correct to have said a shell-fish diet, but this is not what the writer means. Yet, only in the rarest instances, have fish remains been found at any of the prehistoric sites. Whatever else the occupants may have had in view in living where they did, they certainly did not go there to fish. Much of the pottery is not "coarse and sun-dried." No sun-dried pottery has ever been discovered. Some, indeed, is coarse, but, on the other hand, much is fine, well-baked, and beautifully ornamented. This last is quite equal, if not superior, to any that belongs to the latest stage of the Bronze Age. The argument from the reworked flints along the coast is valueless, inasmuch as the author admits that the settlements, in some cases, were occupied even since the introduction of iron. The argument, too, which is based on the bones of the auk, found at Whitepark Bay and Waterford, is discounted by the fact that the bird has been known to visit our coasts within the last fifty or sixty years.

Whilst over-estimating the value of such finds as these as factors in determining the age of the sea-coast settlements, the author has ignored

much evidence that tells against their extreme antiquity. For example, a comb and other articles of the early Iron Age have been taken from "the black layer" at Maghery, county Donegal. They are now in the Science and Art Museum, Dublin. An iron caldron, too, made after the pattern of the bronze caldrons, has been found in the same layer at Horn Head. A number of clay moulds, for casting articles in bronze, have been dug out of the corresponding layer, "the old surface which is the test for contemporaneousness," at Whitepark Bay. From almost all the known settlements, quern-stones, or portions of them, have been forthcoming; and it is now admitted by the best authorities that the rotatory-quern is post-Roman for this and the neighbouring countries.

We are not to be understood from this as denying the existence of a Neolithic Stone Age in Ireland; we are simply showing the author's unsatisfactory method of dealing with the subject he has undertaken to handle, his want of acquaintance with all the facts necessary to a correct understanding of the past of our country, and the fallacious manner in which he arrives at not a few of his conclusions.

We have space only to notice briefly two further instances of his methods. In laying the foundation for his remarks on Folklore, he tells us that the antiquary often meets with a great difficulty owing to the unwillingness of the peasantry to part with arrow-heads and other primitive weapons. In support of this sweeping assertion he quotes from Mr. Knowles, who says that, *in a few instances*, he has come across individuals who refused to part with such articles because they used them in the curing of cattle which had been "blinked," or "elf shot." We feel certain Mr. Knowles never meant any such inference to be drawn from his statement. He is himself a large collector; he has bought thousands of arrow-heads, axes, scrapers, and other weapons and implements, and he has had, we might almost say, no difficulty whatever in inducing the owners, or finders, to part with them. Two or three instances out of many thousands is a small foundation on which to rear such a vast superstructure as that *great difficulty* is experienced by the antiquary owing to the unwillingness of the peasantry to part with specimens of primitive workmanship from superstitious motives.

Equally sweeping are the author's statements as to the universality of cannibalism. He bases much on St. Jerome's statement about the Scoti or Attacoti, but never tells us how corrupt the passage has been shown to be, or alludes to the interesting refutation and criticism of the same by Mr. C. S. Greaves, q.c., in the *Archæological Journal*, vol. xxxvi., p. 38. He also seems to confuse together human sacrifice and cannibalism. The finding of a mass of bones in a sepulchral mound is a very weak proof of such practices, nor are the other examples cited from Irish "finds" much more convincing.¹

¹ See page 192, *ante*, "Cannibalism among the Scoti."

The term "aphrodisiac" is undesirable and misleading, and (even allowing its use in the sense intended by the author) it is a serious misstatement to apply it to the curing of illnesses by cloths drawn through holed stones, or to prayers offered at holed stones, or even at pierced crosses.

Other examples of misunderstanding are in some cases needlessly introduced. It is, for example, suggested (vol. ii., page 103) that the Apostle's statement "through a glass darkly," "probably alluded" to a custom of looking through a framed glass for oracular purposes, as practised at Tobernalt. The author evidently does not know that the Scriptural "glass" was a reflecting mirror (κάτοπτρον), not a spy-glass. A little care and thought might have kept Buttevant out of county Clare (vol. ii., p. 89), and spared us such ancient errors as equating the name "Eblana" with "Deblana" (Dublin), worthy only of the archæologists of the later half of the eighteenth century. They might also have prevented a vain search in the text for facts referred to in the index, and made place-names in other instances more easily recognisable.

It is elaborately illustrated, but many of the blocks too often represent imaginary subjects, such as Ireland in the Glacial and other remote periods, fancy portraits of the early inhabitants, and poor sketches of animals (notably the reindeer). The "restoration" sketch of Dun Conor, with wedge-like steps, such as did not exist, and battlements for whose existence there is no evidence in the records or ruins, is also misleading and unworthy of serious archæology. Comment is needless on the photograph and description of the forged "giant," reproduced from the pages of the *Strand Magazine*.

It is annoying to find no use made of the writings of such authors as Principal Rhys and M. D'Arbois de Jubainville on the Gaelic Pantheon. In fact, the "elder faiths" are almost altogether represented by *post-Christian* practices and recent traditions. The unfortunate position taken up by the author with regard to the giving of authorities as being "too pedantic," and demanding an undue amount of space, weakens his statements. Most willingly we would have sacrificed much of the merely geological speculations of these volumes for this great safeguard.

Altogether this book, which in its design is meritorious, and which represents a vast amount of labour of a kind, is written in a form at once unsatisfactory and misleading, and contains but little that is fitted to afford real help to the less experienced students who may turn to it for instruction.

Mr. Wood-Martin had a fine opportunity of doing good service to Irish Archæology by carrying out, in a scholarly and scientific way, the object which he had in view when he proposed to himself the idea of writing it. We cannot conscientiously congratulate him on the manner in which he has executed his purpose.

Proceedings.

THE SECOND QUARTERLY MEETING of the 54th Yearly Session of the Society was held in the Society's Rooms, 6, St. Stephen's Green, Dublin, on Monday, 5th May, 1902, at 8 o'clock, p.m. :

PROFESSOR EDWARD PERCEVAL WRIGHT, M.A., M.D., *President*,
in the Chair.

Also present at the Meeting or Excursion :—

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Treasurer.—William C. Stubbs, M.A.

Fellows.—H. F. Berry, M.A., M.R.I.A. ; Geo. D. Burtchaell, M.A., M.R.I.A. ; John Cooke, M.A. ; R. S. Longworth Dames, B.A., M.R.I.A., J.P. ; M. J. Donnelly ; Charles F. Doyle, M.A., F.R.U.I. ; Arthur Fitzmaurice, J.P. ; S. A. O. Fitz Patrick ; Rev. Canon French, M.R.I.A. ; Geo. A. P. Kelly, M.A. ; William E. Kelly, C.E., D.L., *Vice-President* ; Richard Langrishe, J.P., *Vice-President* ; Edward Martyn ; M. M. Murphy, M.R.I.A. ; P. J. O'Reilly.

Members.—Miss B. Archer ; Major John R. Baillie, J.P. ; Mrs. S. Bewley ; J. B. Cassin Bray ; Mrs. C. H. Brien ; H. A. Cosgrave, M.A. ; William Faren ; Rev. Canon Fisher, M.A. ; F. Franklin, F.R.I.A.I. ; George Godden ; Major Lawrence Gorman ; Joseph Gough ; W. Forbes Howie ; Miss Hughes ; R. J. Kelly, B.L., J.P. ; George Kernan ; Rev. William Cripps Ledger, M.A. ; Rev. L. P. Ledoux, M.A., B.D. : Mrs. Long ; Rev. Dr. Lucas ; Francis M'Bride, J.P. ; John P. M'Knight ; Rev. R. S. Maffett, B.A. ; J. J. B. Mason ; Rev. J. E. Moffatt, M.D. ; Rev. B. Moffett, M.A. ; J. Gibson Moore ; Joseph H. Moore, M.A., M. INST. C.E.I. ; Arthur P. Morgan, B.A. ; John Moreton ; Rev. D. Mullan, M.A. ; Mrs. Murtagh ; Rev. E. O'Leary, P.P. ; J. E. Palmer ; Thomas Paterson ; M. S. Patterson ; Miss A. Peter ; Miss Pim ; Miss Ida Pim ; Rev. A. D. Purefoy ; Thomas Rice ; W. Johnson-Roberts ; Very Rev. A. Ryan ; Anthony Scott, C.E., M.S.A. ; John A. Scott, M.A., M.D., F.R.C.S.I. ; George Shackleton ; Mrs. Shackleton ; Mrs. Sheridan ; Captain B. W. Smyth ; E. W. Smyth ; Mrs. E. Weber Smyth ; Thomas Smyth ; William Tempest, J.P. ; G. T. B. Vanston, LL.D. ; Henry Vereker ; Richard D. Walshe ; Alfred Webb ; R. Blair White ; W. Grove White, LL.B. ; W. J. Wilkinson.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were elected :—

AS FELLOW.

Somerville, Bellingham Arthur, Clermont, Rathnew, Co. Wicklow (*Member*, 1892):
proposed by Robert Cochrane, F.S.A., *Fellow*.

AS MEMBERS.

Archer, Miss Brenda E., The Rectory, Ballybunion, Co. Kerry : proposed by Miss A. Peter.

Bayly, Colonel W. H. Debsborough, Nenagh : proposed by Robert F. Hibbert.

- Clarke, A. W., Shanagoolan, Bray : proposed by John Panton.
 Gormanston, The Viscountess, Gormanston Castle, Balbriggan : proposed by Major James H. Connellan, J.P., D.L.
 Griffith, Patrick Joseph, Professor of Music, 33, Longwood-avenue, Dublin : proposed by M. J. Doyle.
 Howie, William Forbes, 5, Mount Temple-terrace, Dartry-road, Palmerston Park : proposed by John O'Duffy, L.D.S., R.C.S.I.
 Jones, Arthur Ireton, 135, St. Stephen's-green, Dublin : proposed by George Duncan.
 Jones, Cromwell Walter, B.A., T.C.D., Ashroyd, Dundrum, Co. Dublin : proposed by George Duncan.
 O'Brien, Conor, Trinity College, Oxford : proposed by George James Hewson, M.A., *Fellow*.
 Prochazka, The Baroness P., Leyrath, Kilkenny : proposed by Major Otway Wheeler Cuffe.
 Robertson, Hume, Rose Park, Monkstown, Co. Dublin : proposed by R. W. Christie, F.I.B.
 Sibley, John Churchill, Mus. Doc., 22, Fernshaw-road, West Brompton, London, S.W. : proposed by Colonel T. A. Lunham, C.B., M.R.I.A.
 Tweedy, John, Friendly Brothers' House, 22, St. Stephen's-green, North : proposed by R. W. Christie, F.I.B.

The following Papers were read :—

- “Notes on Three Bone Pins found at the bottom of Ballinderry Lake, County Westmeath” (illustrated by Lantern Slides), by the Rev. Canon French, M.R.I.A.
 “High Crosses and Abbeys in Leinster and Munster,” by Mrs. Shackleton. (Illustrated by an Exhibition of Lantern Views.)

The following Papers were taken as read :—

- “Stone Age Settlements in Meath,” by E. Crofton Rotheram.
 “The ‘Giant’s Grave,’ Loughloughin, near Broughshane, Co. Antrim,” by the Rev. George R. Buick, LL.D., *Vice-President*.
 “The Inquisitions taken on the death of William, Earl of Ulster, A.D. 1333, and the Occupation of Connaught by the Anglo-Normans,” by H. T. Knox, M.R.I.A., *Fellow*.

The Honorary Treasurer, in presenting the Accounts for the past year, reported as follows :—

The year in respect of which I present my audited Accounts has been a very successful one financially for the Society. We received £958 6s. 1d. during the year. We received from Members, in respect of the current year,

Subscriptions, entrance fees, life compositions,	
arrears, and payments in advance,	£831 4 0
As against last year,	683 12 0
	<hr/>
Making an increase of,	£147 12 0

This is the largest amount received in respect of these items since 1897.

The other receipts were,	£127	2	1
As against for 1900,	124	3	6

But as of this £124 3s. 6d., £33 6s. 8d. was given for the transcript of the *Gormanston Register*, a special object, and disregarding this, the ordinary miscellaneous income shows an increase this year of £39 7s. 3d.

The letting of the Hall has brought in,	£42	8	0
As against last year,	31	6	0
Making an increase of,	£11	2	0

We paid Messrs. Ponsonby & Weldrick, during the year for—

Printing, binding, &c., of the four Quarterly Parts of the <i>Journal</i> ,	£281	14	0
Postage of same, 1901,	78	4	2
Stationery and Miscellaneous Printing,	94	8	4
Antiquarian Handbook (Series 4 and 5),	67	17	0
	£522	3	6

We also paid two accounts which remained over at the end of last year, namely—

Postage of <i>Journal</i> for 1900,	£55	16	5
Miscellaneous Printing for 1900,	78	0	0
	£133	16	5

The total of these is £655 19s. 11d., as against what we paid to Messrs. Ponsonby & Weldrick in 1900 for similar items, £422 5s. 7d.

We commenced with a balance of £44 11s. 3d., and close with a balance of £39 3s. 3d. in the Provincial Bank.

On the motion of Mr. John Cooke, seconded by Mr. George D. Burtchaell, the Accounts, as audited and read, were unanimously adopted, and ordered to be published in the *Journal*.

ACCOUNTS OF THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND FOR THE YEAR 1901.

CHARGE.			DISCHARGE.		
1901.	£ s. d.	£ s. d.	1901.	£ s. d.	£ s. d.
Jan. 1. To Balance from 1900,	127 0 6	44 11 3	Dec. 31. By Messrs. Ponsonby & Weldrick's Account for Printing and Binding Four Quarterly Parts of the <i>Journal</i> ,	55 16 5	281 14 0
" " " " " Members,	450 8 0	577 8 0	" " " " " do. Postage of <i>Journal</i> for 1900,	78 4 2	134 0 7
" " " " " " "	7 10 0	31 10 0	" " " " " do. " "	78 0 0	51 7 10
" " " " " " "	29 10 0	54 0 0	" " " " " Illustrations for <i>Journal</i> ,	94 8 4	172 8 4
" " " " " " "	24 10 0	662 18 0	" " " " " Messrs. Ponsonby & Weldrick, Stationery and Miscellaneous Printing for 1900,	78 0 0	67 17 0
" " " " " " "	21 0 0	117 0 0	" " " " " do. " "	94 8 4	5 19 4
" " " " " " "	96 0 0	41 16 0	" " " " " Antiquarian Handbook, Series 4 and 5,	19 10 0	3 17 8
" " " " " " "	10 0 0	9 10 0	" " " " " Subscriptions and Books purchased	38 14 2	5 17 10
" " " " " " "	31 10 0	47 1 10	" " " " " Photographic Account,	50 0 0	7 5 9
" " " " " " "	4 0 0	31 16 3	" " " " " Stationery Account,	0 6 3	5 0 4
" " " " " " "	5 10 0	42 8 0	" " " " " Postage and Incidental Expenses	0 6 3	3 4 2
" " " " " " "	26 0 0	3 15 0	" " " " " Salary of Clerk,	11 12 1	85 0 0
" " " " " " "	5 10 3	127 2 1	" " " " " Cheque Books,	3 3 0	5 0 0
" " " " " " "	26 0 0	47 1 10	" " " " " Furniture and Fittings,	39 3 3	67 17 0
" " " " " " "	5 10 3	47 1 10	" " " " " Tea at Evening Meetings,	5 0 4	5 19 4
" " " " " " "	26 0 0	47 1 10	" " " " " Lantern at Evening Meetings,	19 10 0	3 17 8
" " " " " " "	5 10 3	47 1 10	" " " " " Cartaker's Wages,	3 4 2	5 17 10
" " " " " " "	26 0 0	47 1 10	" " " " " Rent of 6, St. Stephen's-green,	85 0 0	38 14 2
" " " " " " "	5 10 3	47 1 10	" " " " " Bookbinding,	50 0 0	50 0 0
" " " " " " "	26 0 0	47 1 10	" " " " " Lighting,	0 6 3	0 6 3
" " " " " " "	5 10 3	47 1 10	" " " " " Illumination of Address to His Majesty,	7 5 9	7 5 9
" " " " " " "	26 0 0	47 1 10	" " " " " Subscriptions towards Rent of Kilkenny Museum,	5 0 4	5 0 4
" " " " " " "	5 10 3	47 1 10	" " " " " Balance,	11 12 1	11 12 1
" " " " " " "	26 0 0	47 1 10	" " " " " "	3 3 0	3 3 0
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TUESDAY, *May 6th, 1902.*

There was an Excursion to Slane, Co. Meath, leaving the Amiens-street Station of the Great Northern Railway at 9 o'clock, a.m., arriving at Drogheda at 9.47 a.m.

Afterwards (by the kind permission of Lady Conyngham) the party proceeded to the Hermitage of St. Eric and Demesne of Slane Castle, the Maiden Rock, and to see the Currachs on the River Boyne.

The carriages met the party at the gate of Slane Castle at 3 o'clock, arriving at Drogheda about 4.30. St. Peter's Church, with curious Elizabethan tombs, the Magdalen Steeple, St. Laurence's Gate, and St. Mary's Abbey were visited.

Dinner was provided, at 6 o'clock, at Kelly's Central Hotel.

Leaving Drogheda, we passed up the Valley of the Boyne, and came to the first object of interest, the Boyne Obelisk, which marks a spot in the widespread line of the battle on July 1st, 1690. We then passed through a less attractive country, skirting the great Pagan cemetery of Brugh of the Boyne; the tumuli of Newgrange and Knowth was seen in the distance to our left, and the wooded hill of Slane, the goal of our expedition, lay ahead.

By the kind permission of Mr. B. R. Balfour, D.L., who met the party at the entrance gates, they drove through his beautiful demesne of Townley Hall, and saw the many interesting objects of art and antiquity in his residence.

SLANE.

Slane was soon reached, being only some eight miles from Drogheda. The Roman Catholic Church is noteworthy for its singular belfry, an evident attempt to reproduce an ancient round tower. It was built, along with the church, by Colonel Conyngham, as a mark of regard for Rev. Mr. O'Hanlon, the parish priest, who had saved his life, and procured his release from the French, at the close of the eighteenth century.

The Protestant Church has against the west wall of its graveyard the simple tombstone of one of its rectors, Rev. Mervyn Archdall, the author of the *Monasticon Hibernicum*.

As the history and ancient architecture of Slane have been described at some length in the last volume of this *Journal*, we may only briefly note that the place is said to have been known as Ferta Fear Feic, from trenches and earthworks formed for burial, in Pagan times, by the men (slaves) of Feccol Ferchertni, a heathen prophet. Ere, son of Deg, a bishop and brehon to St. Patrick, established a hermitage here about 540, and a monastery, college, and seat of a bishop was founded on the traditional spot were St. Patrick lit his paschal fire, visible at Tara. The monastery was several times ravaged by Norsemen from 833 to

1170. Its round tower, full of people and relics, was burned 948; the Danes, under their leader, Blacar, having suffered a severe defeat, and lost 1600 men the year before. The English, under Richard Flemyng, built a castle there about 1175. The See was merged into the Bishopric of Meath in 1216. In 1513 the present college, and monastic church, were rebuilt, for Franciscan monks, by Christopher Baron of Slane. In 1690, there was a skirmish between the right wing of King William's army and a force sent westward by King James, ending in the defeat of the latter, and the gain of the bridge of Slane.

THE MONASTERY.

We first visited the abbey church, noting the curious corbel and fragments built into the gate-post. St. Patrick's Well lies to the northern edge of the graveyard. The slab of W. Kenwan, a priest, with a Calvary cross, ending in *fleur-de-lys*, between a chalice and pyx, lies south of the belfry, and is called "the tomb of the son of the King of France," from a late tradition. Beyond it are the rude gable-like blocks of a very early sepulchre. A portion of the Kenwan slab is now missing.

The graceful belfry of the monastery has four corner turrets, a large bell chamber over a vaulting, and a rich window of decorated Gothic. A perfect staircase leads to the summit, whence is a beautiful view, bounded by the sea beyond Drogheda, and extending to Monasterboice Round Tower, and the yellow steeple of Trim. The hills of Dublin and Wicklow are visible in fine weather. The church itself is a long irregular building, with a side chapel, and is much defaced; many fragments of windows and doors lie about the ruin and in the graveyard. The curious little oval ope in the side chapel formed by three stones is worth noting.

THE COLLEGE.

The College lies in the field to the north of the church. The south-east building has a vault beneath, and tall turrets at the corners; two have been nearly levelled. On the south-west is a hideous "devil's head" gargoyle; a fine early carving of the arms of England and France, and some rich foliage on the window-hoods, are worthy of notice. The north-west turret has a staircase leading to the roof, whence is a fine view of the Abbey, but great caution should be used by anyone going out on the wall. West of the vaulted room is a wing with curious fireplaces, and a cloister to the north. North of the cloister is another wing with projecting turret, garderobes, and fireplaces marking the former existence of four rooms. The "College," we may note, had four priests, four lay brothers and four choristers. The east wing is greatly defaced; it has a staircase turret to the north-east. A rich carving, from one of the windows, is built into a modern pier between it and the cloister. The remains of a gateway stand in the field to the east of the College.

SLANE HERMITAGE AND CASTLE.

St. Ere's Hermitage lies south of the Protestant church, on the banks of the Boyne, in the demesne of Slane Castle. It has a nave and chancel between which is a strong tower, used as a residence, and with another residential building to the south.

The entrance of the nave, the doorway into the chancel, and the south windows, belong to the same period (1513) as the College. There is a window-head with a shield, bearing a "wolf" and foliage, on the north wall of the nave, near the tower, and the table-tomb of the Barons of Slane, with elaborate inscriptions and arms, in the chancel. The east window is defaced, and built up.

The Hermitage is in a grove of fine yew-trees, under one of which, to the west, is a curious slab, with carvings of the Crucifixion and the Apostles. It is said to have been brought from Mellifont.

Keeping along the walk by the river, among a series of charming views, we passed the "Lady's Well," dedicated to the Virgin.

We now came in sight of the modern Castle of Slane, the seat of the Marquises of Conyngham, standing on a terrace on the site of the ancient castle of the Flemmyngs, Lords of Slane. A view of this fortress is preserved dating about 1657, and showing a well-fortified building enclosing a courtyard. The base of a plain cross lies beside a shrubbery walk to the west of the castle.

The Marchioness of Conyngham received the party of antiquaries, and courteously conducted them through the principal apartments of the castle.

Near the boat-house below we found some of the ancient currachs, or primitive canoes, still in use on the Boyne, and probably differing but little from those in use before Christianity was preached on Slane Hill.

DROGHEDA.

On the return to Drogheda, Mr. Anthony Scott, M.S.A., conducted the party over the ruins of the Monastery in Abbey-lane, the Magdalen Steeple, and St. Laurence's Gate.

The Rector of St. Peter's Church, the Rev. L. P. Ledoux, kindly met the members at the church, and showed the building, including the fine organ by Snetzler. He also conducted them to the sacristy, and showed the ancient silver plate, of which there are many very interesting and valuable examples. The vestry-books and other manuscripts were shown by him, and the members were much pleased with the attention shown to them here and the other places visited during the day.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1902.

PAPERS AND PROCEEDINGS—PART III., VOL. XXXII.

Papers.

ON BROIGHTER, LIMAVADY, COUNTY LONDONDERRY, AND
ON THE FIND OF GOLD ORNAMENTS THERE IN 1896.

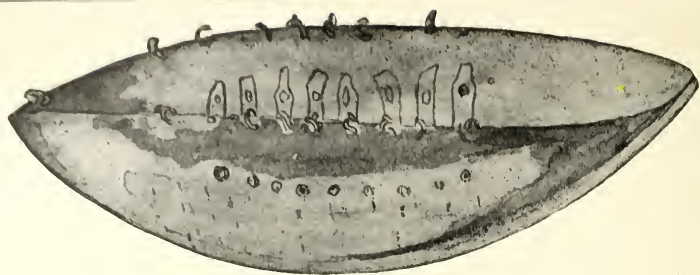
BY ROBERT COCHRANE, F.S.A., M.R.I.A., FELLOW.

[Submitted JULY 28, 1902.]

IN a remarkable Paper by Mr. Arthur J. Evans, M.A., F.S.A., "On a votive deposit of Gold Objects found on the North-West Coast of Ireland," published in *Archæologia*, vol. lv., pages 391-408, it is recorded that "the spot where the treasure was found is near the sea, on the north-west coast of Ireland." So much of interest attaches to the place and circumstances of this find, that the following details seem deserving of record; they will add to the scanty information as to locality given in Mr. Evans' Paper.

The ornaments were found in a field on the farm of Mr. Joseph L. Gibson, in the townland of Broighter, parish of Tamlaght, barony of Keenaght, and county of Londonderry.¹ At a visit to the place on 22nd May of the present year, accompanied by the Rev. Joseph M'Keefry, M.R.I.A., and Mr. S. F. Milligan, M.R.I.A., Mrs. Gibson, in the absence of her husband, kindly pointed out the spot in the field where the

¹ This townland formed part of the estate of the Worshipful Company of Fishmongers of London until it was sold to the tenants a few years ago.

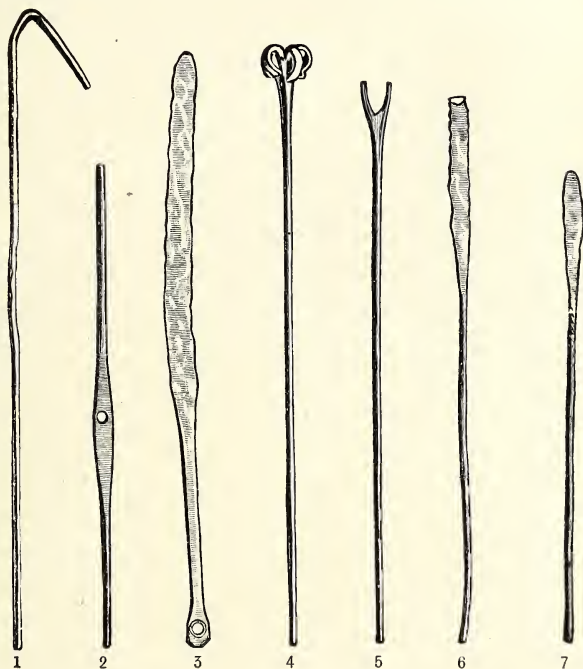


IRISH GOLD ORNAMENTS.

BOAT, BOWL, AND COLLAR, FOUND AT BRIGHTER, NEAR LIMAVADY, 1896. ($\frac{1}{2}$ linear.)

objects were found, and mentioned that this field was formerly divided into two by a fence and ditch, levelled some years ago. The northern portion of the field, before the fence was removed, was known as the "Church Field," and it was on the site of the fence enclosing this field that the objects were ploughed up in the year 1896.

Two ploughmen, named James Morrow (since deceased) and Thomas Nickle, were engaged subsoil ploughing—the second plough followed the first in the same track for the purpose of turning up an increased depth of the soil; this process is called subsoil ploughing, or subsoiling. The second plough exposed the objects, and, in doing so, slightly injured one of them, the boat.

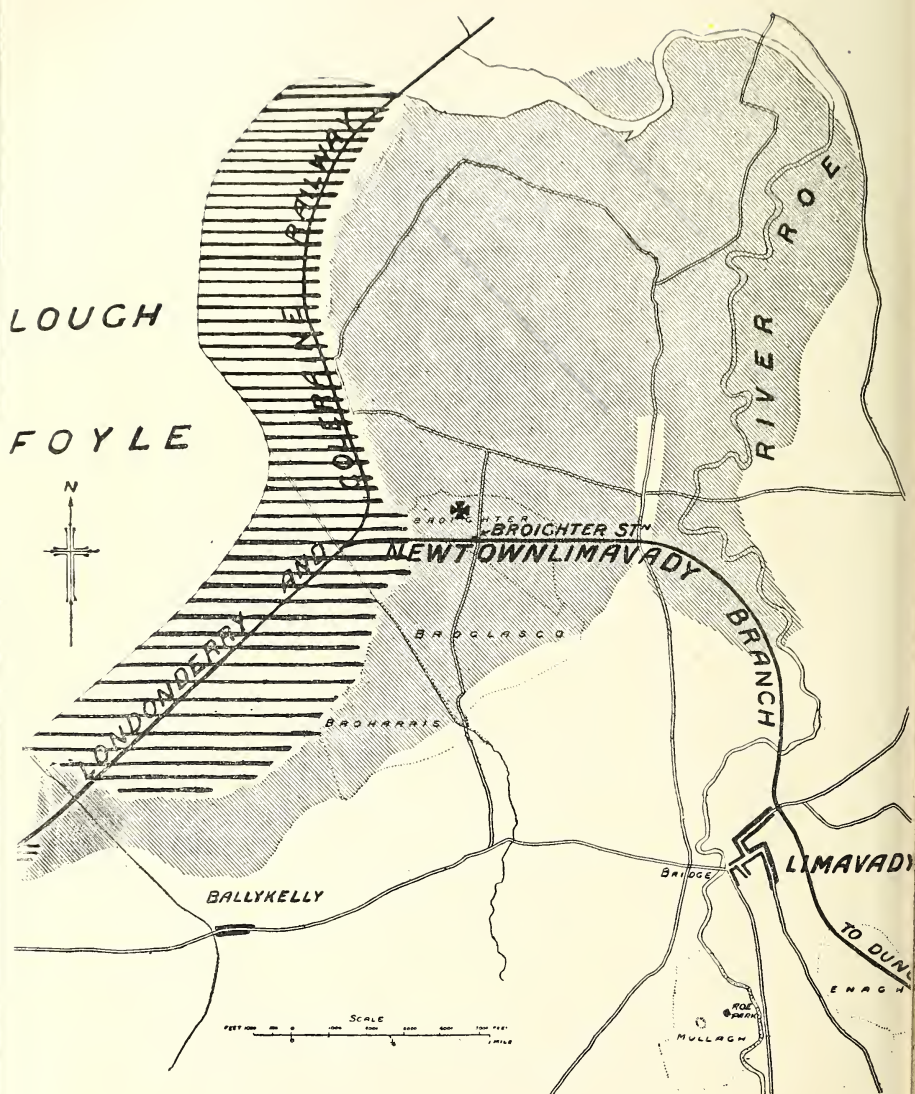


FIGS. 1.—Boat hook.
 „ 2.—Mast yard.
 „ 3.—Steering oar or rudder.
 „ 4.—Miniature grappling iron.

FIG. 5.—Forked implements (3).
 „ 6.—Square-ended oars (2).
 „ 7.—Oars (13).

(Full size.)

The find consisted of—(1) a representation of a boat of the *currach* type, in part like those on the River Boyne, but with the ends more pointed, and in part like the *currachs* of the west coast; (2) a bowl or cup; (3) small chains of gold; and (4) a hollow collar of gold, a twisted necklet, and a fragment of another necklet. These objects became the property of Mr. Robert Day, F.S.A., M.R.I.A., of Cork, and from him they were purchased by the trustees of the British Museum.



MAP of the locality where the Gold Ornaments were found, in 1856, at Brighter. The position is indicated by a cross thus **+** near Brighter Railway Station.

The area marked with fine diagonal hatching indicates the extent of the "Raised Beach," as shown in the Geological Survey Map, No. 12. The intake, or reclaimed lands, are indicated by the strong horizontal lines.

On the Sunday after the day of the find, one of the ploughmen, James Morrow, in walking over the spot where the objects were discovered, picked up a fragment, believed to be a missing portion of the boat, which he gave to his sister, who sold it to a jeweller in Londonderry, and it is not now available for description.

From Mr. Evans' Paper, before referred to, some of the following particulars of measurements and weights of the various articles are taken :—

1. The **Boat** measures $7\frac{1}{4}$ inches long by 3 inches broad, and weighs 3 oz. 5 dwts. ; it had nine seats for the rowers, of which only eight now exist (the ninth having been disposed of to a jeweller, as before mentioned). The boat is formed of a sheet of pale gold plate, divided and re-joined at prow and stem. There are some faint marks on the sides having the appearance of ribs, which may have been meant to indicate the framework, covered with hide or canvas.¹ The central seat had a hole, into which a small mast was secured ; the rowlocks were formed of wire rings. Fifteen small oars, about $2\frac{3}{4}$ inches in length, were found, and a steering oar. Mr. Evans says²:—" Besides the oars, there were found a miniature grappling-iron with four hooks, a boat-hook, and three forked implements, which may either be fishing-spears, or, more probably, forked barge poles, such as are still in use."

2. The **Bowl** measures $3\frac{1}{2}$ inches in diameter, and about 2 inches in depth ; it is of semi-globular form, beaten out of a plate of pale gold, and weighs 1 oz. 5 dwts. 12 grs. Four small rings are let into the rim, at equal distances apart, evidently for the purpose of suspending the bowl.

3. The **CHAINS**.—The following is an extract from a lengthy description by Mr. Evans³ :—

" The larger chain consists of three separate strands, each formed of quadruple links, joined together by what may be called the bolt ends of the necklace. It is $14\frac{1}{2}$ inches in length, of a dull gold, of different alloy from that of the boat and bowl, and it weighs 2 oz. 7 dwts. The fastening is a regular bolt, a double pin sliding in and out of a loop. The outside of this lock is ornamented with granules ; some of them arranged in pyramids of three. The chain itself is of exquisite fabric, and the links are all spirally twisted. The smaller chain, which is $16\frac{1}{2}$ inches in length, consists of a most complicated plait-work of eight wires. It weighs 6 dwts. 12 grs., and is of the same poor gold as the other. Its fastening is on the same principle."

In general character these chains resemble the silver chain attached to the Clonmacnoise Brooch-pin, described and illustrated by me in this *Journal*, vol. xxi., p. 318.

¹ Adamnan, in his " Life of St. Columba," mentions such boats were in use at Iona in the sixth century. The ribs and frame were of wood, covered with ox hides, tanned with oak bark ; sometimes three layers of hides were used. Adamnan mentions that these boats carried full sails.

² *Archæologia*, vol. 55, p. 392.

³ *Op. cit.*, p. 394.

4. THE COLLAR.—This ornament is a most remarkable specimen of its kind, and is of the so-called “late Celtic” period. The collar, when closed, would form a circle about $7\frac{1}{2}$ inches in diameter, the hollow ring, or tube, measuring $1\frac{1}{8}$ inches in thickness. It was formed of two plates of gold, which corresponded exactly with each other, and were folded over, and soldered together, on an internal core, now removed. A portion of the collar, for about 2 inches in length, is missing. An ingenious attachment is formed at each of the ends for the purpose of fastening them together; a projection at one extremity is inserted into a slot at the other end, which locks it until one end is turned at right angles to the other to open it. The decoration is formed of *repoussé* work of beautiful design, with lines of divergent spiral pattern grouped together most harmoniously. Between the lines of the raised pattern the vacant space, or background of the design, is covered with finely-engraved

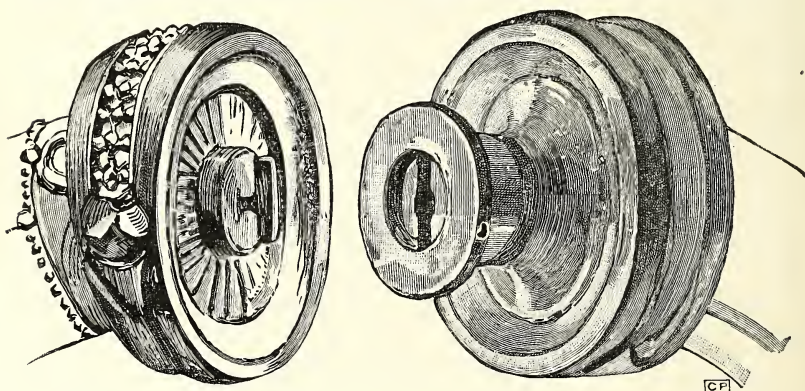


FIG. 8.—Ends of Gold Collar, showing mode of fastening. (Full size.)

concentric lines sunk in the surface; they appear to have been executed with the aid of a compass (see illustration on opposite page). The period between the late Celtic and its development into the Christian trumpet pattern of the seventh and eighth centuries, has not yet been filled up, and the older style of ornament survived longer than is generally thought.¹

In addition to the foregoing, a twisted necklet or torque, about 5 inches in diameter, was found. It weighs 3 oz. 7 dwts. 9 grs.; also the fragment of another torque of similar design, weighing 1 oz. 10 dwts. 4 grs.

¹ In “Notes on Irish Architecture,” by Edwin, third Earl of Dunraven, edited by Margaret Stokes, at page 199, vol. ii., is the following, which bears on this point:—“This is termed the Divergent Spiral, or Trumpet pattern, and its appearance in the art of Ireland from the bronze works of the early Celtic period found in the stone tombs of a prehistoric age to the capitals of Cormac’s Chapel, stamps the architecture of Ireland with a distinctive native character. Living on in Ireland when it had died out elsewhere, this design, in course of time, appears upon her buildings.”

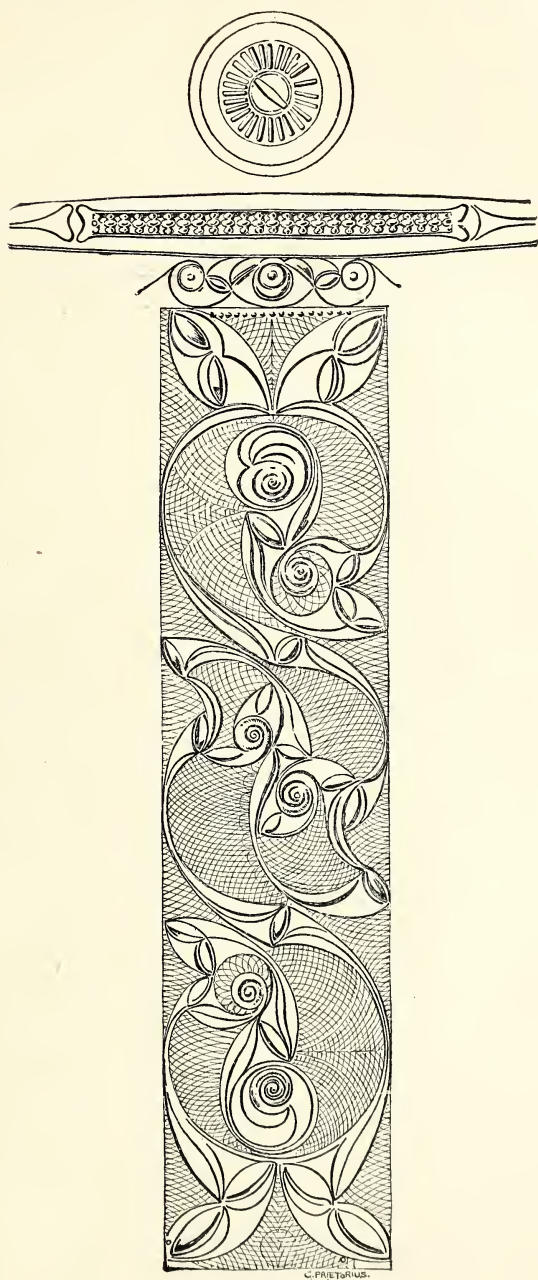


FIG. 9.

DETAIL OF ORNAMENT ON GOLD COLLAR, SHOWING DIVERGENT SPIRAL PATTERN.

(Plan of Fastening at Top of Figure.) ($\frac{1}{2}$ Linear.)

The object of this Paper is the more particularly to describe the locality where the before-mentioned objects were found as well as its surroundings, from which some light may be thrown on the subject of these ornaments being *ex voto*.

I have already mentioned that the northern half of the field within which the objects were found is still known as the "Church Field." A field immediately adjoining to the westward and between the "Church Field" and the sea is known on the farm as the "Graveyard Field," and in the latter field bones are frequently dug up. There is a tradition in the neighbourhood that a monastery once stood here, and these circumstances would tend to show that an ancient ecclesiastical foundation at one time did exist at this place. If so the monastery must have been one of the early Celtic type, but there are no historical accounts that I am aware of recording such a foundation.

As to the physical characteristics of this townland, it was formerly bounded on the west by the strand and shores of Lough Foyle. An embankment was made some years ago which reclaimed a large tract of country.¹ The reclaimed portion immediately west of Broughter now forms a separate townland, for which it was necessary to invent a new name, and it has been called "Ballykelly Level," Ballykelly being the name of one of the townlands adjoining.

Some difficulty appears to arise in regarding the Broughter objects as having been deposited in Christian times in view of "the presence in the soil of some marine shells," and that the objects are therefore more likely to have been lost in the sea than that they are of an *ex voto* character. To remove this difficulty it is only necessary to refer to the conditions under which marine shells are to be met with elsewhere. On Moel Tryfaen, on the Snowdon range, at a height of 1390 feet above the present level of the sea, overlying the slate, is an immense bed of gravel full of shells from the Irish sea, including species both from the shore and the deep sea. There are similar deposits in Cheshire, Lancashire, and Staffordshire, also in many places all over Europe.

The soil of Broughter is shown on the Geological Survey Map (Ireland, Sheet No. 12) as "Raised Beach"; it contains the recent marine shell known as *Turritella terebra*, and these shells are found as far inland as Bovevagh, near Dungiven (see Geological Survey Memoirs, Nos. 12 and 18), at an elevation of 300 feet above the sea level.

The conditions under which these shells are deposited here are described by Lieut.-Colonel Portlock, R.E., in a work published in

¹ Some unnecessary misconception seems to exist as to the extent and situation of the land reclaimed from the sea. The embankment referred to was finished about the year 1855, under the Act of Parliament for the construction of the Londonderry and Coleraine Railway, which in some places ran through the slob lands of Lough Foyle. The contractor for the railway (Dargan, of the first Dublin Exhibition fame) got the reclaimed land in part payment for making the line. No portion of the townland of Broughter was included in this or any other reclamation scheme. (See Map, p. 214.)

1843, entitled "A Report on the Geology of Londonderry, Tyrone, and Fermanagh."

In the parish of Bovevagh, several miles inland, and 400 feet above sea level, there are organic forms similar to those now existing in Lough Foyle.

The geological conditions are opposed to the theory that the land where the objects were found was under water in the historic period.

The next subject for investigation is the name of the townland. Brighter at first sight looks puzzling, and not likely to yield any satisfactory results. Local inquiry and the aid of the Ordnance Survey maps showed that the townland immediately south of Brighter is named Broglasco, and the next townland is named Broharris. The prefix *Bro* to three townlands suggested the derivation of each: thus Bro-glas-co, or *Brogh-glas-chuaidh* means the "Brugh, or Great House of the Green Hollow." This townland is considerably lower as regards level than Brighter. In Broharris, which seventy years ago, according to O'Donovan, was called Broharri, we have evidently in the latter part a proper name; and in Brighter, or *Brogh-iochtar*, we have the Lower Brogh or Great House. The term "lower" does not apply to level or relative height; it indicates the northern position with reference to the other Bros.¹ As regards level or height, the townland of Brighter is higher than the lands lying to the south and west of it.

The townland of Brighter though low-lying—the highest portion of it is under the twenty-five feet contour line of the Ordnance Survey—could not have been under the sea-level in the historic period. Its name, with the prefix *Bro*, goes back to very early times, and it undoubtedly came into use in the pre-Christian period. *Brugh*, or *Brogh-na-Boinne*, was the name applied to one of the chief cemeteries of pre-Christian times, and it still survives, in the names "Bro Farm" and the "Bro Mill," at Newgrange, on the banks of the River Boyne, near Drogheda.

I would take it, therefore, that the name was applied to this place in pagan times, and that it was then dry land; also that at an early period after the introduction of Christianity a religious establishment was founded here of the older Irish type, a church with a few cells, probably wattled huts, surrounding it, in which the monks lived, each in his own cell, in the early monastic fashion, and it probably disappeared on the introduction of the later monastic orders. However this may be, the only thing clear is that some such establishment existed, and that it has been completely blotted out and forgotten save in the place-names and local tradition.² It is natural to connect the find with the establish-

¹ I have had the advantage of Dr. Joyce's valuable assistance in arriving at these derivations.

² I would not, however, be disposed to rely too much on "local tradition." While fully appreciating the value of such evidence when properly investigated, I have too frequently, in my experience, found it can be "made to order."

ment said to have existed here (which existence the place-names before referred to fully verify), and before its downfall its treasures may have been buried in the site either accidentally or by design and remained there until recently recovered.

The question arises as to how this place could have become possessed of such treasures. The answer to this is plain. The custom of making votive offerings to churches of articles of value has been practised in the Christian Church from the earliest times, and these golden ornaments may have formed part of the church treasury of *Brogh-iochtar*, which probably suffered the usual fate of monasteries in Ireland at the hands of the Danes. In the ninth century alone the recorded invasions of the country along this coast are not less than four in number, viz.:—A.D. 822 (Banagher plundered); A.D. 839, Invasion of Turgesius (Maghera plundered); A.D. 841; and A.D. 861.¹

Reverting again to a consideration of its geographical position, we find it lying within a mile of the River Roe, and about two miles from the famed hill of Drum Ceat—*Druim Cette*—at which the great Convention of that name was held, in A.D. 575, according to O'Donovan, or in 596, according to Reeves.² This hill is now named "Daisy Hill," or the Mullagh, and the name Drumceat has disappeared.³ The disappearance of the name has given rise to doubts as to whether the hill in Roe Park, now called the Mullagh, was the original hill on which the Convention was held. The Most Rev. Dr. O'Doherty, in an able pamphlet published by the Catholic Truth Society, gives it as his opinion that the Convention was held not on the Mullagh, but on the hill of Enagh, on the opposite or eastern bank of the Roe. It is recorded that the Convention was attended by ten or twelve thousand persons, called together by Aed Mac Ainmirech, king of all Ireland, who came from his residence at Aileach, and the assemblage consisted of the other kings, chieftains, nobles, with the clergy, bards, and a great following of horse and foot. The two hills are not half a mile apart, and it is evident that such a numerous party, encamped for upwards of a year, must have covered both hills and all the intervening ground, and the ground along both banks of the river for a considerable distance, including the site of the ancient town of Limavady. It would therefore be equally correct to describe the meeting as having been at either place—the Mullagh or the Enagh. The hill in Roe Park, now called the Mullagh, is 182 feet above Ordnance datum, and it gives its name to the townland in which it is situate. The ridge is formed by deposits of gravel, and is an

¹ Broighter lies between the sea and Banagher. We find recorded in the "Annals of the Four Masters" that the Danes plundered the neighbouring churches of Enagh, Clooney, and Dergbruagh in 1197; and in 1196, according to the "Annals of Boyle," the altar of the great church of Derry "was robbed of 314 cups esteemed the best of their kind in Ireland."

² Colton's "Visitation of Derry."

³ The name of the hill, as given by Colgan, is *Druim-Cette*, pronounced Drum-Ket-ta. The name "Drumceat" was first used by Dr. Reeves.

“Esker” similar, in most respects, to those in the chain of esker drifts which run east and west across the central plain of Ireland. The end of the ridge is called by the more modern name of “Daisy Hill.”

The word *drum*, or ridge, correctly described this hill; *cetto*, or *cette*, I take to be a proper name. The ridge runs nearly due north and south through the demesne of Roe Park for a distance of 460 yards. At its southern end there are indications of an artificial formation, where the top of the ridge has been cut off and levelled, and a plateau of irregular oval shape, measuring about 200 feet by 100 feet, has been artificially formed. The excavated material was deposited chiefly at the northern end, where there is a considerable artificial slope, but no fosse or ditch. This elevated platform is not surrounded by such protection, and, in this respect, is unlike most other earthworks of the kind that I am aware of. Some burial mounds have no enclosing ditch, but this is not such a mound. It seems constructed for the purpose of allowing a large number of persons to collect on the level top: this they could not have done with facility on the natural ridge.

The change of name from *Druim-Cette* to the Mullagh could be accounted for by the structural change; it ceased to be a drum or ridge, and became the Mullagh, that is “The Hill,” *par excellence*, after the famous Convention had been held there. Possibly the structural change had been made in it to facilitate the holding of the Convention.

This is somewhat of a digression, but it is desirable to note the position, on the banks of the River Roe, on which the meeting was held. The length of the river is about six miles from the Hill of Drumceat to the sea, and it is navigable for boats, there being no ford or obstruction for the whole of that distance. At Drumceat there is a ford which, no doubt, was used by the multitude at the Convention. There is no ford between it and the sea, and the river, though navigable below, except in very dry periods, is not navigable above Drumceat.

It is recorded by Colgan that St. Columba,¹ with the Scottish king, attended this Convention uninvited, and that he sailed from Iona, was nearly shipwrecked in Lough Foyle, near the mouth of the River Roe, and, by a miracle, his frail barque was brought in a flood up the river.

¹ Dr. Reeves, in his “Antiquities of Down and Connor” (Appendix), says:—“In the year 596 was convened a Council at Drumceat, on the River Roe, one great object of which was to arbitrate between the respective claims of Aedh, King of Ireland, and Aidan, King of the British Scots, to the kingdom of Dalriada, in Ireland. And hither Columbkille also came from his monastery at Hy, attended by a company, which is thus described by his contemporary, Dallan Forgaill:—

‘Two score priests was their number,
Twenty bishops of excellence and worth.
For singing psalms—a practice without blame;
Fifty deacons and thirty students.’”

(See also Connellan’s “Annals of the Four Masters,” notes by Mac Dermott, pp. 51, 246, 439, 550, on this Convention.)

Eventually he was enabled to land in safety near the Hill of the Convention to attend and take an important part in the proceedings.

O'Curry mentions that the Irish king, *Aedh*, had "invited" St. Columba to be present at this Convention,¹ but at page 245, vol. iii., "Manners and Customs of the Ancient Irish," it is said—"St. Columbcille, having heard of this meeting and its objects, and being a great patron of literature, came over from his island home at I, or Iona, whither he had retired from the world to appease the king and the people, and quite *unexpectedly* appeared at the meeting. The poets at this time, with Dallan Forgaill as their chief, were collected in all their numbers, in the vicinity of the hill of meeting, anxiously awaiting their fate; but their anxiety was soon relieved, as their able advocate had so much influence with the monarch and his people as to procure a satisfactory termination to the misunderstanding between them and their poets."

There are other historical references to the visit of St. Columba to this place at this time, which need not be here quoted, as the fact of his being present is undisputed.

The incidents of his journey to the place of meeting are worthy of attention. It is recorded that the Saint, after sailing across Lough Foyle, turned his vessel to the River Roe, and that, with the Divine assistance, it glided up the stream, which, with the scantiness of its waters, would otherwise not have been navigable so easily. The Saint landed very near Drumceat, at a place which was named *Cabhan-an-Churaidh*, or "hills of the boat."²

There is a rock in the river at Roe Park called the "boat rock," and there is a pool called the "boat hole." I have not heard that either of these places have been connected by tradition or otherwise with St. Columba's visit. Pleasure boats are kept on the river, and for ferrying purposes, so that the names may be of local or comparatively recent application.

It is not necessary to rely on the miraculous portions of the account of the Saint's visit. The point to note is that the circumstances must have created an impression at the time which later on culminated in the event being ascribed to a miracle.

There is no doubt a substratum of fact in the story of the dangers

¹ See p. 77, vol. ii., "Manners and Customs of the Ancient Irish":—"This great meeting was attended by all the provincial kings, and by all the chiefs and nobles of the island; and *Aedh* invited over from Iona the great patron of his race, St. *Colum Cille*, to have the benefit of his wise councils in the discussion."

² The text in "*Trias Thaumaturga*," iii. iv., p. 431, reads as follows:—"Sed ut ad Columbam regrediatur narratio; is memoratum euripum (*i.e.* Loch Feabhail) qua longe patet, emensus, navigii cursum dirigi fecit per Roam amnen ni prædictum euripum decurrentem; quem fluvium quamquam aquarum inopia alias innavigabilem, navis Sancti viri divina virtute percurrit. Locus autem in quo navicula subinde stetit, deinceps ab eventu Cabhan-an-Churaidh, id est, collis cymbæ appellatus, Druimchettæ pervicinus est. Cæterum modica eo loci mora contracta, vir Sanctus cum sua veneranda comitiva contendit ad per amœnum illum collem, leniter acclivem, vulgo Druimchett vocatum."

attending the voyage of St. Columba, who was accompanied by Aedan, king of the Albanian Scots, and his followers, and a sense of thankfulness on the part of some, at their safe deliverance, may have prompted the gift of the votive offering. The result of the Convention, owing to the eloquence and influence of the Saint, afforded the liveliest satisfaction to both the bards of Ireland and the king of Dalriada, the newly formed kingdom in Scotland, and they, too, might naturally desire to show their gratitude by an offering to some of the churches in the neighbourhood, and they could not have chosen a more appropriate device than the "boat of gold" found at the neighbouring church of Brighter.

The boat, in its symbolic aspect and in its ceremonial uses, is peculiarly interesting as an adjunct to churches of early date. That portion of the church known as the nave is so called as representing the ark or ship of the church, and is derived from the Latin word *navis*. The vessel for holding incense made of precious metal was called originally *navicula* (French *navette*), and was afterwards known as the incense-boat. It was commonly borne by an acolyte, attending the thurifer. The practice of reserving the Blessed Sacrament,¹ which is of very ancient date, led to the necessity of providing a special suitable receptacle for it. It is alluded to by the early writers, and the Council of Constantinople under Mennas laid down rules on the subject, and frequent reference is made to the gold and silver receptacles, which were *suspended* over the altar² (*Conc. sub Menna*, Act v., tom. v., p. 159).

When the monstrance came into use, the receptacle in which the Blessed Sacrament was deposited was still formed in the shape of a boat, somewhat like a lunette. A suggestion has been made that the bowl was used as a lamp: when bowls or mortars were used for lights they had a pricket in the bottom to hold the taper. The bowl is more

¹ At Drumceat, for many centuries after the Convention, it was the practice to hold a public procession of the Blessed Sacrament on the festival of All Saints to commemorate the important events which took place there at the time of St. Columba's visit. Colgan refers to this, and is quoted by Dr. Reeves in Colton's "Visitation of Derry" thus: "Hodie et semper venerabilis, maxime ob multas peregrinationes et publicam Theophoriam, quæ in festo omnium sanctorum in prædictæ synodi memoriam ibidem celebratæ in eo quotannis fit, cum summo omnium vicinarum partium æcerusu," which Dr. Reeves translates as follows:—"To-day and for ever venerable, especially on account of the many pilgrimages, and the public procession of the Blessed Sacrament, which on the festival of All Saints is there annually made with an immense concourse from all the neighbouring districts, in memory of the aforesaid synod there celebrated." The Rev. J. McKeefry suggests that these objects may have been used in the procession. See a note by him at p. 266, *infra*.

² The Rev. Dr. Lee in his work on *Liturgical and Ecclesiastical Terms*, published by Bernard Quaritch, 1877, at page 395, quotes the following authorities:—Eusebius (*Ecclesiastical History*, sixth book, chap. 44); St. Optatus (*Opera*, tom. ii., page 55); Tertullian (*Allat. de Missa Præsanct.*, s. x.); St. Cyprian (*De Lapsis*, p. 132); St. Gregory Nazianzen (*Orat. xi. de Gorgonia*); St. Basil (*Epist. 289, ad Cæsarium Patriciam*); St. Jerome (*Ep. ad Pammac.*); and St. Ambrose (*Orat. de Obitu Fratris*, tom. iii., p. 19).

likely to have been used as a sacred vessel, and the provision for suspending it rather shows this to be the case;¹ the “dove” or “columba” was *suspended* before the altar from the roof of the church.

It is more difficult to connect the collar with an ecclesiastical establishment, but there need be no difficulty in bringing its date into the Christian period, as its ornament, the leading feature of which is the divergent spiral, survived in Ireland up to that time and much later than elsewhere.

We have not yet obtained a sufficient basis of facts on which to form conclusions as to the precise chronology of the Late Celtic Period either in Ireland or Britain. The ornament seems to answer to that on the massive bronze armlets which have been found in Scotland associated with objects of the Roman occupation. Even if we assume that it belongs to an early rather than to a late section of the Late Celtic Period, it does not nullify the conclusion that the object itself was in use in the Early Christian Period.

In concluding this brief notice of the locality where the gold ornaments were found, I may state that I have been induced to pursue the investigations from Mr. Evans' conclusions in his valuable description of these objects in *Archæologia*, before quoted, in which he considers that the treasure was of the nature of an *ex voto* offering made by some Irish king or prince saved from shipwreck;² and I offer the suggestion that the incidents connected with St. Columba's voyage to Drumceat, accompanied by the Scottish king, Aedan, and their deliverance from the dangers of shipwreck, may have furnished the *motif*. There are authentic records of other shipwrecks and incidents on the shores of Lough Foyle also likely to account for the presence of such objects, and with a greater degree of probability than the surmise that they were jetsam of an earlier or pre-Christian age.

¹ It would be interesting to follow the evolution of these vessels, commencing with the round-bottomed bowl which could not stand alone; next we have the mazer pattern, later with a stem and foot; and in our earliest chalices we find simply a wide, broad bowl, with a stem knob and foot. Of this class are the chalices found in the grave of Bishop Longspee at Salisbury, thirteenth century, and the chalice from the grave of Archbishop Hubert Walter of Canterbury, of late twelfth-century date, found in his tomb in 1890. The last stage is the tall chalice such as came into use in the sixteenth century.

² Mr. Evans writes:—“The custom of making votive deposits was very widespread in the Early Iron Age and in the northern counties. Such hoards were often buried on the borders of lakes and pools, or actually beneath their waters. In the present case the deposit was made close to the sea-shore, on a rocky part of the coast (?) liable to shipwrecks, and from the votive ship and its furniture there can be little doubt that it was a thank-offering dedicated by some ancient Irish sea-king, who had escaped from the perils of the waves, to a marine divinity.” This suggestion is an admirable one as based on the evidence Mr. Evans had before him, but a study of the locality and its ancient history, with a knowledge of the principal events which took place in the vicinity, would show the greater probability of bringing the date into the historical and Christian period.

The blocks illustrating the objects on pages 213, 216, and 217, have been kindly lent by the Executive Committee of the Society of Antiquaries, Burlington House, London.

ROSGUIL AND THE OLD KINGDOM OF FANAD — THE
COUNTRY OF MAC SWYNE-NA-DOE AND MAC SWYNE-
NA-FANAIT.

BY ROBERT WELCH.

[Submitted JULY 28, 1902.]

As the Society contemplates holding its Summer Meeting this year in Londonderry, with excursions to the surrounding districts, perhaps the following notes about two out-of-the-way corners in the land of Tyreconnell may prove of interest to those who may wish to take extension tours while in the district. As Rathmullan, the capital of the old kingdom of Fanad, with its castellated abbey, will be visited, I will merely mention it as the place from which the extended tour may begin. The way to Portsalon Hotel lies along the shores of the "Lough of Shadows," through a beautiful wood, where the trees may be seen reflected for more than a mile. Passing Ray, the road turns sharply up north, for the drive through the mountains. The rude-stone monuments, altars and vapour-baths of this rugged country will be found described, with their exact position, in this *Journal*, vol. xix., pp. 277-286.¹

Shortly after turning up the Portsalon-road, the first objects of interest will be noted—two of the old "lint-wheels" or flax-bruizers: some of the few which still survive in N.-W. Tyrone and Donegal, but are extinct in Down and Antrim. It is a most interesting sight in the autumn and early winter to see these great stones being rolled round the circular track over the flax by horses. About five miles beyond this, near Gortnavern, there is a fine "Dermod and Grania's bed." Mr. Kinahan describes this (*loc. cit.*)—Size about 12 feet by 5 feet; covering stone, 12 feet by 7 feet; and some of the pillars, 7 feet high. Passing Carrow-keel, and taking the inner or eastern road, near Gortnadraw, will be noticed remains of two cashels in the narrow strip between the two roads (maps No. 5 and 11 for Fanad, and No. 4 for Rosguil of the 1-inch Survey will be found most useful). Mulroy Bay of the Isles—that narrow winding fiord—is now left behind, and the road skirts "the Devil's Backbone," as the Knockalla range is termed locally; it is the country north of this range that is now known as Fanad, though the old kingdom ran to Ramelton. The patron saint of this kingdom does not allow any Fanad native to be hanged, and he is reported to keep out both cuckoos and rats.

The hotel is close to the sand-dunes, on which are some prehistoric sites, with the usual food shells. Messrs. Knowles and D'Evelyn have

¹ By G. H. Kinahan, M.R.I.A., *Fellow*.

found broken pottery here; and the former, in his third Report on the Prehistoric Remains from Sandhills, Ireland, *Proc. R.I.A.*, vol. iii., 3rd Ser., p. 651, gives a description of these, with figures of a rude axe-like implement. Slide-cars and block-wheel cars, the old Irish low-back car, from which the outside-car was developed, are frequent in N. Fanad, and may be seen at the little mountain farms, not far from the hotel. Some of these farms had lint-wheels, and the houses primitive looms, on my last visit. The Three Mouth cave is close at hand, the famous "7 arches"



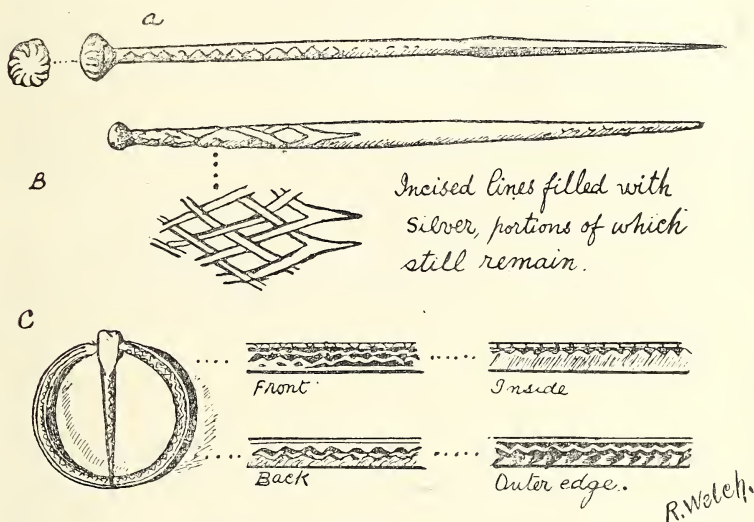
Flax-bruisers, Rathmullen, Co. Donegal.

(Photo by Mr. R. Welch.)

only a short walk, and the great arch at Doaghbeg, with the storm-beach and high cliffs there, are well worth a visit. St. Columbkil's holy well—a cairn well—is close to the road, under a great basaltic cliff, not far from the seven arches.

Carrickodonnell, on which the ill-fated frigate "Saldanha" struck finally on December 4th, 1811, is near Portsalon; her Captain, the Hon. W. Pakenham, and every soul of the crew were lost. Some of her old guns do duty as gateposts at Greenfort. At Moross

ferry, crowning a rock of much-contorted schists, are the remains of Moross Castle, supposed to have been a fortalice of the Mac Swynes. Crossing this N.E. "loop-back" of Mulroy Bay by the ferry, is one way of getting to "Fanad between the waters" (*i.e.* the two arms of Mulroy), as the western half of the little kingdom is called locally. This necessitates crossing two ferries, on the way to Rosapenna, for Rosguil. So it is more convenient to drive direct to Rawros ferry, *via* Kindrum, and the head of this almost inland sea. The views, from this high road, along the Fanad mountain slopes, high above the island-studded waters, are superb. To the west is seen, starting up almost from the water's edge, Cashelmore (496 feet), crowned with its fort.



(a) Bronze pin; Tranarossan midden.

(b) and (c) Bronze pin and brooch; Rosapenna midden finds.

(Full size. Details enlarged.)

It was on the southern slope of this, in or near Ballyhork, that the Irish peasant girl was born who married Napoleon's youngest brother, Jerome Buonaparte. The emperor forced his brother to divorce his wife when he made him King of Westphalia.

At Kindrum-more, on my previous visit, were the remains of an old tuck-mill, with its curious wooden machinery. This, if it still exists, should not be missed.

Passing now Kindrum or "the cross lough," as it is called from its shape, a road branches off to the right, to that lonely cluster of cabins called Ballyhoorisky. This is the main manufactory in the district for the curachs or canvas canoes—a sally framework, covered with two thicknesses of tarred shirting-calico, a sheet of brown paper between.

Here, as at other places, the Congested Districts Board boats will soon displace these, and another link with primitive times in Ireland will be a thing of the past, unless a few remain as "survivals" for light fishing-work near strands, just as the block-wheel ear survives on the rough mountain roads of N. Donegal and the Antrim glens—the vehicle best fitted for such districts. Eighty years ago these cars might have been seen on all Irish roads; and it was only in or about 1826 that the first spoke-wheel carts in Donegal were made for Mr. Sinclair, of Bonnyglen.

Crossing Rawros ferry, the road runs through Carrigart, a village, the rapid development of which, through the fine business management of the Leitrim Estate, is an example of what tact and patience might also do for many another backward corner of Ireland. Past the village the way turns along the great dunes fringing Tramore and the Campion sands at the head of Sheephaven. Here, on a sunny slope of the Rosguil peninsula, part of Mac Swync-na-doe's country, and close to the cliffs of Muslac, Tramore, and Trabeg, stands the Rosapenna Wooden Hotel, purchased by the late Earl of Leitrim in Stockholm, and erected by his own estate-staff. The cliffs have some fine caves, and right in front of



Glass bead, Rosapenna

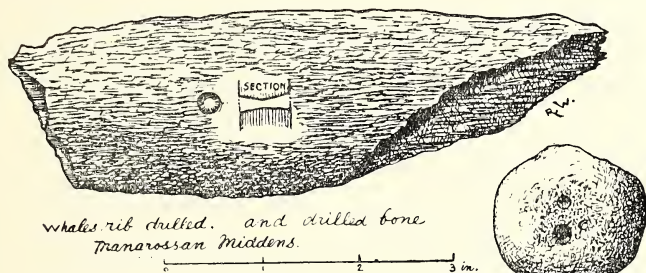
(Full size.)

the hotel commences that large series of "kitchen-middens" which have yielded so many good finds in the past: many bronze pins—*on*, not *in*, the middle layers—some broken pottery, worked flints, beads, &c. (See Knowles, *loc. cit.*, 1895, p. 651; *ibid.*, 1901, p. 360.)

On my first visit to Rosapenna in 1893, I noticed the sites; found, among other things, some broken pottery, and induced Mr. Wain, then manager of the hotel, to hunt in the sites as opportunity offered. He obtained, among others, a bronze pin, a beautiful little brooch (see page 227), and a clear glass bead, 13 mm. in diameter, with a raised yellow spiral ornament, which was run into incised lines in the bead (figured above) or pin-head, for it seems to have been finally used for the latter purpose: the cementing material still lining the hole, which has inclined sides.¹ William Moore, the hotel boatman, told me, while there this spring, that he and other boys, years ago, found many

¹ A fisherman at Trabeg, Rosapenna, last October, found in one of his fields a beaten copper vessel, probably a drinking-cup, size, $3\frac{1}{2}$ inches deep by 2 inches in diameter. Near the rim a narrow band runs round the cup, but not in relief; it looks more as if some enamel (?) had protected the surface there from erosion. This is now in the possession of the Earl of Leitrim.

“Dane’s pins” in these sand-dunes, and querns were then, he says, frequently found. We were on the middens at Tranarossan, some miles up the peninsula. As he was telling me this he picked up a very nice bronze pin at our feet—right *on*, but not *in*, the black layer, and within a yard we immediately found half of a 13-inch quern top, and two drilled bones. One of these (depicted below), part of a whale’s rib, may have been part of a cutting or scraping instrument, like one found by Mr. Knowles on the Kerry coast. These Tranarossan middens are small in area when compared with those of Rosapenna, but are not less interesting; and there are many shell-mound sections on the east side also. In addition to the black layer, small areas of red turf-ashes, and a yellowish earth occur. The usual shells of edible species are present in very large quantities. A very interesting account of the Rosapenna middens generally, appeared in the *Irish Naturalist*, for March, 1893, by a member



Whale's rib drilled and drilled bone. Tranarossan middens.

of the Society, Mr. W. H. Patterson, M.R.I.A., describing his own and other finds. Close to the hotel are the remains of Lord Boyne's residence,¹ Rosapenna House, overwhelmed with its grounds, garden, and many small farms—some say sixteen—in the latter half of the 18th century, by the wind-drifted Campion Sands, which mounted the hill far above the level of the house. The cairn-topped Ganiamore should be climbed, if only for the grand panorama of the Donegal mountains that is obtained from the summit, with almost all the headlands of the north Donegal coast; Mulroy and Sheephaven spread out like a map; the grand promontory, Horn Head, bounding the latter to the west; Muckish, Errigal, and Lough Salt Mountain more to the south; while on the Lackagh River, near its junction with the sea, sits the old stronghold of

¹ Gustavus Hamilton, the first Baron Boyne, was a great-grandson of the second Earl of Arran, Regent of Scotland. He raised six regiments for King William III., including the two Inniskillings, took a leading part in the war in Ireland, including the defence of Coleraine, was made Brigadier-General of King William's armies, and was raised to the peerage as Baron Boyne in 1715; Viscount, 1717. His descendants occupied Rosapenna House, but the estate seems to have passed out of their hands after the house was rendered useless by the drifting sand.



PREHISTORIC HEARTH, OR "SHELL MOUND" AT ROSAPENNA HOTEL, Co. DONEGAL.
(Photo by Mr. R. Welch.)

the Mac Swyne-na-doe, Doe Castle, which is easily reached from Rosapenna. It is not now inhabited.

Two more antiquities on Rosguil, and I must conclude.

First of these, the old cross and church of Mevagh. The latter much ruined; the former a large but rude cross of mica schist, if I remember aright, standing beside a *gallan*, on which sits the "lucky stone of Mevagh." The modern memorials in this, and most of those in Carrigart old chapel graveyard, are all wooden crosses—one pattern only—formed of two pieces of wood, nailed together, and shamrock-like in some respects. I never found out whether any symbolism was intended, nor how old the custom was. Near Mevagh, there is



Mevagh Inscribed Rocks, Rosapenna, Co. Donegal.

(Photo by Mr. R. Welch.)

another small cross on the roadside, and the famous inscribed rock-surfaces are not far off. Mr. G. H. Kinahan, M.R.I.A., has described and figured these. ("Journal, Anthropological Institute," vol. xviii., page 170, plate ix.) They are being damaged by children sliding down the steep rock surface; but I am trying to have this stopped. The rocks are not on the Leitrim estate.

Many other most interesting places can easily be reached from Rosapenna and Portsalon Hotels; and I cannot recommend a better field for research than the out-of-the-way corners of Fanad and Rosguil. Members should look carefully at the old 6-inch scale maps before they start, many antiquities being marked on these that are not on the 1-inch sheets.

SHANE CROSSAGH, THE COUNTY DERRY *RAPPAREE*.

BY THE REV. J. McKEEFERY, M.R.I.A., HON. LOCAL SEC., LONDONDERRY.

[Read JULY 28, 1902.]

IN the Cemetery of Banagher,¹ beside the grave of Michael Devlin, is the unmarked resting-place of the *Rapparees*. Here, probably between 1725 and 1735, were interred John Mullan—commonly known as Shane Crossagh—his two sons, and also Rory Roe O'Haran. The tradition is that a short time after the house of Mr. Buchanan, which adjoins the graveyard, was built, their funerals took place; and a stone in the corner of this house has on it the year 1721 as the date of its erection. The following entry is in the "History of Innishowen":—"Here lyeth the body of Colonel Daniel M'Neill, who departed this life on the 11th day of September, 1709, aged 59 years." This M'Neill lived at Binion, Clonmany, where Shane's sister was a servant, and tradition states that Shane came often there to see her.

Crossagh's father held a farm in Tullanee, Faughanvale, on the Grocers' estate. In his house the bailiff's son was insulted; and Mullan, it is said, was soon evicted. He strayed about the district and kept one cow to help to sustain his young family. His son Shane was found cutting grass on the old homestead, and to escape punishment the whole family retreated to the mountains above Claudy, and settled at Lingwood. Along these hill-sides were many who were disaffected to the government because their fathers had been driven forth to make way for the planters. Soon Shane gathered around him a gang of desperadoes, some of them greedy for plunder, others for vengeance. Their usual retreat was in the grove of Lingwood. One day walking here, he left his pike in a furze bush, and returned to his house for a gun to shoot some partridges: he saw two young men approach, and as they came near they rushed at him, and secured him as their prisoner. "Bad enough," said Shane, "as I had appointed to meet a friend, and I find it hard to leave my bottle of good poteen I had to treat him." "Let us have it, and we will not put you in irons." Shane agreed, and they went with him to the hiding-place. Shane soon found, not the bottle, but his pike, and rising suddenly with it, disarmed and hunted his captors. He returned home, and found there his father, Dominic the schoolmaster, Roddy the soldier, and Parra Fada or tall Paddy. In a few pages still extant of a manuscript written almost one hundred years ago, kindly

¹ Visited by the Society on 31st July, 1902. The tales collected in this Paper have gathered round the memory of a well-known outlaw, and may be taken as an example of the growth of modern Folklore.

lent to me by Mr. Philip Kerlin, of Garvagh, is preserved the following discussion which we may term the "Philosophy of the Rapparees." His father asked Shane where had he been. "In the Devil's Claws," said Shane; "and I got free by threshing soundly two strong rascals, and taking these pistols from them." Dominic said: "What a pity the avenues of promotion are closed against such as you: you would be a credit to your country were it not that fierce faction feuds are constantly ruining us." "Master, you have a hard tongue." "'Tis my language you mean; my tongue is as soft as yours." "Indeed, Shane," Dominic continued, "I would advise you go to the magistrate and get his pardon, for if they make another attempt to take you, and you resist, then you will become an outlaw, and what will become of you?" "If I were you," said Roddy, "I would take to the hills, and live on the wealthy budachs." "In other words, be a robber" said Dominic. "It is no robbery to take back some of the illgotten gains from the wealthy. By what authority," continued Roddy, "do these landlords rob us of our money and lands?" "By the authority of the law," said Dominic. "Who made these laws but the landlords themselves." "Some king gave them grants of the land," replied Dominic. "That king, then, you make a robber, for what right had he to give what was not his own?" "It is my advice," said Dominic, "that we should submit to what we cannot mend." "I will walk the ladder to the gallows-top," said Shane, "before I submit to such tyranny."

Parra Fada then promised to take the hills with Shane, and Roddy approved, saying, "if he had a regiment like the two of them, even the strongest fort would fall." Dominic shocked at the Rapparee's conduct hurried from the house.

Early in his career Shane visited the district of Maghera where, in the twilight, meeting a gentleman (probably Mauleverer), he presented his pistols, and said: "Stand, you robber, and deliver up some of what you rob the people of." "I am no robber." "I thought you were a lawyer who lived by robbing the public." "I am not a lawyer," replied the gentleman. "Oh, then, if you be an owner of estates. I have a regard for you, but if a lawyer you must give up your money." "I am a landlord." "Then you are the very robber I want, for you take the sweat of the poor man, and you rob him of the fruits of his industry." "Do you mean my tenants who pay me for my land?" said the other. "Your land!" said Shane; "pray who gave you the land?" "My father." "Who gave it to him?" "He purchased it from the owner, and the king gave it to that owner." Shane, however, forced him to give up his purse containing £20, and had gone a few yards when he heard the click of the landlord's pistol. He bounded over the hedge, and shouted: "You prepare for battle after you are beaten—it is then too late."

That night Shane came to a poor man's house and found the family

in great distress. Their only cow was impounded for tithe. Shane generously gave them four pounds to relieve their present wants.

Next day he robbed the rector of thirty pounds, and so was enabled to procure a new suit of clothes. The same evening he met a poor man crying on the public road. "He had a wife and four children, and there was no food for them, and he could get no work." "Bad enough," said Shane, "but ask that wealthy-looking fellow for some." "'Tis no use, for that is the agent who turned me out of my land. He has given my farm to a favourite who gave him a large bribe, and has thrown my family out on the roadside to die." This poor man, whose name was M'Kenna, was cursed by the agent, and told to leave the country. Shane came up quietly when the agent had ridden a short distance, and pulled him off his horse and robbed him of ten pounds, which he gave to M'Kenna, and so passed on to the town of Maghera.

Here he was arrested, brought before a magistrate, and confronted with the landlord, the rector, and the agent. He was handed over to be lodged in Derry Jail, to await his trial, to a party of military who were on their way from Belfast to Derry. On the top of Carntogher mountain the soldiers rested; and Shane asked them to take off his manacles, and he would show them three leaps that would astonish them. Three heaps of stones still indicate the length of these leaps, and crowds visit the place on Palm Sunday each year. Each leap is equal to two ordinary leaps. Shane made his third leap, and bounded down the mountain side, with the soldiers in full pursuit. They followed for four miles, but lost sight of him in the streets of Dungiven. They went in the direction of Limavady; and on the next day, coming near Ballykelly, they heard he was in the woods there. Shane saw them searching for him, and made for Loughermore. They were close upon him at Slaghtmanus, but Shane, finding the river at the Ness much swollen, jumped over the large stream at the precipice, and left "Shane's Leap" ever since the wonder and attraction of the district. It is said a farmer seeing him jump the river, called out "Bravo, Shane: it is a great jump." "It ought to be, for I had a good race for it," was Shane's reply.

Shane and some of his companions were, one autumn, in the wood at the Ness, about six miles from Derry. With a comrade he called in the house of a Mr. Hasson to get some food cooked. The servant was busily engaged cooking bacon for the harvesters, and refused to allow Shane the use of the fire. In the struggle, the pan of bacon was upset, and the flames arising, soon caught the thatched roof. The men rushed from the field, seized Shane, and tied him on a cart, and proceeded on towards Derry to lodge him in jail. Opposite the present lodge of the Oaks, Shane freed his arms from the ropes, and blew his whistle. At the well-known signal, his followers rushed out from the woods, and, overcoming all opposition, set him free.

In a public inn kept by a man named Fowler, which was about

midway between Dungiven and Carntogher, Shane and Parra Fada frequently rested for the night. Here a private room was usually placed at their disposal, so that they could overhear the conversation of the travellers without being observed. General Napier, at the head of a detachment of cavalry, rested here for refreshments on his way to Derry. The general, at supper, heard of the exploits of Shane and his Rapparees, and freely expressed his contempt for the magistrates of the district for not clearing it of such wretches. Shane heard all, and vowed he would make the general feel his vengeance should he perish in the attempt. He calculated the distance the general would likely travel, and arranged to test his valour when darkness was setting in. He selected a long narrow bridge on a road passing through a bog. He arranged the turf on the banks on both sides of the high road in large piles, so as to convey the impression that armed men were sheltered behind them.

As soon as the general came to the bridge his horse fell under him, shot down by Shane. The troopers, in alarm, gathered round to defend their commander. "Surrender; I'm Shane Crossagh," re-echoed through the glen. "Ready, boys," he roared out to his imaginary followers behind the heaps of turf, while at the same time he threatened instant death to the first soldier who would attempt to use his arms. He demanded the sword from Napier, and forced him to order his men to pile their arms, and to submit to be tied with ropes, two by two. His fellow-rapparees seized all the arms and money, while Shane proceeded to don the general's uniform. Tradition, in parts of the county, is eloquent over the discomfiture of the general as dressed in Shane's rather modest garments, he refused to put on the old caubeen. In vain did he appeal to what he called Shane's manly character. "You had not that high opinion of me at the inn, when you called me a cowboy," was the indignant reply. "So, on the old caubeen must go; it's the man that makes the general, and not the clothes."

"One flash of his carbine—the General wheeled round,
And his steed and his rider both rolled on the ground;
His guardsmen they gaped with a panic-struck stare,
When the voice of O'Crossagh roared loud in the rear,
'Surrender, ye knaves, to true knights of the pad,
The strong hand for ever—and Paudreen Mac Faad.'

"Now oaths wildly sounded, and pistols were flashing,
And horses high bounding, and broadswords were clashing;
The demon of plunder in glory did revel,
For Shane and stout Paudreen laid on like the devil,
Till at length fairly routed, the whole scarlet squad
Were tied neck and heels by Paudreen Mac Faad.'

Bound as they were, Shane ordered them to march, and, mounted on a charger, he guarded them for twelve miles, till they came to the

waterside, within view of Derry. Then, with a final injunction, on peril of their lives not to release one another until they arrived at their destination at the military headquarters in the Diamond, he left them. The scene of Shane's victory lies about a quarter of a mile from Feeny, and a bridge there is still called the "General's Bridge."

Shane, dressed in the general's regimentals, appeared at the Assizes in Derry, where, being charged with the above offence, he pleaded his own cause. He showed that though all were at his mercy, no one was killed or even injured on the occasion. The grand jury acquitted him, and expressed their admiration of his bravery, and of his perfect control over his comrades.

Shane's fame for deeds of daring and valour, and also for many acts of generosity to the poor, is still fresh throughout the country. It is related how he robbed a parish priest, and gave over to a poor curate all and even more than he received on the occasion; and that a cottier, whose only cow had been stolen, received her back from Shane, and in compensation a handsome gift of money for his poor children. He gave nine pounds to a poor widow in Killycarr, to procure a cow for her family, when he heard there was no milk for them. Many similar acts of kindness are told of Shane in every district, and hence he is spoken of as a hero of romance and chivalry, and his career furnishes most of the folklore of the county. Travellers passing through the district often entrusted all their valuables to Shane, lest these should fall into the hands of others of the gang, and they ever found him worthy of the confidence thus placed in him.

Shane now installed himself as a kind of ranger, and the farmers of the district freely paid him "black-mail" for protection: a tenpenny piece for every quarter. Lingwood was then a favourite haunt for rapparees, and Shane had much trouble in controlling some of his old associates. The only murder ever laid to his charge was that of killing a public robber. This man refused to spare those under Shane's protection. Shane insisted, but the robber only scoffed. They agreed to settle the matter by open fight. The struggle lasted for many hours, eventually the robber fell and Shane was victorious.

The local magistracy became more active, and resolved to make an example of some of these freebooters. Many of the more powerful were seized, and even Shane was rather craftily brought within the meshes of the law. The local tradition states that a Mr. Hunter, a magistrate, arranged with a weaver to entrap him. He advised him "not to rise and pay the usual tenpenny if Shane should call again." Shane called at his usual time, but was told by the weaver he was just then too busy to attend to him, so he walked over to the drawer in which the tenpenny had usually been left for him, and quietly put it in his pocket. When Hunter heard what had occurred he sent for Shane, treated him with great friendship, and then requested him, as a special favour, to convey

a letter to the governor of Derry Jail. Thus, by the double treachery of Hunter, he was secured at last behind strong bars and bolts.

He was arraigned on the charge of forcibly taking the weaver's money. The weaver was asked whether it was through friendship or through fear he allowed Shane to take the money, and he swore it was through fear. The accused was found guilty and sentenced to the gallows. About the same time his two sons and some others of the gang were captured, and tried on various charges, and sentenced to be hanged with Shane. It is stated that Colonel Edward Carey, of Dungiven Castle, who connived at some of Shane's escapades, and in whose hall Shane is rumoured to have tampered with the guns of Napier's cavalry, interfered on his behalf. This gentleman is said to have had the privilege of obtaining a reprieve for one criminal each year. Shane, however, declined the offer, unless his sons also were pardoned. Hearing that this was more than his friend could do, then, said Shane with singular stoicism: "I am an old man now, and I cannot be long after them, so, with God's blessing, I'll die with them." On the scaffold, between his two sons, this famous Derry rapparee is said to have ended his remarkable career.

During his life he certainly verified the boast embodied in the refrain of the marching song of the Clan O'Mullan. O'Donovan heard this chorus sung in 1834, in Glenullen, near Garvagh, and versified it as follows from the Irish :

" I will walk the great road (*i.e.* the highway),
I will walk the great road,
I will walk the great road,
No thanks to my enemies."

There is published in the *Dublin Penny Journal* of May, 1836, a sketch of a family of rapparees, named O'Hagan. They were hanged in Carrickfergus about the year 1722. One of these was named Shane Oge, whose reckless bravery and deeds of plunder caused no little admiration as well as alarm everywhere throughout the county Antrim, in which he was born.

The exploits and execution of the O'Hagans have, even to our own time, been confounded by the peasantry with those of the Derry Rapparee and his family, and accounts for the story that on the scaffold Shane told where his money was hidden, and that there was a lucky man among the spectators, &c. These are on record, and are undoubtedly true of O'Hagan.

The following presentment was discovered in the Record Office, Dublin—"At an assizes held in the city of Londonderry, ye 4th day of April, 1719.

"We present Rory Roe O'Harran, son to Shane Buoy O'Harran of Cullnagopagh, in the parish of Cumber, and Shan O'Mullan, son to

Dowell Crossagh O'Mullan of Alla, in the said parish, to be tories, robbers, and rapparees, out in arms on their keeping, and not amenable to his Majesty's laws."

Then follow the names of seventeen grand jurors.

It is said that Michael Crossagh, when he saw his brother Shane in the general's uniform, flung his reaping hook from him in the harvest field of Lynch of Straid, near Claudy, and then joined the rapparees. At the Derry Assizes, 12th April, 1731, we find "Michael O'Mullan, *alias* Michael Crossagh O'Mullan, late of the parish of Cumber, and Thorlagh, *alias* Charles M'Eldoon, late of Sallaghboley, in ye said parish of Cumber," were declared "to be tories, robbers, and rapparees."

Shane's name is still a household word throughout the county.

A FURTHER NOTICE OF THE CONNOR OGAMS, AND ON A CROSS AT CONNOR.

BY THE REV. GEO. R. BUICK, A.M., LL.D., M.R.I.A., VICE-PRESIDENT.

[Submitted JULY 28, 1902.]

As it is of some moment that the Royal Society of Antiquaries should have all available information regarding these important inscriptions, I deem it necessary once again to draw attention to them. Since I brought them under the notice of the members in 1898, I have had, in common with others, special opportunities of examining them afresh. The result has been the correction of some mistakes, unavoidable at the time, and at least some little advance towards a satisfactory transliteration of that portion of one of the legends hitherto considered undecipherable.

The way in which the special opportunities came about was this. The Royal Irish Academy, having had its attention drawn to the remarkable discovery made by Mr. Carmody, very considerably gave a generous grant to assist in the thorough investigation of the Ogams, and also with a view to their future preservation. Mr. Carmody, Professor Rhys, and myself were appointed a committee to take charge of the matter and to report. We carried out our instructions to the letter.

In the month of June, 1899, having made all the necessary arrangements with the owner of the farm on which they were found, and having secured the assistance of our Honorary Secretary, Mr. R. Cochrane, and of Messrs. S. K. Kirker, C.E., and P. M. C. Kermode, two of our members, we had the souterrain uncovered, and the stones with the inscriptions upon them brought to the surface.

A careful examination of them was then made, and all the questionable readings and other difficulties carefully considered. The conclusions we came to were as follows:—

(1) With reference to the inscription most easily read when *in situ*, viz. that to the west end of the souterrain (No. 1, as it has been agreed to call it), we had no doubt whatever but that it should be read:—

III + + + + + III + + + + + III + + + + + III + + + + + III + + + + +
T O R A E S C E U S A S M A Q U I
+ + + + + III + + + + + + + + + + III + + + + + III + + + + +
M U C O I M E U T I N I

I had previously given it as *Toraesceusas maqui Acoimeutini*. Immediately on this transliteration being published,¹ Mr. Cochrane wrote to

¹ See *Journal* of this Society, vol. 28 (1898).

me suggesting *mucoi* instead of *acoï*, and asking me did I not think I had made a mistake. I did not then consider I had, but on seeing the inscription in the full sunlight, I could easily observe I had missed the letter 'm' altogether, a thing not by any means difficult to do, and also overlooked the fact that there were three little strokes, and not a single stroke, immediately after the 'm.'

It may be assumed, then, that the correct transliteration is, and I do not believe it can ever be called in question—

TORAESCEUSAS MAQUI MUCOI MEUTINI.

Professor Rhys is of the opinion that *Toraesceusas* here is a compound word, *Toraes* and *Ceusas*, the first being simply *turris*, in the sense of tombstone or mound, so that the whole would be equivalent to—

MONUMENTUM CEUSIS FILII GENERIS MEUTINI.

Ceu is therefore the name of the individual commemorated. It is not by any means an uncommon Irish name. At the same time he points out the possibility of the *es* of the first supposed word really belonging to the second word, in which case the whole inscription would be the equivalent of—

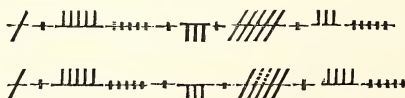
TUMULUS ESCEUSIS FILII GENERIS MEUTINI.

The stone with this inscription has been restored to its place in the souterrain. Fig. 1 is a photograph of it taken when the investigation was made. I have strengthened the scores on the plate, but have not altered either their size or position.

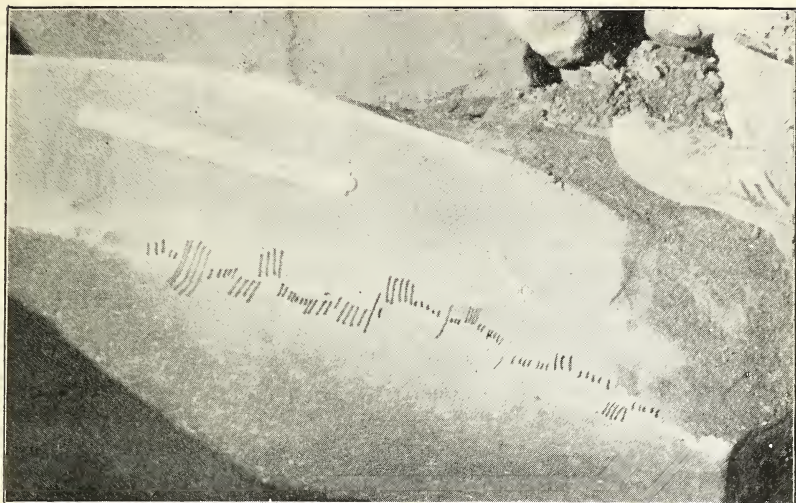
(2) The other inscription (No. 2, as it has been called elsewhere) gave us a great deal more trouble. We had special difficulty with the first part, where the stone has the appearance of having been rubbed and worn more or less since the ogam scores were made. After much discussion, we came to the conclusion that it might be *Tutanote*, and then, as Professor Rhys says he did, "gave it up in despair."

The remainder of the inscription was less difficult to read. My transliteration had been *maqui Avarati*, or *maqui Avaraci*—

or

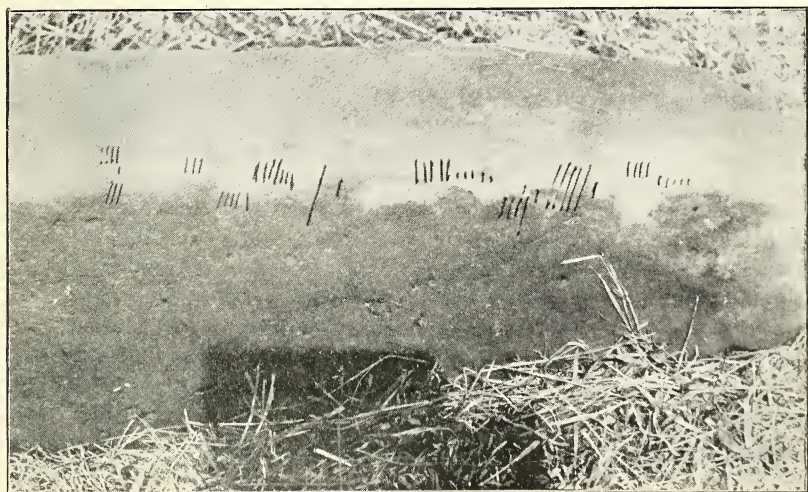


But now it was clear that I had mistaken one letter, and missed another, in the last of the words. I had not noticed that there was a single score below the stem-line, and immediately before the 'r.' Nor had I observed that I had taken for the vowel 'a,' at the commencement, what was only a slight crack, or hollow, in the stone. And, moreover, I had missed a score in the first real vowel of the word reading 'a' instead of 'o.' It should have been *Fobaraci* or *Vobaraci*, not *Avaraci*. This latter



CONNOR OGAM INSCRIPTION. (No. 1.)

(Photo by Rev. Dr. Buick.)



CONNOR OGAM INSCRIPTION. (No. 2.)

(Photo by Rev. Dr. Buick.)

name Professor Rhys correlates with Fobrach, the father of Mac Nisse, the first Bishop of Connor. He finds an entry under the year 500 A.D., in the "Annals of Innisfallen," which reads:—"K, uii. Mac(c) Nissi .i. Aengus espoe Conddere quieuit, cujus pater Fobraech dictus est, cujus mater Cness ingen Comeaide de Dáil Ceterne, a qua nominatus Mac Cneisse."

The stone to which this inscription belongs, a rounded boulder of basalt, is 3 feet 3 inches in length, and about 10 inches broad. It tapers slightly towards the end nearest the word *Fobraehi*. It was found to be cracked, and it was considered inadvisable to replace it in the souterrain, as was done with the other stone. Accordingly a substitute was found for it, and it was left for a time in the care of Mr. Hyndman. Afterwards Mr. Carmody had it removed for greater safety to the rectory; and quite recently it was sent to Dublin to the Royal Irish Academy. It has since been placed in their Museum, and is now under the special care of Mr. George Coffey. All ogamists, or others interested in the stone, can thus have an opportunity, when passing through the metropolis, of examining it for themselves. Doubtless they will have much to say about it before long.

Here let it suffice to say that after the stone had been lodged in the rectory, I made several attempts to decipher the portion of the inscription which the committee in charge had practically left undetermined. The conditions were more favourable to a hopeful attack of the difficult task than any I had yet enjoyed. The stone had dried nicely; the letters could be more easily distinguished from the cracks and crevices associated with them, and hitherto so confusing; the light was excellent; the stone could be moved about as the examination proceeded; and by the skilful management of the light and shade upon the letters, their several values could be determined with a much greater chance of accuracy than had been possible when the stone was wet and rigidly fixed in the roof of the cave.

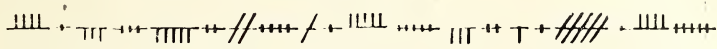
To my astonishment and delight I found the task much easier than I had anticipated. I made out at once the existence of several letters which all of us had overlooked, even when the stones were lifted and brought out to the light. Others, which we had noticed and commented upon, took on new values, because more accurately discerned, so that after a little patient observation, assisted by several rubbings, and the keener eyesight of Mr. Carmody, who rendered me invaluable assistance throughout, I was able to satisfy myself that what we had before thought might possibly be *Tutanote* was really two words, *Cavus Bogi*, or *Cavus Bode*—

|||| + ||| + |||| T + // + + +

or

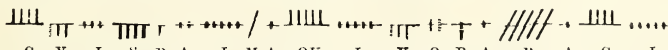
|||| + ||| + |||| T + L + + +

The 's' of the one word, and the 'B' of the other, come very close together. It is quite easy to mistake them for a single group, and read 'N' instead. We had done this previously all along, but a careful glance will show that they ought to be taken separately. The score, which I regard as 'B,' is not exactly parallel with the scores which make up the 's,' and, in addition, there is a wider space between the last stroke of the 's' and the assumed 'B' than there is between the other scores which I look upon as giving the letter 's.' Indeed, a slight crack in the surface film of the stone runs along between the last score of the 's' and the single score, which I take to be 'B.' Of course if it should turn out that I am wrong in this conclusion, the true reading would then likely be—



 C A V U N O G E M A Q U I F O B A R A C I

I do not myself look upon this transliteration as preferable to the first of the two already given. I look upon that as the most feasible of the three suggested. *Cavan*, according to Dr. Joyce (see "Irish Names of Places," vol. i., Pt. 4, chap. I., p. 401), primarily means a 'hollow.' Yet in some parts of Ulster it is understood to mean the very reverse, viz. 'a round, dry hill.' Possibly it is here used in both senses—a mound with a hollow in it, cist or chamber—and so equivalent to 'burial mound.' "The burial mound of so-and-so, the son of Fobrach." The word *Bogi* occurs in several other Ogam inscriptions. On this account it would seem more likely to be the correct rendering than the second alternative, *Bode*. Possibly, however, neither is correct. Professor Rhys has examined the inscription carefully since the stone was sent to Dublin, in conjunction with Mr. Coffey, and has come to the conclusion that the scores immediately after the B are the vowels A and I. His latest guess on this supposition may be represented as follows:—



 C V I S B A I M A Q U I V O B A R A C I

 AL U O L A

It only remains to add one other additional fact which I think ought to be recorded in connexion with these Connor Ogams. There is preserved in the Connor Rectory, thanks to the late Canon Fitzgerald, in a room directly under that in which I found the Ogam-stone from the souterrain at Carneomb safely housed, a portion of the shaft of a high cross. It is 4 feet in height, 1 foot 2 inches in breadth across the face, and 1 foot in thickness. The panels are each about 17 inches long by 9 inches broad. For many years it stood at the head of a grave in the churchyard close at hand. I believe it was first met with in digging the grave. Canon Fitzgerald, recognising the importance of preserving



Fragment of High Cross, Connor, Co. Antrim.
(Photo by Rev. Dr. Buick.)

such a relic of antiquity, had it removed to the vestry of the church. The owner of the grave was much displeased at this; some of his neighbours took up his quarrel, the vestry-door was forced at dead of night, the stone abstracted, and smashed into pieces. Fortunately the pieces were left just outside the church. The Canon had them carefully put together with cement, and the whole stored for safety in the rectory, where I had the pleasure of seeing and photographing it. It evidently belonged to a large, free-standing, and highly decorative cross which formerly stood in the neighbourhood. The scenes represented in the two panels still perfect are "Aaron and Hur supporting the arms of Moses," and "the Judgment of Solomon." As will be observed from the illustration, the latter occupies the lower panel of the two. In view of the opinion sometimes advanced that the Ogam area, and the High Cross area, are mutually exclusive of one another, this ancient ecclesiastical fragment is specially interesting.

THE BATTLE OF RATHMINES.

BY FRANCIS ELRINGTON BALL, VICE-PRESIDENT.

[Read FEBRUARY 25, 1902.]

IT is not possible, from an historical point of view, to add to the account of this battle given by the learned Thomas Carte in his "Life of Ormonde," and by that eminent historian, Samuel Rawson Gardiner, whose death we have so recently had cause to deplore, in his "History of the Commonwealth and Protectorate,"¹ but in neither case has the battle been described with knowledge of the country, or with attention to local surroundings; and I venture therefore to hope that an attempt to locate its site and to picture the condition of the neighbourhood of Dublin when it was fought may not be without interest to the members of the Society.

Before proceeding, however, to make this attempt it may be well to briefly recall the chief events in the government of Ireland in the years immediately preceding 1649—the year in which the battle of Rathmines took place. After the downfall of the Earl of Strafford, the government of Ireland had been committed by Charles I. to Robert Sidney, second Earl of Leicester, a nephew of the renowned Sir Philip Sidney, but this nobleman never came to the country which he was appointed to rule as Lord Lieutenant, and during the rebellion of 1641, and for the two succeeding years, the administration rested in the hands of Lords Justices, with James Butler, twelfth Earl of Ormonde, better known as the Duke of Ormonde, the title to which he attained after the Restoration, as Lieutenant-General of the army. This command Ormonde at first held under the Lord Lieutenant, but within a year of his appointment a new warrant was issued by the king making the office an independent one, held directly under the Crown, and at the same time, as a special mark of the king's favour, Ormonde was created a marquis.

For a time an effort was made to contend against the Irish forces organized under the Confederate Assembly established at Kilkenny, but Charles I., as the Parliament gained ground in England, found it impossible to continue the opposition, and in 1643 he was forced to treat for a cessation of arms. The negotiations on his behalf with the Confederate Assembly were carried on by Ormonde independently of the Lords Justices, whose sympathies were more or less with the Parliament, and on

¹ Unless where other authorities are mentioned, the information in this Paper is drawn from these sources, together with Carte's "Original Letters," and Gilbert's "History of the Irish Confederation and the War in Ireland."

their completion Ormonde was appointed to the Lord Lieutenancy, which, at the king's request, the Earl of Leicester had resigned. For the next four years Charles I.'s rule in Ireland was more nominal than real, and finally, after the king's surrender to the Scottish army, Ormonde gave up Dublin, then about the only place in Ireland which submitted to his authority, to the Parliament, and in July, 1647, left this country.

A year later the Confederate Assembly sent agents to France to Queen Henrietta Marie and the Prince of Wales with the object of inducing the latter to come to Ireland, and though not successful in accomplishing their commission, the representations which they made resulted in the return of Ormonde. He landed in October, 1648, at Cork, and was there met by Murrough O'Brien, first Earl of Inchiquin,¹ the President of Munster, who, after having for a time submitted to the Parliament, had again declared for the king, and who had under his command a considerable number of English soldiers. The Parliament held but few places in Ireland—Dublin, Trim, Drogheda, Dundalk, and Londonderry being the principal; but Ormonde found it no easy task to reconcile the conflicting elements of which his army was to be composed, and it was not for some months after the execution of Charles I. that he was in a position to move from Kilkenny, which he had made his headquarters.

When at last he took the field in June, 1649, he divided his force. Portion of it he despatched under Lord Inchiquin to besiege Drogheda and Dundalk, and with the remainder he advanced himself against Dublin. The command of the Parliament army in the latter town was vested in Colonel Michael Jones,² who had been appointed its governor on its surrender by Ormonde. Jones' father rose in the Irish Church to the episcopacy, as did two of his brothers, and another brother took a prominent part in the public affairs of his time; but in his own profession Jones was not the least distinguished member of his family. As a skilled soldier, and one who had seen much service, he was well aware that Dublin was ill provided to resist an attack, and he was much perturbed when the news of Ormonde's advance reached him. With the object of obstructing the march of the royalist army he sallied out from Dublin on June 14th, with 2500 foot, under the command of the famous General Monk, 1200 horse, and four pieces of ordnance, and proceeded as far as Johnstown, in the county Kildare; but Ormonde outmanœuvred him by leading his men over the Wicklow mountains; and Jones, apprehensive that Ormonde might come between him and the metropolis, hurriedly retreated three days later back again. On June 21st Ormonde reached Castleknock, and having there pitched his tents, appeared before the Vice-regal residence in the Phoenix Park, which then stood on the site of the Magazine, and summoned its occupants to surrender. This they did without resistance, but in an engagement which subsequently took place between a party of Ormonde's horse and one of Jones', Ormonde lost two of

¹ See "Dictionary of National Biography."

² See *ibid.*

his officers, Sir William Dongan, who was taken prisoner, and the latter's brother, who was said to have been mortally wounded.

The next day Ormonde moved his camp to Finglas. His object in doing so was, doubtless, to prevent any communication between Jones and the garrisons of Drogheda and Dundalk; but the state of inaction in which he remained for the following month is not so easy to explain. Everything depended, as Professor Gardiner points out, on his promptness in assailing Dublin before succour could arrive; and, even if from mistrust of his troops he felt it unwise to risk an assault, it would have been but ordinary precaution to have taken steps to block up the approach to Dublin from the sea. But underestimating, as he did, the power of the Parliament to hasten supplies, he seems to have thought this unnecessary, and with optimism, which was in his case unconquerable, wrote to Charles II. as if his policy of inactivity was to lead not alone to the conquest of Ireland, but also to the conquest of England.

If Ormonde had attacked Dublin at once there can be little doubt that he would have overcome Jones' army. The Dublin garrison was in a state of the most dire necessity. At the beginning of June, Jones wrote to Cromwell that he had not six days' provisions, and the state of destitution to which the town was reduced is related at length in a letter from a member of the garrison to a friend in England. He says they had neither fish nor flesh for themselves, and neither corn nor hay for their horses. Wheat was selling at £5 10s. and rye at £4 10s. a quarter, while cheese was 9d. a pound; and he adds that there was little provision to be bought at any price, and less money with which to buy it. The town was in a defenceless state owing to want of fortifications, and there was difficulty in finding enough men to guard the works which were being thrown up. Ormonde's force was not much, if at all, inferior in numbers to Jones', and it was undoubtedly much better equipped. The writer of the letter estimates the Parliament strength at 7000 foot, including the inhabitants as well as soldiers, and 500 horse, and the force which Ormonde actually had with him comprised 5000 foot and 2000 horse, while there were with Lord Inchiquin, in addition, 2000 foot and 1200 horse.¹

The delay in taking the offensive enabled Jones to obtain provisions by sea, and gave him opportunity, with the help of sailors drawn from the ships in the bay, to complete the fortifications by making earthworks, and to throw down outlying houses, which might have given protection to an attacking force, as well as time to drive out of the town all who were likely to be unfriendly to his cause. But, on the other

¹ "The Present Condition of Dublin in Ireland, with the manner of the Siege, and how it was straitened by the Marquis of Ormond, Lord Inchiquin, &c., represented in two letters from a Colonel in Dublin to his brother, a merchant in London, dated at Dublin, June 22, 1649," preserved in the National Library of Ireland, and letters from Michael Jones, preserved in Trinity College Library, Dublin.

hand, the delay was most prejudicial to Ormonde's prospects. His men became weary of waiting, and he had neither money nor provisions to give them. Some of them, while on guard, actually dropped dead from starvation, and others deserted from his colours.

Jones continued in daily dread of an attack from Ormonde, and expected every moment that Ormonde would cut off his approach from the sea; but it was not until Drogheda and Dundalk had both fallen to Lord Inchiquin, and until he was joined by that nobleman, that Ormonde made up his mind to take more active steps. At first his operations were conducted against the portion of Dublin which lay on the northern bank of the Liffey. The storming of a place called Patrick's Fort resulted in a loss to the besiegers of fifty men; but a night attack on the fortifications by a force commanded by Lord Inchiquin was more successful, and "the poor defendents felt the terror of the enemy's blood-thirsty sword," and only beat them off after they had suffered heavy loss. Engagements between the horse on both sides seem to have been frequent, and the engineers on the royalist side brought their trenches within musket-shot of the works. In one night they threw up "a half moon," capable of sheltering 400 soldiers, and four pieces of ordnance, out of which the royalists were only driven after two sharp engagements. Sir Thomas Armstrong, an officer who had deserted from the Parliament side, was particularly active, and showed much courage in his attacks on the outlying guards of the city. In one of these attempts he was ably seconded by Lord Inchiquin, who kept the besieged in play on the south side of the city, and succeeded in driving them out of the village of Ringsend.¹

Ormonde then at last appears to have seen the importance of more closely investing the city, and determined to move the principal portion of his army to the southern side. He had, however, waited too long. At the very moment which he chose for the move, Jones was joined by a regiment of horse, commanded by Colonel Reynolds,² and by three regiments of foot, commanded by Colonels Venables, Moore, and Thurkes, as well as by some smaller parties of troops under Major Elliot and Captain

¹ See (i) "A great and bloody Fight at Dublin between the King of Scot's Army, commanded by the Marquis of Ormonde and the Lord Inchiquin, and the Parliament's Army under Col. Jones, upon their close besieging of the City with twenty thousand Horse and Foot since the taking of Tredagh; showing the manner how the Lord Inchiquin, with a select, stout, and resolute party, fell into the trenches of the Parliament forces, with the number killed and taken; his letter to Col. Jones concerning the Ld. Lieut. Cromwell; a new Standard erected and set up for Charles II., and the proclamation of him King of England, Scotland, and Ireland, with all his titles thereunto belonging, and Col. Jones his resolution"; and (ii) "A great Victory obtained by the Marquess of Ormonde and the Lord Inchiquin against the Parliament's Forces, with the manner of their surrounding of Dublin for storming of the city; their taking of Trim Castle, with great store of Ordnance, Arms, and Ammunition, 1000 killed, and divers taken prisoners." Copies of these tracts are preserved in the Royal Irish Academy.

² See under "John Reynolds" in "Dictionary of National Biography."

Norwood.¹ These reinforcements had been hurried on in advance by Cromwell, who was then himself on his way to the seaside to cross to Ireland. They were composed of seasoned troops—men whose fighting quality had been proved on the battlefields of England—and, as events proved, their determination and unity were destined to stand them again in good stead.

It is now time to take a survey of the county in which the conflict between the royalist and Parliament forces was to be waged. Though Dublin then extended some way outside the ancient city walls, there was but a small town to be guarded on the southern side of the Liffey. A line, starting near Guinness' Brewery, taking in the Coombe, St. Patrick's Cathedral, St. Peter's Church, Grafton-street, and Trinity College, and ending in Townsend-street, then called Lowsy Hill, would probably represent all the ground that Jones found it necessary or thought it desirable to protect. Outside that area lay on all sides grass and tillage lands, divided into large fields by banks, ditches, and hedges. Roads were few and far between. Leaving Dublin, at James' Gate, one ran, as at present, through Dolphin's Barn and Crumlin, then the route to Tallaght. From New-street, near St. Patrick's Cathedral, there ran another, which followed the line of the present road through Harold's Cross, and which was then the way to Rathfarnham. Starting at Kevin-street, there was a third road, the route to Dundrum, which followed the line of Camden-street, and Rathmines-road, and went on through what is now known as Upper Rathmines, until it came to the old bridge at Milltown. And from College-green there was a fourth road, which followed the line of Grafton-street, Leeson-street, and Donnybrook-road, and from which branched off at Stephen's-green another road, which followed the line of Baggot-street and the Blackrock-road.²

The Blackrock and Donnybrook roads then ran through lands which belonged to the first Viscount Fitzwilliam, who had been reduced to the greatest poverty by his devotion to the royal cause. The only dwellings of any importance upon these near Dublin were Lord Fitzwilliam's castle at Merrion, which had been garrisoned with soldiers by the Parliament, a castle at Simonscourt, the castle of Baggotrath, which also belonged to Lord Fitzwilliam, and which had been partly pulled down by the Parliament army, and a castle at Donnybrook. The road through Rathmines to Dundrum ran through lands which had formed portion of the Manor of St. Sepulchre, and, as the present Deputy Keeper of the Records in Ireland has explained in one of the papers with which he has enriched the *Journal*,³ the name Rathmines is derived from a family called Moenes, which settled on these lands in mediæval times under the

¹ Curry's "Memorials of the Great Civil War in England," vol. ii., p. 159.

² Down Survey Maps, in Public Record Office.

³ "Notice of the Manor of St. Sepulchre in the Fourteenth Century," by James Mills, in the *Journal*, vol. xviii., p. 31.

Archbishop of Dublin. During the Earl of Strafford's viceroyalty the lands came into the possession of his great friend and counsellor, Sir George Radcliffe, and on them Radcliffe built a house, which is described by a contemporary writer as a stately thing, and which must have been a very handsome mansion, as it is stated to have cost £7000, an enormous amount in those days. This house stood on the ground which now lies between Palmerston Villas and Cowper Villas, and its site must not be confounded with that of the modern Rathmines Castle. It had been burned before it was many years erected, in September, 1642, by the Irish army; but its walls were still standing when Ormonde was besieging Dublin.¹

On the Harold's Cross road the only dwellings of importance were a castle, which stood on the lands of Rathgar, and which was approached by a road branching off from it, and the Castle of Rathfarnham. The former belonged to Mr. Robert Cusack, whose son, Mr. Adam Cusack, became a Justice of the Common Pleas under Charles II.,² and the latter, which had been built in the reign of Queen Elizabeth by Archbishop Loftus, was then owned by the archbishop's great-grandson, Sir Adam Loftus, who was an officer in the Parliament army. On the road to Tallaght there was only one residence of any size, the Castle of Drimnagh, which also belonged to the Loftus family, and which had been occupied in the Earl of Strafford's time by Viscount Loftus, then Chancellor of Ireland, a nephew of Archbishop Loftus.³

It was on the lands of Rathmines that Ormonde encamped on coming to the southern side of Dublin, on ground now covered by Palmerston-road and the adjacent district, but long known as the Bloody Fields, though whether from the massacre of Dublin citizens, which occurred in the neighbourhood in the thirteenth century, or from the Battle of Rathmines, I have been unable to determine. His arrival there was accompanied by the first act of good generalship which he had performed—the cutting off of the water supply for the city. The ancient water-course of Dublin, which was constructed four hundred years before that time, ran, as Mr. Berry has so clearly described in his learned paper on the subject,⁴ from Templeogue, where it took its supply from the Dodder, through Kimmage to Harold's Cross; there it was divided into two channels, which both entered Dublin, but at different points. It seems hardly possible that Ormonde could have successfully diverted the course after it left Templeogue, and it seems more probable that he ascended to

¹ "Carte's Papers," vol. ii., folio 472, and vol. cxviii., folio 11, preserved in the Bodleian Library, Oxford; and "Memoirs and Letters of Ullick, Marquis of Clanricarde," p. 266.

² "Some Notes on the Irish Judiciary in the reign of Charles II., in the "Journal" of the Cork Historical and Archaeological Society, 2nd Ser., vol. vii., p. 226.

³ See the *Journal*, vol. xxvi., p. 96.

⁴ "The Water Supply of Ancient Dublin," by Henry F. Berry, in the *Journal*, vol. xxi., p. 557.

that place, and there cut off the supply; but, in whatever way he accomplished it, he attained his purpose; and though, so far as drinking-water was concerned, the citizens of Dublin were not materially inconvenienced, the stopping of the water deprived them of the power to work their corn mills, and thereby, as Jones writes, their condition was much straitened.¹

A council of war was held at Rathmines on July 27th, at which were present the Marquis of Ormonde, the Lord-General of the King's Army, Lord Inchiquin, the Lieutenant-General, Lord Castlehaven, the General of the Horse, Lord Taaffe, the Master of the Ordnance, General Thomas Preston, the well-known Confederate Commander, Sir Arthur Aston, who was slain a few weeks later in the massacre at Drogheda, Sir William Vaughan, Major-General of the Horse, and Sergeant-Major-General Patrick Purcell, Major-General of the Foot.² Intelligence had reached Ormonde that Cromwell had arrived at Milford Haven, and the probability seemed to be that he would cross from there to some port in Munster, which was then totally bereft of troops. It was therefore decided that Lord Inchiquin should proceed with two regiments of horse to that province, and that, as regarded the operations before Dublin, an attempt should be made to take Rathfarnham Castle, in which there was a garrison of the Parliament. A suggestion was also made that Ormonde should move his camp to Drimnagh, which was thought a better position than Rathmines, but this was left open for further consideration after the attack on Rathfarnham Castle.

The next day Rathfarnham Castle was taken, and all in it made prisoners—Ormonde relating, as a contrast to the conduct of the Parliament army on similar occasions, that though 500 soldiers had entered the Castle before an officer got in, not a single member of the garrison was slain. The day following Ormonde ordered Sir Thomas Armstrong to seize such cattle as were grazing on the meadows between Trinity College and Ringsend, but this Armstrong was not able to do without resistance on the part of Jones, and in the engagement, it is said, forty of Armstrong's men were killed, and two of his officers taken prisoners, including a Mr. Elliott, a nephew of Colonel Jones, who had deserted from the Parliament army, and was subsequently hanged by his uncle's orders.

Another council of war was held on August 1st, at which it was decided that Baggotrath Castle, which stood in Upper Baggot-street, near the end of Waterloo-road, should be fortified for two reasons—first, because it would deprive Jones of pasture for his horse; and, secondly, because it would be easy from there to approach the mouth of the Liffey, and to place cannon near Ringsend to command the entrance from the sea. It was

¹ Curry's "Memorials of the Great Civil War in England," vol. ii., p. 159.

² Notices of Lord Castlehaven (James Touchet), Lord Taaffe (Theobald Taaffe), Thomas Preston, Sir Arthur Aston, and Sir William Vaughan, as well as of Ormonde and Inchiquin, appear in the "Dictionary of National Biography."

then ordered that Lord Castlehaven, General Preston, and Major-General Purcell should at once proceed to inspect the castle, and if they found it capable of being fortified in one night that the work should be undertaken. Their report was favourable, and as soon as it was dark Major-General Purcell, with 1500 men and materials for the purpose of fortifying the castle, set out, but owing to the treachery of the guides, who probably conducted the force by a circuitous route through Dundrum, Purcell did not reach his destination until an hour before daybreak.¹

Ormonde sat up all that night to be ready for an attack if one was made, and to complete despatches which he was preparing to send off to France, and as soon as day broke he rode down to Baggotrath. He found the castle not so strong as he expected, doubtless owing to its being dismantled by Jones, and the works not satisfactorily advanced, which is said to have been due no less to the incompetence of the engineer than to the shortness of the time.² Jones, who had become aware of Ormonde's intentions, and foresaw what would be the result if he were successful in accomplishing his design, had drawn out before this time a force consisting of 4000 foot and 1200 horse, and was getting them into battle array under earthworks behind Trinity College at Lowsy Hill.³ This Ormonde perceived from the high ground on which Baggotrath Castle stood, although Jones tried to conceal his preparations by hiding his soldiers behind houses, and in a hollow between Baggotrath Castle, and what was then the strand near Ringsend, and fully realized that a battle must take place before day. For a moment he considered the advisability of at once drawing the men off, who were working at Baggotrath Castle, but decided that even if this had to be done it was better to draw first the rest of the army near to them. He then gave directions to the Major-General of the Horse, Sir William Vaughan, and the Major-General

¹ Walsh's "History and Vindication of the Loyal Formulary or Irish Remonstrance," p. 609.

² "A letter from Sir Lewis Dyce to the Lord Marquis of Newcastle, giving his Lordship an account of the whole conduct of the King's affairs in Ireland since the time of the Lord Marquis of Ormond, his Excellencies arrival there out of France in September, 1648, until Sir Lewis his departure out of that kingdom in June, 1650." Preserved in the Royal Irish Academy.

³ Amongst the manuscripts in Trinity College Library is "a plan of an encampment," which Mr. Huband Smith, in a paper on the Castle of Baggotrath, read before the Royal Irish Academy in 1856 (*Proceedings*, vol. vi., page 305), assumed was the array of the Parliament army as drawn out before the Battle of Rathmines. In this I think he was mistaken; the total troops shown on the plan only amount to 1344 foot and 480 horsemen, and the ground on which they were drawn up is evidently St. Stephen's-green, the old roads now represented by Baggot-street, Leeson-street, Cuffe-street, King-street, and Grafton-street, being all clearly marked. In the opinion of Mr. Mills the plan is primarily a map of the district, and is intended to represent the former St. Stephen's-green estate—part of the city property—which considerably exceeded the present enclosed park. He is inclined to think that the army is shown on the plan to illustrate the use made of the Green for military purposes, and that it has not reference to any battle. Also he is of opinion that the plan is of earlier date than the Battle of Rathmines, probably about the time of James I.

of the Foot, Patrick Purcell, to have this done, and as he made his way back to his tent he desired the whole army to stand to their guns.

Ormonde was under the impression that Jones would not make his attack immediately, but in this he was mistaken, and before an hour elapsed Jones advanced upon Baggotrath. Ormonde had lain down to take some rest, and about ten o'clock was awakened by the sound of firing. He rushed out of his tent, but before he got many yards from it all those who were working at Baggotrath had been beaten off, Sir William Vaughan had been killed while gallantly leading his men, and his troops had been routed, together with other parties of horse which had been drawn up in the fields between Baggotrath and Ormonde's camp, That this was due to treachery and inefficiency there can be little doubt. Numbers of the English soldiers were deserters from the Parliament army, and the Irish portion of Ormonde's force was led by officers more conspicuous for loyalty to the throne than for skill in arms. His camp, as we have seen, lay away from the main road, and could have been easily defended, but no attempt was made to barricade the lanes, and it is even said that barricades which had been placed in them were removed. Jones had not intended to do more than prevent Ormonde's operations at Baggotrath, but finding the resistance so slight, he pushed on towards the camp. Ormonde has graphically related what then occurred. On seeing the right wing of his army defeated, and the soldiers running away towards the hills of Wicklow, where, as he says, some of them had been bred and born, and the way to which they knew only too well, he turned his attention to the centre of his army, composed of foot, which had served under Lord Inchiquin, and which were then commanded by Colonel Giffard. These he supported with troops under the command of his brother, Colonel Richard Butler, and Colonel Reyley, but the latter failed him, and on Colonel Giffard's troops being attacked from behind by a troop of Jones' horse, which approached them by a lane which ran from Milltown to what is now the Ranelagh-road, and in front by a party of Jones' foot, they gave way and accepted quarter. Ormonde then jumping his horse over a ditch, made for the left wing of his army, which probably was placed near Radcliffe's house, and which Ormonde had not called to his assistance, as there was a reserve of the enemy in front of them, but he found that they had heard of the fate of the right wing and of the centre of the army, and thinking themselves deserted, they were making good their escape. He made several attempts to rally them, but finding it hopeless, made off himself towards the County Kildare, sending word to the troops on the other side of the Liffey to proceed to Drogheda and Trim.

Ormonde, though he exhibited in his whole proceedings deplorable want of military skill and foresight, was not lacking in personal bravery, and the goodness of his armour is said to have alone saved him from a severe wound. Some of the English troops under Colonel Wogan made

a most gallant stand against the whole body of the enemy, and did not lay down their arms until assured of their safety. It is probable that they retired into the Castles of Rathmines and Rathgar, which it appears from an account of the engagement, written by a writer on the side of the Parliament, were not taken, together with Rathfarnham Castle and the Viceregal residence in the Phoenix Park for a day or two after the battle.¹

It is impossible to arrive at an accurate estimate of the number of soldiers under Ormonde's command who actually took part in the battle, or of his losses. He says that there were not more than 600 slain, while Jones stated that there were 4000 slain and 2517 taken prisoners. The latter is manifestly an exaggeration, as the total troops engaged under Ormonde cannot have amounted to the combined numbers. The extraordinary manner in which the truth was perverted by both parties in order to encourage their supporters is curiously illustrated in the tracts giving an account of the battle. In one of these, which purports to be a letter from Ormonde to Charles II., the battle, in which it is said 28,000 soldiers took part on the Royalist side, is described as a drawn engagement, and it is stated that Dublin had been once more surrounded by Ormonde with a force of 40,000 men. Another tract, which also purports to be a letter from Ormonde to Charles II., represents Ormonde as writing to the king, that the battle was scarcely worthy of His Majesty's notice, and that he only mentions it lest "the enemy's swelling relations may convey it to his Majesty's knowledge, in such a multiplying glass, as to deliver a night surprise for a battle and a trifling success for a memorably complete victory." While on the other side, a tract containing Jones' statement as to the numbers killed and wounded received wide circulation.²

¹ "A History or Brief Chronicle of the Chief Matters of the Irish Wars, with a perfect Table or List of all the Victories obtained by the Lord General Cromwell, Governor-General of Ireland, and the Parliament's forces under his command there from Wednesday, the 1st August, 1649, to the 26th of this present July, 1650."—National Library of Ireland.

² See (i) "The Marquesse of Ormonde's Letter to King Charles II., wherein is truly related the manner of Colonel Jones sallying out of Dublin, August 2, 1649, with the loss on both side, and the prisoners taken; with the true state and condition of his Army at this present before Dublin, which is besieged with 40,000 horse and foot, and the taking of the two strong castles of Ballishannon and Athy, August 8, whereunto is added His Majestie's answer to his letter, August 11, 1649"; (ii) "The Marquesse of Ormond's Letter to His Majestie concerning the late fight betwixt the forces under his command and the garrison of Dublin. The copie whereof was taken out of His Majestie's letter and sent from St. Germain-en-Laye, bearing date the 25 of this instant (new style), to an eminent person of this kingdom, together with the most considerable occurrences in relation to the appeasing of that kingdom, and embracing the Prince's interest"; and (iii) "Lieut.-General Jones's Letter to the Council of State of a great Victory which it hath pleased God to give the Forces in the City of Dublin under his Command, on the Second of this instant, August, against the Earl of Ormond's and the Lord Inchiquin's Forces before that city, together with the list of Prisoners and Ammunition taken, and the Narrative of Captain Otway, who was in the Fight." These tracts are in the National Library of Ireland.

“ DERRY COLUMBKILLE.”

BY THE REV. WILLIAM DOHERTY, C.C.

[Read JULY 28, 1902.]

THE word Derry signifies ‘an oak grove,’ and the city owes its foundation to the establishment of a monastery here by St. Columba in 546. Derry was then an island, formed by the waters of the Foyle flowing along the valley now occupied by the Lecky-road, Rossville-street, and the Strand. A flourishing oak grove covered the island. St. Columba had a passionate love of nature, and the beauty of the trees appealed to him so forcibly that sooner than fell any of them, or even lop their branches, he selected an open spot, now occupied by the Long Tower Church and schools, for his monastic chapel and enclosure. The cells of wicker work were scattered through the grove, whilst the Dubh-Regles or Abbey Church was constructed in the only open space left between the trees, which, however, was not wide enough for even the small church the saint had designed, so he departed from the usual orientation, and ran it north and south. In after centuries, when the Dubh-Regles, often burned and as often restored on the same lines, had been rebuilt of stone, a “round tower” was added which, according to tradition, served as a belfry not only for the Dubh-Regles, but also for the Templemore which, in 1164, was erected, according to Neville’s map (drawn ere yet the traces of the foundation had been wholly obliterated), on the site presently occupied by St. Columba’s schools, and the adjoining (lower) graveyard. This tower was not only the “oldest and most graceful,” but was also the highest in the city; thence, when the Londoners came in the seventeenth century, they gave it in English the name of the “Long Tower,” a name which the church and locality still retain, though all vestiges of the tower had disappeared when the city walls were repaired after the memorable siege of 1689.

Dr. O’Donovan in the Ordnance Memoir corrects the statement of Sampson in his survey that the old windmill at St. Columb’s College was *the* Long Tower. No doubt it belonged to the monastic farmyard, and is therefore venerable both by reason of its antiquity and associations—but a “church tower,” much less a round tower, as Beaufort and Sampson assert, it cannot be called.

The “oak grove” of which Columba was so fond has wholly passed away. A few beams of “Derry oak” may still be found in the timbers of St. Columb’s Cathedral, but none of the original trees, nor yet any

offshoots from them, survive. Great care was taken of them in olden days because of Columba's love for them. When one fell it was to be left undisturbed for nine days, after which it was to be distributed amongst the people. As late as 1178 we find it recorded in the Annals that "a violent storm prostrated 120 oaks in Derry-Columbkille." The grove must, therefore, have been still very large at the close of the twelfth century. What happened it subsequently we know not. No reference is made to it in the "Inquisition of the Derrie." It has wholly passed away. The name of Derry (Doire, 'the oak grove'), however, enshrines and perpetuates its memory, and each St. Columba's Day the great bulk—an increasing body—of the citizens honour the memory and love of the city's founder by displaying the "oak leaf."

Of the Dubh-Regles only one relic, and that merely traditional, remains. A stone—said to have been one on which the knees of Columba often pressed in prayer—was preserved in St. Columba's Wells, near the "Holy Well" of the saint. For about sixty years it had stood upright in the middle of the street; before that it lay horizontally beside the well, its basins or bullauns serving as "Holy Water" fonts, to which use I gather from two independent sources of tradition it had been committed in the latter end of the eighteenth century, when it was in danger of being destroyed altogether by pious vandals who scooped out a piece of the stone from where they thought the saint's knees may have rested. The same habit with nearly the same result prevailed in Rome with the stone on which it was said St. Peter knelt when praying against Simon Magus in the Forum. It is now under the altar in the Church of St. Francesca Romana, and very much resembles our "stone," which was saved from further injury by "being turned into a font."

Some may consider it is a mere "bullaun," but whatever the history of its basins, it is undoubtedly linked by immemorial tradition with the name of St. Columba.

On the occasion of the thirteenth century of St. Columba's death, permission was obtained from the municipal authorities to remove "St. Columba's Stone," which was, indeed, an obstacle and a danger to the thoroughfare, from the roadway, where it had lain so long, to the churchyard. This was done on June 9th, 1897, and on the following St. Columba's Day, 1898, it was enshrined in the base of the Calvary at the Long Tower, to which a statue of St. Columba, with his left hand resting on a stone, and his right raised in the gesture of preaching, was added.

In 1158 the synod of Brigh-Thaigh, in Meath, erected Derry into an episcopal see. A former abbot of Derry, Gelasius, then Archbishop of Armagh, presided, and procured the appointment of his successor in the abbacy, Flathbert O'Brolcain, or Bradley, as first bishop of the new see. He immediately set about the erection of a cathedral, which was called the Templemore or Great Church. The name survives in the designa-

tion of the parish, but all other trace has vanished. The Templemore, which was a rather large and handsome church, occupied the present site of St. Columba's schools, and ran down in a south-westerly direction towards the present church.

In 1164, the very year he finished his Templemore, Flathbert was invited to become abbot of Iona. He declined, and sent instead to Iona his kinsman, Donald O'Brolcain, who was elected prior by the monks. Donald died on April 27, 1203, and his name as builder was inscribed on one of the columns of Iona's graceful ruin. Erected at the same time, under the superintendence of the same man, by most likely the same workmen, St. Mary's Cathedral, Iona, was not unlikely a replica of the Templemore of Derry. It occupied towards the Abbey Church the same relative position as, in Iona, St. Mary's does to St. Oran's. Flathbert died in 1175, and, like many another great Irish monk, lies "waiting the resurrection" in the cemetery attached to the Long Tower of Derry. Colgan enumerates a long list of saints whose bodies form portion of our churchyard clay; and frequently, as we turn over the pages of the "Four Masters," and glance at the obits of distinguished scholars or saints, we find added the words, "he was interred in the Dubh-Regles of Derry."

In 1566 Colonel Randolph took possession of Derry, and turned the Templemore into a powder magazine. On the 24th April, 1568, it exploded and destroyed the cathedral, whose ruins were completely dismantled in the beginning of the seventeenth century when the abbey lands passed into the possession of the Irish Society, and the stones of the religious buildings were used for the erection of the city walls.

When, in the year 1203, Pope Innocent urged the Columban monks to adopt one or other of the great monastic rules, those of Iona chose the Benedictine; Derry and Armagh preferred the Augustinian. A brief of July, 1254, erected a secular chapter in the cathedral, and the monks, now Augustinian both in name and rule, retired to where St. Augustine's Chapel of Ease now stands, and there re-erected their monastery.

In the garden of that monastery, in 1633, the present Cathedral of St. Columb's was erected. A more skilful pen than mine has described its beauties and treasures. To one only may I call attention, a little stone above the belfry door which is inset in a larger block and bears the inscription—"In templo Verus Deus est, vereque Clemens." It is a slab from the old Templemore—the only relic that remains of it—just as St. Columba's stone at the Long Tower is the only material memento of the Dubh-Regles.

Where Watt's distillery is now (in Abbey-street), a Franciscan friary once stood. A large graveyard adjoined it from which many cartloads of bones were, in the eighteenth century, removed to the Long Tower grounds.

In 1274, with the monetary help of The O'Donnell, a Dominican abbey was erected on the "north side of the island," just outside the

walls of the city, near Butcher's Gate, says O'Donovan, and tradition locates the exact spot near the junction of Fahan-street, and the Wells where it is practically certain "St. Martin's shrine and cemetery" were situated in Columban times. The Dominicans did not, however, come to Derry in 1274, they having been here long before, for in 1230 we find one of their number, Gervase O'Carlin, appointed bishop, a position he occupied till 1279.

The street now known as St. Columb's Wells once had three wells, one dedicated to the great St. Adamnan (who had been for a period abbot of Derry). It was near the foot of Howard-street. The middle one, where the pump is now, was St. Columba's; the third, St. Martin's, was at the junction of Fahan-street, with St. Columb's Wells, and was so called because it supplied the water used in connexion with St. Martin's Shrine. Traces of the cemetery, referred to in the "Annals of the Masters," were very visible some twenty years ago. Most of you remember how, when St. Patrick's grave was opened in 553, St. Columba brought with him to Derry the copy of the Gospels found in the saint's coffin. It had been transcribed by the great St. Martin of Tours, and was presented by him to his kinsman, the young Patrick, when about to essay the conversion of Ireland.

To enshrine that relic St. Martin's Shrine was built, and the "Gospel" continued to be the chief relic of Derry till about the end of the thirteenth century, when unfortunately a local chieftain carried it with him to battle, and it has never since been heard of.

St. Columba's Well was covered with masonry, and a pump erected over it some sixty years ago. Formerly the stone lay horizontally on the ground and nearer the well. It had been attempted to remove it in Dr. Barnard's time to the Palace Garden. On its restoration it seems to have been inserted vertically in the roadway, and at a greater distance from the well. The corporation had frequently ordered its removal as an obstruction to the thoroughfare. To enclose the well and stone was my first intention, but the difficulties were so many and so great, that I had to abandon it, and lest the stone should be injured, I brought it with the hearty and enthusiastic approval of the people to the chapel yard, and at the same time had a new pump, with a cross bearing the inscription "St. Columba's Well," erected.

THE CRONEBANE HALFPENNY TOKENS.

BY WILLIAM HUGH PATTERSON, M.R.I.A.

[Read JULY 28, 1902.]

AMONGST the great variety of private tokens, which were coined in Great Britain and Ireland, and put in circulation towards the end of the eighteenth century, the Cronebane halfpenny tokens take a prominent place, both as regards their merits of design and workmanship, and also on account of the great numbers that must have been issued.

The earliest Cronebane tokens are dated 1789; later ones are dated 1793, 1794, and 1795. Within the seven years covered by these dates, large numbers of Cronebane tokens were coined; they must have been of great service in Ireland at a time when there was such a scarcity of copper-money, and when the standard or imperial copper coins were quite too few for public convenience.

The issue of private tokens was stopped by the Crown, but many of these tokens lingered on in circulation until the old copper coins were called in, some forty or fifty years ago, at the time of the issue of the present bronze coinage. While we had the old copper coins, a few handfuls of this money might be found to contain a considerable variety of examples, for, in addition to the ordinary pence and halfpence of George III., George IV., and Victoria, the coins of foreign countries and British colonies were common, as well as English and Irish private tokens; the tokens being usually in bad order, owing to the wear and abuse of long circulation.

I have many copper coins, collected among money in ordinary circulation: there are American cents; Jersey, Guernsey, and Isle of Man money; coins from India and Ceylon, also from New Brunswick, Nova Scotia, Upper and Lower Canada, with many coins from France and Belgium; and private tokens, including Cronebanes.

The Cronebane halfpenny is a handsome little coin; the obverse bears the bust of a bishop (St. Patrick, probably), with mitre and pastoral staff, and the legend "Cronebane halfpenny." The reverse of the coin has a shield of arms, which may be described as:—Vert on a chevron argent, between two shovels, in saltire in chief, and a bugle-horn in base, three pickaxes; crest, a windlass; legend, "Associated Irish Mine Company."

In many of the tokens the legend is:—"Associated Irish Miners Arms." There is no record as to how the "Arms" originated, or who the designer of them may have been, but it is not likely that the Company

got any official grant of arms; possibly the company may have had a seal which was afterwards copied on the coins.

The date, which is divided by the shield, is 1789, or else 1793, 1794, or 1795, as already mentioned. If tokens were issued in any other years, I have not seen them or heard of them. This is the ordinary type, but some varieties are met with, and very many minute differences may be noticed, when carefully comparing a long series of the tokens, showing that new dies were cut from time to time. In one variety, which frequently occurs, the bishop's pastoral staff is omitted on the obverse. In some examples the reverse is quite different from that already described; one variety bears a female figure, Hibernia, seated, the left hand resting on a harp, the right hand extended, with a beckoning gesture; another has a ship sailing, and the legend:—"For the honour and use of trade." In this example the legend around the bishop's bust, on the obverse, reads:—"Payable in Dublin, Cork, or Limerick." Another variety has on the reverse a shield charged with six leopards' heads, three of them on a chevron, and crest, a crowned leopard's head; the legend on this side is: "Payable in Dublin, Newry, or Belfast."

The illustrations show the principal varieties of these tokens.

In common with many tokens of the period, the Cronebanes have usually inscriptions stamped deeply into the edges; of these there is considerable variety: among such inscriptions are:—Payable at Cronebane Lodge or in Dublin. Payable in London, Liverpool, or Bristol. Payable in Anglesey, London, or Liverpool. Payable in Dublin, Cork, or Belfast. Payable in Clougher or in Dublin. Payable in Hull and in London. Payable at Birmingham, London, or Bristol. Current everywhere. Payable everywhere.

The history of the Cronebane tokens has been investigated by the late Dr. William Frazer, M.R.I.A.;¹ he writes that those with the legend "Associated Irish Mine Company" were designed by Hancock of Birmingham, and that others were probably by Dröz, and were manufactured at the Soho mint. Dr. Frazer has recorded² some particulars about the Associated Irish Mine Company, which was formed about the year 1787, for the purpose of working copper and other mines.

The company had an office in Great Britain-street in the city of Dublin, and in 1798 it was incorporated by Act of Parliament.

The tokens were supposed to be made of copper, taken from the

¹ The results of Dr. Frazer's investigations in the matter of Irish tokens are contained in a small scrap-book, or album, in the National Library, Dublin. The cuttings preserved in this scrap-book have been printed in some newspaper or periodical, the name of which has not been ascertained, but the matter is known to be by Dr. Frazer.

² Dr. Frazer records that the members of the Associated Irish Mine Company were—Abraham Wells, Chairman, William Roe, Robert Hodgson, Bryan Hodgson, Thomas Wearer, the elder, Edward Hawkins, Thomas Smith, Charles Caldwell, and Brabazon Noble.

Company's mine. The Cronebane mine is situated in the county of Wicklow, on the east side of the Ovoca river, and has yielded large quantities of copper ore throughout a long series of years.

Sir Robert Kane records that, in the twelve years ending 1799, the mines of Cronebane yielded 7533 tons of copper ore. In the year 1826 the copper ore raised in Cronebane sold in Swansea for over £12,000. It is quite possible that some Irish copper may have been used in these Irish tokens, but there is no proof of this; all we know is that some of them were issued by an Irish copper-mining company, and that the coins were of great service in supplying the currency of the time. Some of the tokens were probably imitations or forgeries, but these were well-executed, and were, doubtless, just as useful as those which were the genuine issue of the Associated Irish Mine Company.

Miscellanea.

Silver Medal of the Londonderry Volunteers.—During a recent visit to London I acquired a Volunteer Medal which will be of more than ordinary interest to the Fellows and members of our Society, who reside within and without the historic walls of Derry.

It is of silver, engraved, is $2\frac{3}{8}$ inches in diameter, has a raised rim and sunk centre, and a rope-work loop for suspension. On the obverse, in the field, an Irish harp, above which on a wreath, "Londonderry Fusileers," and below, "Third Company." On the reverse, "The gift of Captain William Lecky to Mr. John Pratt for merit in the Londonderry Fusileers. 3rd July, 1778." This Volunteer Corps was associated on June 14th, 1778. Its uniform was scarlet, faced blue, and its Adjutant was Mr. Henry Delap.—ROBERT DAY, F.S.A., V.P. R.S.A.I.

Burial of Dorothea Stacpoole in Bath Abbey.—An addition to the burials of Irish people in Bath, collected in Mr. Cochrane's interesting notes (p. 173, *supra*), may here be given. In the very quaint and as yet unpublished diary and letters of William Stacpoole, of Edenvale and Annagh, County Clare, we learn that his wife Dorothea, daughter of Major Thomas Burton, was buried in the Abbey Church of Bath.

"November 2nd, 1775, Thursday, at 7 o'clock this morning, she departed this life. Oh, Holy Blessed and glorious Trinity, have mercy on her soul! Leaves me wretched and all her friends. The most loving and affectionate wife, the sincerest friend, religious, virtuous, just, good-natured, and friendly. I removed to Mr. Burton's with my little daughter."

"Saturday 5th, past 6 in the morning, the remains of my ever-beloved wife, Dorothea Alice Stacpoole, quondam Burton, were entered privately in the center (*sic*) of the aisle of the Abbey Church, Bath, opposite the old Bishop's monument. Her soul, I thrust (*sic*) in Almighty God, gone to Heaven in eternal happiness."

Stacpoole wrote to his brother John in terms which suggest other causes for his young wife's death, besides "the violent malignant putrid fever." "She took James's powders eight times, was bled five times, blistered, plasters to her feet, etc., etc. Nothing left undone of all the materia medica, all in vain. Glory be to God!" One recalls the words of Molière's Lisette as to a patient not dying of fever or consumption, but of two doctors and four apothecaries; but William Stacpoole in simpler faith adds—"Notwithstanding the attendance and greatest skill of two very eminent physitians." "I am exceedingly wretched. I am

now in lodgings in the house with Mrs. and Miss Burton, who are much to be pitied."

The melancholy of the unfortunate widower, like traditional demons, could not cross water. He left Bath December 6th, "with George (his son), Molloy, and Harry the dog, taking leave of my dear Anne (Burton) and little Doro," in the utmost anguish of mind. The last day of the same month, however, he was able to dine "at Maryfort, Ralph Westrop's, a large party supped, and a racking pot of tea. Did not leave till 4 in the morning." "And the new sun rose, bringing the new year."

"At Doonass, with Hugh D. Massy and J. and H. (Hassard) Stacpoole, cock shooting, killed one brace. R. Westrop, B. Frend (? French), Rosslewins, Lewins, Moronies, and Armstrongs drank like fish."—T. J. WESTROPP.

"Bewitching."—It is reported that at Clogheen Petty Sessions, on the 3rd May, 1902, a cattle-drover named William Murphy, of Rahill, near Cahir, was brought forward in custody by Sergeant Price, Ballyporeen, on the charge of having unlawfully entered the lands and premises of John Russell, of Coolepoorawn, Ballyporeen, for the purpose of performing an act of withcraft on the latter's cattle. According to old traditions, May morning was the morning in the year on which sorceries of this kind could be successfully practised. Most of those who believe in the charms generally remain up the night previous to protect their cattle and property from influence. So it was with Russell, who remained in the cowshed watching his cattle till three o'clock in the morning. Just before sunrise he heard a soft step outside, and a man with a flowing beard entered stealthily, with a tin vessel in his hand, and proceeded to milk one of the cattle, with the obvious purpose of bewitching them. He was just beginning his mysterious ceremonies when Mr. Russell sprang upon him and brought him to the police barracks at Ballyporeen, where Sergeant Price took him in custody. He was subsequently brought to Clogheen, where a petty sessions court was being held that day, where he pleaded for mercy. He was sentenced to three months' imprisonment in Clonmel Jail.

A Literary Coincidence in the Records of Cork.—I am not aware that notice has been taken in any life of Oliver Goldsmith of the remarkable resemblance between the famous "incendiary letter" in the *Good Natured Man* and a threatening letter to the Mayor of Cork, given in Caulfield's "Council Book" of that city, p. 498, December 5th, 1730.

"To the Mayor of Cork, Post-Master, deliver this or weel burn your house." "Mr. Mayre, we are just come from England, and *cash is low*. You must on Sunday nite put 50 gineyas under Peter's stocks, or you

may depend if you fail the consequence will be fire and destruction, for we can't starve. Your friends desire your welfare—Philo.”

Croaker, in the *Good Natured Man*, reads the letter, “in the genuine incendiary spelling.” It runs:—“Muster Croaker, as soon as you see this, leve twenty gunnes at the bar of the Talboot tel called for, or yowe and yower experection will be al blown up. Our pockets are low, and money we must have.” Some student of the life of our humorous and kindly poet may give us a suggestion as to whether it is a case of remembrance of the Cork letter, when the poet wrote his play some thirty-five years later, or only a stock form of “sturdy begging.”—T. J. WESTROPP.

Stawell of Kilbrittain, County Cork.—The following notes as to the English origin of this family may interest some of our readers, especially as “Burke’s Landed Gentry” merely states that the Ven. Jonas Stawell, of Kinsale (with whom the account of the family commences), was “sirratiure of Chudleigh in the County of Devon.” He was son of Anthony Stawell by his wife Ellen, daughter of John and Jonas Ball, of Chudleigh, as proved by their wills at Somerset House.

John Ball, of Chudleigh, made his will, 3rd March, 1603/4. Proved 19th June, 1604 (64 Hark), leaves legacies to Ellen, “daughter of my daughter,” Ellen Stawell, and to Frances and Rachel, daughters of Anthony Stawell.

Joan Ball, of Bridgland, Chudleigh, widow, made her will 9th October, 1616. Proved 24th July, 1617 (66 Weldon). Executor, Anthony Stawell, son and heir of A. S. (then a minor). Legacies to “Jonas Stawell, son of Anthony Stawell, my son-in-law.” Also to William, Ellen, Frances, Rachel, Elizabeth, and two other children (unnamed), “newly born in Ireland,” brothers and sisters of said Jonas. Daughter Ellen Stawell, also mentioned.—H. HOUSTON BALL.

“The Irish Gold Ornaments.”—These golden ornaments probably formed part of the Church treasury of Brogh-ichter. The boat was presented to the Church as a votive offering to commemorate the miraculous landing of St. Columba at the time of the Drumceatt Convention. This event was yearly commemorated by religious processions down to the sixteenth century; or the boat may have been the gift of Scanlan King of Ossory in recognition of St. Columba’s intervention on his behalf when a prisoner of King Aedh; or the emancipated colonists in Scotland may have given this national gift to the place where St. Columba’s pleading gained them their Magna Charta. The gold bowl was used as a receptacle or support for a small pyx, or vessel containing the Blessed Sacrament, and so was suspended from the roof over the altar.

The old system of *suspending* the pyx with the Blessed Sacrament from the roof of the church continued down to the fifteenth century. We have the testimony of Roger of Hovenden, Professor of Theology at Oxford in 1198, who refers to the snapping of the chain which upheld the pendent pyxis:—"Cecidit etiam super altare pyxis cui Corpus Christi inerat, abrupto vinculo." ("Hist. Anglic.," p. 486.)

Gervase, the monk of Canterbury (A.D. 1201), describing a fire which consumed part of the Cathedral of Canterbury, relates how the pyx containing the Blessed Eucharist was rescued "*suscepit a monacho quodam pyxidem cum Eucharistia quæ desuper majus altare pendere solebat.*"

Lyndewode, in his "*Provinciale*," lib. iii., prefers the custom of securing the Eucharist under lock and key, within a niche in the wall or in a tower of masonry, called a Sacrament-house, as was usual in the Netherlands and in Portugal, to the prevailing custom in England in his time (A.D. 1422) of keeping it suspended within a canopy over the altar:—"Licet enim consuetudo Anglicana—ut scilicet Eucharistia in canopeo *pendeat* super altare—commendabilis sit," &c. (See Rock's "*Hierurgia*," edited by Weale, p. 318, note.)

The gold collar and torque and the chains were ornaments of royalty. They were deposited in the treasury of the church for safety. In the days of plunder and desecration of church and monastery what could be more natural than, in face of sudden emergency, to hide these treasures in some well-known vault or beneath a tombstone in the graveyard. Here they lay concealed for centuries until after the graveyard was levelled and cropped, they were accidentally turned up by the plough. A well-preserved tradition still exists in certain parts of the county that regal ornaments had been secreted near O'Cahan's castle. Of their value and beauty old Seanachies talked eloquently. About forty years ago a careful search was made for them, and six years before they were discovered at Broughter I was consulted as to the place they would be most likely found.—(Rev.) JOSEPH M'KEEFERY, *Local Secretary*.

Discovery of an Ogham Stone near Maynooth, Co. Kildare.—The churchyard of Donoughmore, with its ruined church, lies just outside the demesne-wall of Carton, by the side of the railway between Leixlip and Maynooth, in the county Kildare. I revisited this ancient burial-ground in August, 1902, to search for old tombstone inscriptions for Col. Vigers's publication on "*The Memorials of the Dead*," and while doing so, a small boulder, with faint Ogham-like scores, caught my eye. A closer examination of the stone revealed that it did bear an Ogham inscription in very narrow and shallow strokes; these I photographed, and took "a rubbing" of, and later on forwarded a copy of each to

Professor Rhys, who, I hope, will give us his opinion on the inscription in a future number of the *Journal*.

This Ogham stone lies under a bush in the churchyard; it does not appear to have been lying there long, and I suspect it was recently dug up in making a grave, and then thrown to one side. Its present length is $2\frac{1}{2}$ feet, not more than 9 inches at the broadest part, and some 15 inches in thickness; the material is a bastard limestone, the stone of the district. With the permission of the Celbridge Board of Guardians, the boulder is to be removed to Carton for its future preservation.

The graveyard it lies in is now known locally as the Grange-William churchyard, from the name of the farm it is situated on, though the name of the townland is Donoughmore. The ancient form of this name is "Domhnach-mor-Maighe Luadhat (or Nuadhat)," meaning the large church of Nuadhat's plain (hence Maynooth). According to the "Martyrology of Donegal" a Bishop Erc was venerated here on the 27th of October, but he should not be confounded with another famous saint of the same name—the patron of Slane, in the county Meath, whose festival falls on the 2nd of November.

This is the only other place in the county Kildare, besides Killeen-Cormac, near Colbinstown Station, where an Ogham stone is known to exist.—WALTER FITZ GERALD, *Hon. Local Secretary for South Kildare*.

Notices of Books.

[NOTE.—*The works marked thus (*) are by Members of the Society.*]

Outer Isles. By A. Goodrich-Freer. 8vo, 427 pages. (Archibald Constable & Co.) Price 12s. 6d. 1902.

THREE years ago the members of the Royal Society of Antiquaries of Ireland enjoyed a most delightful tour through the Western Islands of Scotland. To those who took part in that expedition, one to which they look back with a keen sense of pleasure, any information bearing upon the islands then visited cannot fail to be of the deepest interest. People seldom do anything well to which they do not bring a considerable amount of enthusiasm. There is no lack of evidence of enthusiasm in the writer of the volume under review. If her intense love for the people has led her to be something more of a special pleader than an impartial critic, we may well forgive her for the sake of her warm heart and deep love for the people amongst whom she spent the holidays which she describes.

As to whether "A. Goodrich-Freer" is an 'Alexander,' or an 'Anne,' we are given no information, but no one can read half a dozen pages anywhere without feeling quite sure that they were written by no 'Alexander.' Further, we should judge the author to be a spinster, and shall designate her accordingly.

The illustrations are excellent, and, by the courtesy of the publishers, we are enabled to reproduce here a couple of them, and anyone who has been in the islands will at once recognise their fidelity.

Great diligence has been shown in the collection of folklore, traditions, and superstitions, to which last Miss Freer lends, to say the least of it, a very kindly ear. Her description of the "fulling" of tweed makes one regret that one missed the opportunity of purchasing on the spot some of the tweed so treated. Ten women, we are told, assemble for the purpose at the house of the owner of the tweed—

"Five to each side they sit, and the dripping cloth is passed from hand to hand, while the moisture runs down the sloping boards to the floor. Soon the process becomes so rapid that we can distinguish nothing but the swaying of their figures and the rapid thud of the cloth, keeping time to the rhythm of their song. The course of the web along the board describes a series of zigzags, each woman's movement forming the letter V, of which she herself is the base, and each point being marked by the loud thud of the cloth upon the board, always in four time."

"Each song averages about eight minutes, and is about fifty couplets in length. As each one is finished the women throw down the web, and their arms drop. They are exhausted and breathless, as well they may be, for to sing and work as they do, throwing themselves violently forward, so that the cloth they are handling becomes absolutely hot in the process, is no light work."

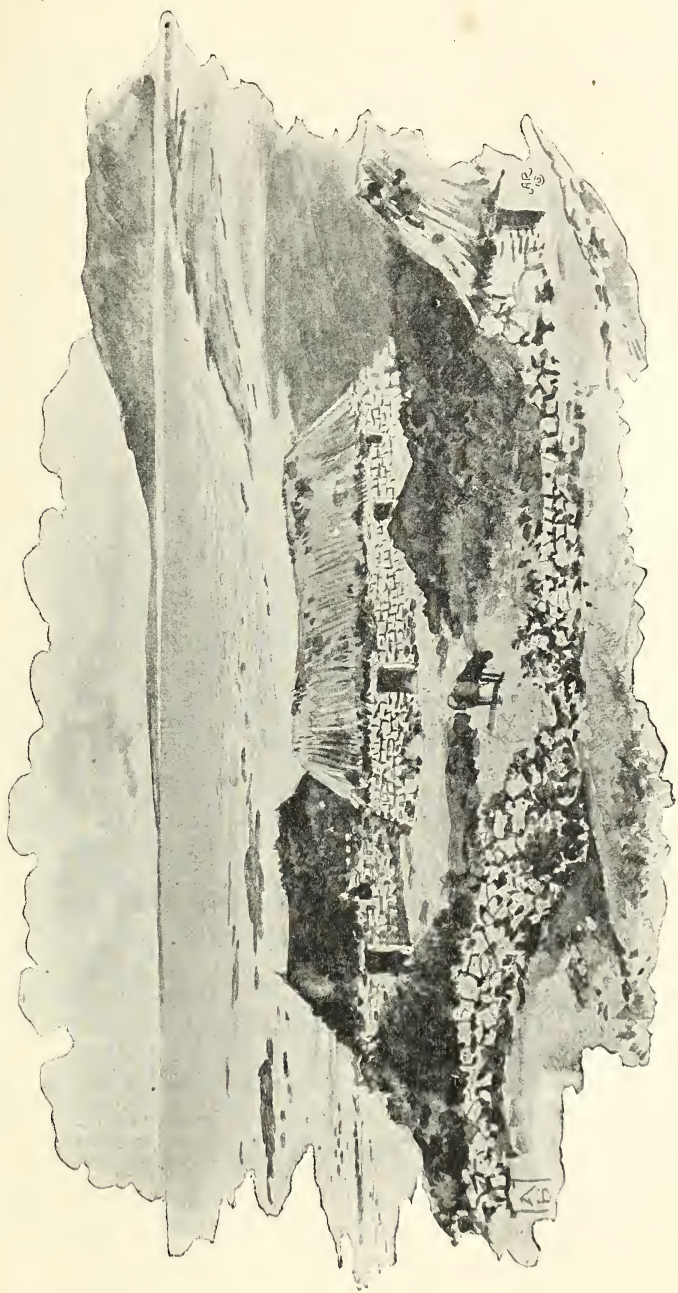
We can wish that space permitted us to copy the whole of this charming account of "fulling." Miss Freer has rescued from the oblivion that will probably shortly overtake them in their native home many of the couplets that accompany the work.

On the other hand, a candid friend who might have persuaded the author to delete, or at least to transfer to an appendix, a good deal of the matter, which, it must be confessed, at times becomes a little wearisome, would have served her well. Anyone reading the book



Cottage in Tyree.

would probably be drawn to the conclusion that Miss Freer had taken her political views ready made from the Crofters, or those who represent them. It is no part of our intention to urge the cause for or against these good people. We fully believe them to be as innately polite, as virtuous in some ways, as attractive and impulsive as we know the Celt to be in Ireland. We are quite ready, too, to assume that they have been much ill-used, but that is hardly reason for assuming that everything that is said in their favour is true, and all on the other side false. Surely one writing in a judicial tone should give a fair presentment of both sides ;



Prince Charlie's House.

but while Miss Freer quotes, almost *ad nauseam*, everything that tends to show that they have been ill-used, she just mentions that the Duke of Argyll and Lady Gordon Cathcart have written on the other side, but entirely suppresses both his Grace's arguments and the facts upon which he bases them; while, to Lady Cathcart's work, her only allusion is that, "among many other surprising statements," she says that people are worse off in the smaller islands. According to her, for a man, or his ancestors, to have invested their savings in the purchase of land is, with few exceptions, the unpardonable sin. "Self-interested proprietors" is one of her mildest descriptions of the class. Of a certain Nicholas le Blanc she writes that "it is not too much to say that his existence has been as great a misfortune to the outer Hebrides as if he had been a modern landlord." Of this same le Blanc she says: "For anything one knows to the contrary he led a blameless life till the year 1787." And why not after 1787? Simply because in that year, being an able chemist, he discovered a process whereby the products of kelp could be obtained at a tenth of the cost! Of course this was a knock-down blow to the kelp workers of Tyree; but what that had to do with the private character of le Blanc we fail to see.

The following is Miss Freer's description of South Uist:—

"Nowhere in our proud Empire is there a spot more desolate, grim, hopelessly poverty-stricken. It is a wilderness of rock and standing waste, on which in summer golden lichen and spreading water-lilies mock the ghastly secrets of starvation and disease that they conceal. The water is constantly unfit for drinking purposes. There is not a tree on the island, and one wonders how the miserable cattle and sheep contrive to live on the scant grey herbage."

Barra she describes as only a shade better. When le Blanc's discoveries brought ruin to the kelp trade, the old proprietors either did not attempt, or were unable, to rise to the occasion. They and their miserable tenantry were ruined together. The Clanranalds in Uist, and the Macneills in Barra, found no remedy but in the sale of their estates, and a Colonel Gordon purchased them somewhere about 1838. For thirteen years he seems to have kept up the fight with nature, but finally, in 1851, he apparently made up his mind that, without the help of kelp, man could not live upon these God-forsaken islands. He paid the passage of over 1000 of his tenants to Canada. He trusted to the Canadian authorities (who, even still, are loudly inviting immigration) to look after them on their arrival. For this no words can paint the Colonel black enough. Miss Freer's views upon this subject are made clear enough when writing of North Uist, where, by the neglect, or at least connivance, of the landlord, congested districts were being rapidly formed. She quotes with approval that, in 1841, it was

"Notorious that there were not less than 390 families not paying rent, but living chiefly on the produce of small spots of potato-ground given them by some of their neighbours and relatives. Sub-divisions of this kind, from the purest motives of humanity, will and must take place."

We have given the above as a single instance of the sort of political economy which the writer appears to have imbibed from the crofters, but the book is saturated with it. It does not surprise us in them, but the authoress should know better.

The book is admirably brought out by Messrs. Constable, the illustrations are excellent, and the index, an important matter, is exceptionally well put together.

The History of Ireland. By Geoffrey Keating, D.D. Volume I., containing the Introduction and the First Book of the History. Edited, with Translation and Notes, by David Comyn, M.R.I.A. (London : published for the Irish Texts Society by David Nutt.)

THIS, the fourth volume issued by the Irish Texts Society, London, though presenting less features of novelty than the three preceding ones, which contained matter not previously published, will, doubtless—dealing, as it does, with Irish history instead of poetry or folklore—appeal to a much larger circle of readers, and may well be regarded as the most important work that the Irish Texts Society has, as yet, been responsible for. Admittedly “a master of the Irish language, whilst it was as yet a power,” and having access to sources of information since totally lost, Geoffrey Keating has hitherto hardly attained that recognition he has merited as an Irish historian and writer. He has been accused of being weakly credulous, though, as Mr. Comyn points out, he shows as much discrimination as writers on the history of other countries in his time; whilst as a writer he has suffered still more, inasmuch as Dermot O’Connor’s translation of his History, by which he has, so far, been best known to English readers, is generally pronounced to be unsatisfactory. The present portion of Keating’s History, comprising The Introduction and the First Book, in the original Irish, with a translation into English on the opposite page, bears every indication of having been carefully and judiciously edited and accurately translated by Mr. Comyn, whilst his editorial Preface furnishes some interesting details respecting Keating’s life and the character of his writings, besides a record of the endeavours of other Irish scholars to make the latter known to his fellow-countrymen of our own time.

The present volume is brought out in the attractive form and clear, legible type common to the previous volumes of this series, and will, it is to be hoped, meet with the exceptional demand for it which the Irish Texts Society so justifiably anticipate.

Books, Tracts, &c. Printed in Dublin in the Seventeenth Century.
Compiled by E. R. McC. Dix. Part III., 1651-1675. (Dublin :
O'Donoghue, &c.)

CONSIDERABLY exceeding in bulk, if not in interest, the first two published Parts of his painstaking endeavour to place on record the Dublin printed Books, Tracts, &c., of the Seventeenth Century, the present instalment supplies additional evidence of Mr. McC. Dix's unabated devotion to that toilsome form of research which concerns itself with Irish locally printed works—one which he might be said to have made exclusively his own—judging by his continued contributions of a like kind to that before us, to the Cork, Limerick, Waterford, and Ulster journals, and to various provincial newspapers as well. In the present instance he has laid under tribute not only some twenty of the chief libraries of the United Kingdom, but also all the private collections of Dublin. He has also again secured the co-operation of Mr. C. W. Dugan, whose "Biographical and Historical Notes" are, as previously, of much interest and value.

As might be expected in such an unsettled period as the seventeenth century, the majority of these Dublin printed items of that day are of a legal or governmental character, while not a few consist of sermons, &c., emanating from divines of the Established Church of that period. There is, however, a fair share of purely literary works. Nearly the whole of the items Mr. McC. Dix has here enumerated as printed in Dublin in the third quarter of the seventeenth century have been brought out, it will be noticed, by three publishers only; so that whilst the population of Dublin is at least ten times more now than it then was, the Dublin publishers have by no means increased in a like proportion. All genuine lovers of books, and especially Irish printed ones, will warmly welcome this latest contribution of Mr. McC. Dix to a heretofore little known, though yet an interesting if not important, subject.

**Notes on the Literary History of Strabane.* By A. Albert Campbell,
Omagh (the Tyrone Constitution Office). Price 6d.

THIS is an essay to record "the literary activities of an old Tyrone town, and to rescue from oblivion, while it is still possible, the names of a few worthies whose memory posterity should not willingly let die." There is compressed into a small space a great deal of curious and valuable information, which tends to show that at one time the town was a rather important literary and publishing centre. Before the end of the eighteenth century Strabane could boast of possessing two newspapers, and of publications which were issued from the Strabane Press from 1771

up to 1875, the author has compiled a list extending over nine pages. It is stated that John Dunlap, "the American revolutionary patriot," was a Strabane man, who emigrated to Philadelphia, and founded the *Pennsylvania Packet*, the first daily paper in the States. It was he who printed the first copies of the Declaration of Independence. The accounts of the literary worthies of the place, including Dr. John Gamble, and Professor Mac Cullagh, who was Secretary of the Royal Irish Academy in 1842, are full of interesting information.

**A History of Irish Presbyterians.* By the Rev. William Thomas Latimer, B.A. Second Edition. (Belfast: J. Cleeland, 26, Arthur-street; W. Mullan & Son, Donegal-place.) 1902. Price 5s. net.

THE writer has contributed many Papers to the *Journal* of this Society. As an author he is already well known by the following works:—"Life and Times of Dr. Cooke"; "Ulster Biographies"; "Captain M'Carmick's Action of the Enniskilling Men"; and therefore well qualified to write on historical subjects. This book is a second edition of a work published by the same author in the year 1893, to which he devoted, as he tells us in the preface, five of the best years of his life. (The first edition was reviewed in vol. 23 of this *Journal*, pp. 220, 437.) His second edition, printed on better paper, and in larger type, is more than twice the size of the first edition, owing to the additional matter it contains. The labour involved in the preparation of this book can be best stated in the words of the author:—"Very soon after my history was issued I began to collect materials for a second edition. I copied with my own hand the manuscript minutes of the Presbyteries of Lagan and Antrim, and many other documents which bear on the foundation and building up of our Church." In fact, eight years more was spent by the author in study, in research, and in collecting material for the present edition. As the result of such careful preparation he is able to verify references, and to correct errors of former writers, which he seems to take great pleasure in doing. The book contains thirty-four chapters, with an index and valuable appendix, and is, as its name indicates, "*A History of Irish Presbyterians.*" The book is very valuable to those who desire to read a popular history of this branch of the Christian Church by a man who has studied the facts of history, and knows how to present them in an attractive manner. In doing so he touches on Irish history from the days of St. Patrick down to the most recent times, and discusses the social and political questions in Great Britain and America as they affected Irish Presbyterians. Before the introduction of Christianity to our country the inhabitants were, he says, "little better than savages; women, as well as men, were liable to military

service, and often marched to battle. The rude chieftains seldom ceased to make war on one another, and the history of these times is a history of robbery and murder."

The golden age, when Ireland was called "the land of saints," is lightly passed over, and the author enters upon his work with the English occupation and the Plantation of Ulster. The chief characters are sharply thrown upon the screen; the important events of history are recorded without any desire to hide or to mitigate the iniquities perpetrated under the name of Church and State. The terrible state of our country can be seen down to most recent times. After the Plantation of Ulster he says:—"The wages of a ploughman were six shillings and eightpence a quarter; a servant-maid got ten shillings a year; labourers received twopence, and tradesmen sixpence, a day; a cow was worth one pound, and a horse four pounds."

In referring to education in the early part of the nineteenth century, he says:—"The teachers of these humble schools were seldom able to do more than read and write, and some easy questions in arithmetic. The schoolhouses were often built of sods, and thatched with rushes; pieces of timber, placed on stones, served as seats. Each pupil carried daily a turf to keep up a fire."

The chapters dealing with the sieges of Derry and Enniskillen, the battles of Benburb, Aughrim, and the Boyne, are the best written parts of the book, as the author writes from intimate knowledge of these places. He makes out a good case for his site of the battle of Benburb, as only a person with local knowledge could do. His explanation of the Ulster Custom is interesting, and his remarks on primary and collegiate education are worthy of perusal at the present time. The book, on the whole, is an important contribution to Irish history. It is open to criticism in many places; the writer might have paid more attention to the philosophy of history as well as the facts of history; he attaches undue importance to events which seem of small moment, and spends too much of his time in correcting small mistakes in writers of his own Church, and fails to remember that the province of the historian is different from the province of the preacher. We should be left to draw our own conclusions from the facts of history, remembering that the morality of the early centuries is different from that of the twentieth century when submitted in a charitable and impassioned manner. That the writer is not wanting in the sense of humour may be seen throughout this whole book. The story told in connexion with Johannes Scotus, who lived in the ninth century, will serve as an illustration. Scotus was patronized by Charles the Bald, King of France. One day, sitting at the table, opposite His Majesty—who dearly loved a bottle of wine—the king is said to have asked him what was the difference between a Scot and a sot? "Nothing, your Majesty, but the table," replied the witty Irishman.

Proceedings.

THE THIRD QUARTERLY MEETING of the 54th Yearly Session of the Society was held in the Guildhall, Londonderry (by permission of the Mayor and Corporation), on Monday, 28th July, 1902, at 8 o'clock, p.m. :

PROFESSOR EDWARD PERCEVAL WRIGHT, M.A., M.D., *President*,
in the Chair.

The following were present at the Meeting and Excursions :—

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Fellows.—Captain Berry, Army Service Corps ; W. J. Browne, M.R.I.A., *Hon. Local Secretary, Londonderry* ; John R. Garstin, D.L., Castlebellingham ; the Most Rev. Dr. Healy, Bishop of Clonfert ; S. K. Kirker, C.E., Belfast ; Rev. W. T. Latimer, B.A., Dungannon ; Edward Martyn, Tillyra Castle, Co. Galway ; Seaton F. Milligan, M.R.I.A., Belfast ; Rev. James O'Laverty, P.P., M.R.I.A., Holywood ; Patrick J. O'Reilly, Dublin ; Thomas Watson, Londonderry.

Members.—Rev. R. Babington, M.A., Moville ; Joseph Ballantine, J.P., Londonderry ; Dr. Walter Bernard, Londonderry ; George O. Carolin, Dublin ; Sir R. Newman Chambers, Londonderry ; Miss Clark, Londonderry ; T. B. Costello, M.D., Tuam ; Miss M. E. Cunningham, Belfast ; Miss S. C. Cunningham, Belfast ; Rev. William Doherty, C.C., Londonderry ; Rev. Samuel Ferguson, B.A., Waterside, Derry ; Rev. J. H. P. Gosselin, Londonderry ; Miss Griffith, Dolgelly, North Wales ; P. J. Griffith, Dublin ; Francis Guilbride, J.P., Newtownbarry ; Miss Kerr, Londonderry ; Robert C. Laughlin, Tyrone ; Rev. A. G. Lecky, Raphoe ; John Leonard, Londonderry ; Rev. W. O'Neill Lindsay, Claudy ; S. Douglas Lytle, Maghera ; Rev. J. M'Corkell, B.A., Moville ; Rev. J. M'Keefry, C.C., M.R.I.A., *Hon. Local Secretary, Derry* ; Very Rev. A. Mac Mullan, P.P., Ballymena ; Rev. Dr. Magill, Maghera ; Rev. A. H. Maturin, Maghera ; Major Milner, Belfast ; John W. Montgomery, Bangor ; A. Ker Morrison, Maghera ; John Morton, Blackrock, Co. Dublin ; James Mullan, Castlerock ; M. S. Murphy, Wexford ; Rev. Philip O'Doherty, P.P., Claudy ; Rev. J. O'Donovan, P.P., Loughrea ; W. H. Patterson, J.P., M.R.I.A., Belfast ; Miss M. Redington, Kilcormin, Co. Galway ; Miss Richardson, Portrush ; Mrs. Shackleton, Lucan ; George Shackleton, Lucan ; Mrs. Simpson, Ballymena ; Mrs. E. Weber Smyth, Dublin ; William N. Strangeways, London ; William Webster, St. Helens, Lancashire ; W. Grove White, Dublin ; W. J. Wilkinson, Trim.

Associates.—Miss Bergmann, Chicago ; Rev. P. O'H. Blaney, C.C., Buncrana ; William Brown, Claudy ; Mrs. W. J. Browne ; Miss Ethel M. Browne ; Miss Sidney L. Browne ; Mr. Harry J. Browne ; Rev. H. M. Butler, Derry ; Mr. James Byrne, New York ; Mrs. J. Byrne, New York ; Mrs. Evans, Dublin ; Mrs. Gosselin, Londonderry ; Miss Isabel L. Guilbride, Newtownbarry ; Mr. Valentine Kyle, Gortin ; Mrs. Learmont-Anderson, Ballymoney ; Miss Alice Milligan, Belfast ; Richard Nugent, Celbridge ; Rev. J. O'Doherty, Carndonagh ; W. O'Doherty, M.P., Londonderry ; Rev. P. O'Kane, P.P., Maghera ; Miss M. E. Richardson, Portrush ; H. P. Kennedy Skipton, Derry ; Miss Wigham, Monkstown, Co. Dublin.

The Minutes of last Meeting were read and confirmed.

The following Fellows and Members were elected :—

AS FELLOW.

Esmonde, Sir Thomas H. Grattan, Bart., M.P., Ballynastragh, Gorey (*Member*, 1890) :
proposed by Robert Cochrane, F.S.A., *Fellow*.

AS MEMBERS.

Boland, John, M.P., 12, King's Bench Walk, Temple, London, E.C. : proposed by
Sir Thomas H. Grattan Esmonde, Bart., M.P.

Delaney, James, County Surveyor, Tullamore, King's Co. : proposed by Edward
Doyle.

Gordon, Patrick, D.I., R.I.C., Dunmanway : proposed by Rev. P. Hurley, P.P.

Irwin, the Rev. Geo. F., B.D., M.A., The Diamond, Londonderry : proposed by John
Cooke, M.A., *Fellow*.

Lytle, Samuel Douglas, Maghera, Co. Londonderry : proposed by S. F. Milligan,
M.R.I.A., *Vice-President*.

McConnell, Sir Robert, Bart., The Moate, Strandtown, Belfast : proposed by Seaton
F. Milligan, M.R.I.A., *Fellow*.

MacNamara, the Rev. John, Mount St. Alphonsus, Limerick : proposed by James
Greene Barry, D.I.

Mullan, James, Castlerock, Co. Londonderry : proposed by S. F. Milligan, M.R.I.A.,
Vice-President.

Mulvany, the Rev. Thomas, C.C., Killucan, Co. Westmeath : proposed by the Rev.
William Falkiner, M.A., M.R.I.A.

Nolan, the Rev. John, P.P., Ahoghill, Co. Antrim : proposed by Rev. A. Hamilton
Beattie, *Fellow*.

O'Doherty, the Rev. Philip, P.P., Claudy, Londonderry : proposed by William
J. Browne, M.A., M.R.I.A., *Fellow*.

Ward, Edward, Ulster Bank, Dundalk : proposed by Rev. A. Coleman, O.P.

Wilkinson, George, B.A., Ringlestown, Killmessan, Co. Meath : proposed by Rev.
Wm. F. T. Falkiner, M.R.I.A.

The following Papers were read and referred to the Council for
publication :—

"Derry Columbkille," by the Rev. William Doherty, C.C.

"Shawn Crossagh, the County Derry Rapparee," by the Rev. Joseph M'Keefry,
M.R.I.A.

"The Cronebane Halfpenny Tokens," by William H. Patterson, M.R.I.A.

"Ancient Ecclesiastical Bronze Bells in Ulster," by Seaton F. Milligan, M.R.I.A.
Vice-President.

The remaining Papers were taken as read and referred to the Council
for publication, viz. :—

"A Further Notice of the Connor Ogams," by the Rev. Geo. R. Buick, A.M., LL.D.,
M.R.I.A., *Vice-President*.

"On Broughter, Limavady, and on the Gold Ornaments found there in 1896," by
Robert Cochrane, F.S.A.

"Extracts from the Memorial-Book of St. Michan's Church, Dublin, May, 1725,"
by Mrs. T. Long.

"Rosguil and the Old Kingdom of Fanad," by Robert Welch.

"Notes on the History and Antiquities of Maghera, Co. Londonderry," by Seaton
F. Milligan, M.R.I.A.

The City Charters were exhibited by Sir R. Newman Chambers ;
also the City Swords.

LONDONDERRY EXCURSIONS.

MONDAY, JULY 28, 1902.

A PARTY started at 2 p.m., from the Guildhall, for Clooney (Cluain) old Church, under the guidance of the Rev. J. M'Keefry, the Local Secretary, and afterwards drove to Enagh to see the remains of a Franciscan Monastery and Church.

Those who arrived by a later train joined the first party at 4 p.m. at the Cathedral, where they were met by the Right Rev. Dr. Chadwick, Bishop of Derry, and shown the interior, and the Tower and Graveyard, and afterwards walked round the City Walls: after that, to St. Columb's College and the Museum and Library, the Long Tower Church and Graveyard, the site of the Teampul Mór, and the *Dubh Regles* of St. Columba. Here has been erected a Calvary group, in the base of which is placed the stone that for centuries was in St. Columb's Wells, which stone tradition associates with the great saint.

TUESDAY, JULY 29, 1902.

INISHOWEN AND LOUGH FOYLE EXCURSION.

We left the Lough Swilly Station at 8 o'clock a.m., and arrived at Carndonagh at 9.55 a.m., where vehicles were in waiting. The Crosses at Carndonagh were examined, also the ancient Tombstones in the churchyard, after which the Members proceeded to Culdaff, where a few minutes delay was made to examine the ancient Tombstones in the churchyard, and in the adjoining townland of Glack the ancient Bell of St. Buadon was exhibited by its hereditary custodian, Mr. Charles Doherty.

The ruined Church of Clonea and the ancient Crosses were examined, and the party drove to Carrowmore to see the site of an ancient Monastery, where there are two high Crosses, an Inscribed Stone, and a Cross-inscribed Bullaun-stone.

At Moville the Cross at Cooley churchyard, and the stone-roofed Cell, or "Bone House," were seen. The party left Moville, at 6 o'clock, p.m., by steamer, arriving at Prince's-quay at 7.45 p.m.

WEDNESDAY, JULY 30, 1902.

THE GREENAN AND LOUGH SWILLY EXCURSION.

The party left the Guildhall at 8.30 a.m., by cars, for the Greenan of Ailech, after examining which they drove to Bridge-end Station, where a special train was in waiting to take them to Buncrana at 1 o'clock. A capital lunch was served at the Lough Swilly Hotel at Buncrana at 1.30 p.m. O'Doherty's Castle, at Buncrana, was visited, and the party returned to Fahan, where special steamer was taken to Rathmullen. The ruins of the Carmelite Priory at Rathmullen were visited. The party returned to Fahan by steamer, arriving at Londonderry at 7 o'clock, p.m.

THURSDAY, JULY 31, 1902.

DUNGIVEN, BANAGHER, AND LIMAVADY EXCURSION.

The members going on this Excursion left Londonderry at 7.30 a.m. by the Northern Counties Railway, for Dungiven, which was reached at 9.15 a.m., where vehicles were in readiness to take the party to Dungiven Priory, Banagher Church, and back.

We left Dungiven Station, by special train, at 12 o'clock noon, arriving at Limavady at 12.25 p.m., where lunch was served at the Alexandra Arms Hotel. At 1.30 p.m. we started for the ruins of Drumachose Church, and drove across to the Dog's Leap (Leim-an-mhadaigh), from which the name of the ancient village of Limavady was derived, which in turn gave rise to the modern town of Newtown Limavady. The party walked along the banks of the River Roe, past O'Cahan's Rock and site of O'Cahan's Castle, to Roe Park, where (by kind permission of Mrs. Ritter) the Mound or Hill, called the Mullagh, where, according to O'Donovan, the Convention of Drumcette was held, was visited. The return train left Limavady at 6.5 p.m., arriving in Derry at 7 p.m. The field at Brougher station, where the "Gold Ornaments" were found in 1896, was seen.

FRIDAY, AUGUST 1, 1902.

MAGHERA EXCURSION.

We left Derry at 7.30 a.m. by the Belfast and Northern Counties Railway, arrived at Maghera at 9.40 o'clock, and proceeded to the Fort of Dunglady, about three miles distant, from which there is a very commanding view. It is an extensive earthwork, and is a fine specimen

of an ancient residential fort. It has three distinct lines of circumvallation. The party returned to Maghera, where an excellent lunch was served at 12 o'clock, at McNicholl's Hotel. After lunch the party drove to the Cromlech in the townland of Tirnoney, and the Sweat-house in the townland of Tyrkane, described in the *Journal*, vol. xix, p. 268, was next visited, after which the party proceeded to St. Lowry's Church (*Leurioch*) and grave. The Doorway of the Church has a carving of the Crucifixion on the lintel. The reputed grave of St. Lowry is in the churchyard, adjoining which is a portion of the shaft of a cross. The well of St. Lowry is in the Main street.

LONDONDERRY MEETING,

July 28 to August 1, 1902.

NOTES ON SOME OF THE PLACES VISITED ON THE EXCURSIONS.

MONDAY, JULY 28, 1902.

ENAGH AND CLOONEY.¹

"THE Church of Enagh," O'Donovan writes, in 1835, "is beautifully situated on the west bank of the eastern lake of the name. It is very dilapidated, but enough remains to show its original form and architectural style, in both of which it is very similar to the other ancient churches of the county. Its form was originally a simple oblong of 91 feet by 23 feet; but a side-chapel, of about 23 feet square, was subsequently added. The masonry is large and good, but that in the side-chapel is superior to the rest; the eastern window, which is, as usual, of the lancet-form, is 9 feet high and 2 feet 9 inches wide. The church and cemetery are filled with gravestones of the seventeenth and eighteenth centuries, chiefly belonging to the families of the settlers; the oldest is a tomb of a Cornet Heard, who died in 1695. The Church of Enagh was one of the numerous ecclesiastical buildings founded by St. Cainnech, Bishop of Aghaboe, the Patron Saint of Kiannachta. This church was originally monastic, though subsequently converted into a parish church. The martyrologies record the names of St. Moelan and Columba-Crag as being venerated here—the former on the 4th January and the latter on the 22nd of September. Of the history of St. Moelan nothing is known. St. Columba-Crag, who was *Archinneach* or *præpositus* of the Church of Enagh, was the disciple and friend of the great St. Columbkille."

Colgan surmises that St. Moelan was St. Moelchuo, nephew of St. Columbkille. He also states that St. Columba-Crag was the special friend of St. Fintan Munnu, who, in June, A.D. 597, came to Enagh to consult him about going to Iona. The sad news of St. Columbkille's death was brought, however, in a few days, and all shed tears over the demise of this great saint. St. Fintan, when he heard that Baithen was St. Columbkille's successor in Iona, journeyed thither "to live under the rule of that pious and wise man."

¹ The note on Enagh and Clooney has been furnished by the Rev. Joseph M'Keefry, C.C., M.R.I.A., *Hon. Local Secretary*.

Near Enagh monastery, on a small island in the eastern lake, was the crannog or lake castle of the O'Kanes. No trace of this large castle is now visible. Its walls were 8 feet thick, and cannon-balls had left their impress on them. The "Four Masters" record that, in the year 1555, this castle was demolished by the son of O'Donnell (Calbhach) by means of a cannon, called *Gonna cam*, or crooked gun. A number of Scotch troops were brought over from Mac Colin (Campbell) Gillaspuig Donn, under the leadership of Master Archbold. A ball, 32 pounds in weight, found in a neighbouring field, must have been used by this gun, as no ball of this weight could have been projected so far from Derry during any of its sieges.

Enagh is regarded, by Mr. Sampson, in his County History, as the *Domnach-Dola* of St. Patrick. Colgan writes: "Beschna, a disciple of St. Patrick, was its founder; his brewer is recorded to have been his Presbyter." It is commonly regarded nowadays as certain that both Cluaini and Enagh were founded by St. Patrick, and that afterwards Columbkille dedicated them to the service of God, Cluaini under the patronage of St. Breacan, and Enagh under the patronage of St. Canice.

Of Clooney Church, O'Donovan writes:—"The Church of Cluaini is situated in the townland of the name (Clooney), on the bank of the Foyle, and owes its origin to Columbkille. It is at present enclosed within the demesne of George Hill, Esq., by whom it is carefully preserved as a feature of ornament and interest to his grounds. It is of mean architecture and small size, being but 35 feet long and 25 feet wide, and the gable walls only remain. It was reduced to this dilapidated state, as O'Donnel writes in his 'Life of St. Columbkille,' by Nicholas Weston, Bishop of Derry from 1466 to 1484, for the purpose of using its materials in the erection of a palace at Bunseantuinne. This demolition, O'Donnel relates, had been prophesied by its founder in a poem written in his native language: 'but God punishing the sacrilegious attempt of the Bishop on account of the merits of the Saint, the project was abandoned.' The 'Four Masters' write, under A.D. 1197:—Rotsel Pyton (Peyton) set out on a predatory excursion, and coming to the harbour of Derry he plundered (the churches of) Cluaini, Eanach, and Derrybruach; but he and his party were overtaken by Flahertach O'Maoldoradh, Lord of Tyrone and Tírconnell, and some of the northern Hy-Níall. A battle ensued on the shore of Ma Congbhála (Conwell), in which the English and the son of Ardgall M'Loughlin were dreadfully slaughtered through the miracles of St. Columbkille, Cainneach, and Breacan. There can be no doubt, therefore, that the churches of Cluaini and Enagh were those of which the SS. Columbkille and Cainneach were the founders; but the situation of St. Breacan's church of Dearg-Bruach is now unknown." O'Donovan here confuses these foundations.

O'Donovan writes that Clooney is "of mean architecture." This old ruin is probably the oldest ecclesiastical building extant in or

about Derry. In the opinion of some it goes back to the seventh century. Near to the ruin is the well of St. Columbkille, still revered by the Catholics of the district. From this church of Clooney, St. Columbkille took his leave of Derry on his departure for Scotland. About his grief on that occasion some remarkable legends have been woven, which have been transcribed, and are on record in the Royal Irish Academy, Dublin.

In the "Tripartite Life of St. Patrick" it is stated, that "he Patrick quilt seven Domnachs (churches) about *Fochaine* (the present Faughan river), namely, *Domnach-Dola*, *Domnach-Seinlis*, *Domnach-Dara*, *Domnach-Senchua*, *Domnach-Minchluaine*, *Domnach-Catte*, *Both-Domhnaigh*." Of these churches it is evident that *Clooney* is the *Domnach-Minchluaine*.



Ruins of St. Columba's Church at Clooney.

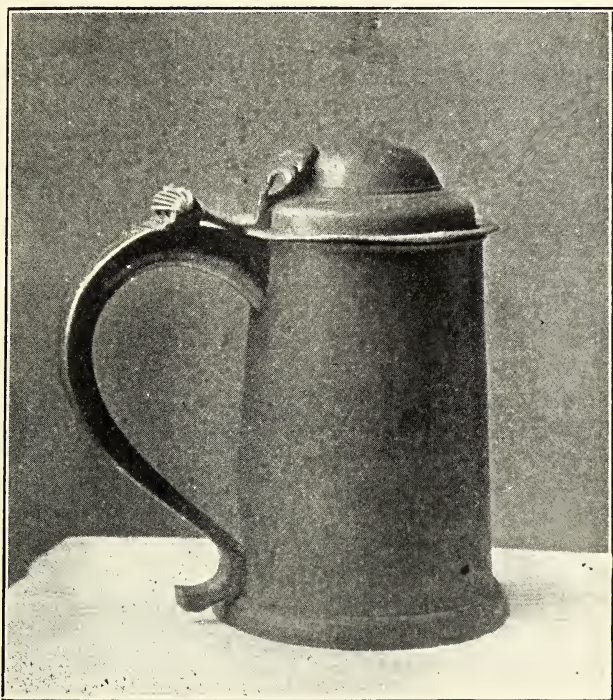
From its situation it is, even now, a *cluaini*—"a pleasant lawn between woods." O'Brien, in his "Irish Dictionary," remarks that the word "lawn" is visibly of the same root with *Cluain*, and the present-name, *Clooney*, preserves the very pronunciation of *Cluain-i*.

This church was therefore first founded by St. Patrick, and was afterwards dedicated by St. Columba in honour of his friend and relative, St. Breacan. In Colton's "Visitation of Derry" it is termed "*ecclesiam parochialem Sancti Brackani situatam in terris de Clone*."

The site of *Domnach-Seinlis* is obviously *Letter-Shan-doney* in the Mullabuoy district, on the other side of the Faughan, about four miles from Clooney. Here tradition points out a field where a church was

erected, and near it a very ancient stone cross was found, beneath a hedge, by the writer, and was placed by him in the churchyard of Mullabuoy. The field in which the cross had been erected, until taken down by a man named Lewis, was called "Gorticross" field.

The *Domnach-Dara* was at the present "Oaks," in the Ardmore district of the same parish; and here also was a monastery and a church, the ruins of which were still visible in the last century. This church



Flagon belonging to First Glendermott Presbyterian Church.

was dedicated to St. John, according to the testimony of very old men who, when young, heard their grandfathers talk of St. John's Church. It is probable that this church of St. John, of which there is no mention in any of the Irish Annals or local Histories, may have been occupied by the Knights Hospitallers of St. John, who followed the rule of St. Augustine.

Local tradition speaks of the slaughter of a large number of monks here, whether by the Danes or the English is not definitely known. The office houses attached to Mr. Quigley's residence were built on the

ruins of a convent school. The graveyard lies principally to the left of the public road going to Claudy. The ancient name of the townland was *Cross-bally-Cormac*; now it is called "The Cross."

In the first Glendermott Presbyterian Church there have been preserved, from time immemorial, some old tankards and cups. One of these tankards, which I obtained through the courtesy of Mr. Adair, has been photographed by Mr. Coghlan, of Derry. It stands $7\frac{1}{2}$ inches; width at top, $4\frac{1}{2}$ inches, at bottom, $5\frac{1}{4}$ inches. It has on it the inscription I.H.S., surmounted by a small Maltese cross, and beneath three small pennants—the usual device of the Knights of Malta. These tankards have been always regarded as belonging to a monastery in the parish.¹ They were in the possession of the Rev. Mr. Will, the first Presbyterian clergyman in the parish, who was ordained in 1654. The handle is very large, and obviously out of proportion. This is explained by the tankard being intended for use in the refectory of the monastery, and so shaped to be easily raised by the mailed hand. These tankards belonged, in all probability, to the monastery of St. John at the "Cross," and not to Enagh as some writers assert. Enagh was a Franciscan House.

DERRY.

The first ecclesiastical foundation in Derry is attributed to St. Columb in the year 546. The *Annals of the Four Masters* record frequent burnings and plunderings, the date of the earliest of which is 783 A.D. Derry does not appear to have been constituted a distinct Episcopal See until 1158, when Flahertach O'Brolchain, the then Abbot, was made Bishop.

St. Columb's Church, known as *Dubh Regles*, was laid out by the saint in a grove of oaks; the ruins were in existence in 1520, when O'Donnell wrote his *Vita Columbæ*.

The Temple More, or Cathedral Church, was erected in 1164. Both these churches were situated close to each other outside the city walls, where the Long Tower Church and cemetery now are. On this site also stood the structure known as the "Long Tower," which was probably a round tower.

A Dominican convent was founded in Derry in 1274, and was main-

¹ The tankard, exhibited at the meeting on 28th July, is of pewter. There are no town-marks or maker's stamps upon the cover side or bottom of the tankard, which would have afforded a sure test of the precise date at which it was made. The theory of a wide loop for the mailed hand can hardly be sustained. Tankards were common in the time of Charles I. and II. down to the reign of George III., and were used as flagons in Communion plate. Mr. Robert Day, F.S.A., to whom I sent a copy of the photo, informs me that, in the absence of marks, he would fix the date at *circa* 1690–1710. He mentions that there are at present in the Cork Exhibition about ten such flagons, all dating from the end of the seventeenth century to 1750.—ED.

tained until a late period. In 1750 it contained nine brothers. The site is believed to have been on the north side, outside the present walls.

An Augustinian Church stood on a site now inside the city walls, which site is occupied by the Bishop's gardens. It was used by the English settlers prior to the erection of the present cathedral. A Franciscan Friary also stood to the north side, the site of which is partially occupied by Abbey-street.

Derry has had more attention paid to its history than most towns in Ireland. Commencing with Adamnan's "Life of St. Columba," down to the latest publication on the subject, it can boast of a greater number of works, by eminent authors, than any other place of like importance in Ireland.

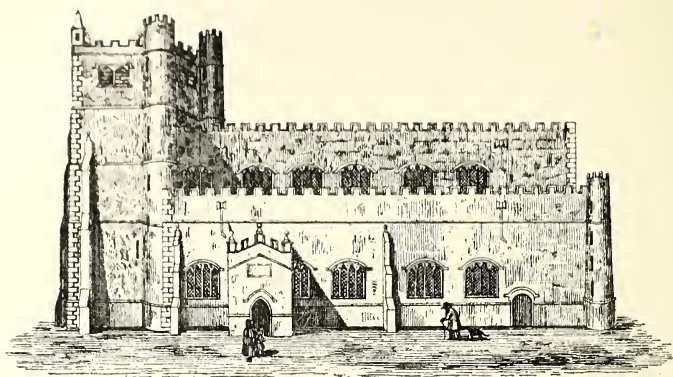
The erection of the present Cathedral of Derry, within the walls, was begun in 1628, and occupied about five years in its erection. £4000 was voted by the Corporation of the City of London for the work. The original design comprised a square tower at the west end, which contained a good peal of bells. The church had a nave and two side aisles, divided by two rows of pillars, the eastern end forming the chancel. The details of the pillars, and the tracery of the windows, were treated in the perpendicular style.

In 1778 a new spire was erected on the tower, at the expense of the fourth Earl of Bristol, who was at that time Bishop of Derry. The tower had by this time become weakened, and, between the years 1805 and 1834, it was found necessary to erect a new tower and spire, and other alterations were made, which brought the building into its present state, with the exception of an addition to the east end made since that date. In a Parliamentary *Report on the Revenues and Condition of the Established Church in Ireland*, prepared in 1868, the Chapter was returned as consisting of five members—the Dean, the Archdeacon, and three Prebendaries. By Charter of James I., in 1613, the cathedral was constituted the parish church. Bishop Downham states that in his time, 1622, there was no cathedral or parochial church.

In a map of Londonderry, published in 1625, the cathedral is not shown as then existing, but there is a church indicated as existing north-west of the Bishop's house. The cathedral is clearly defined in Neville's map of 1689, and on this map the church before referred to, behind the Bishop's house, is not shown. This was evidently the Augustinian church which, no doubt, was taken down when the cathedral was completed.

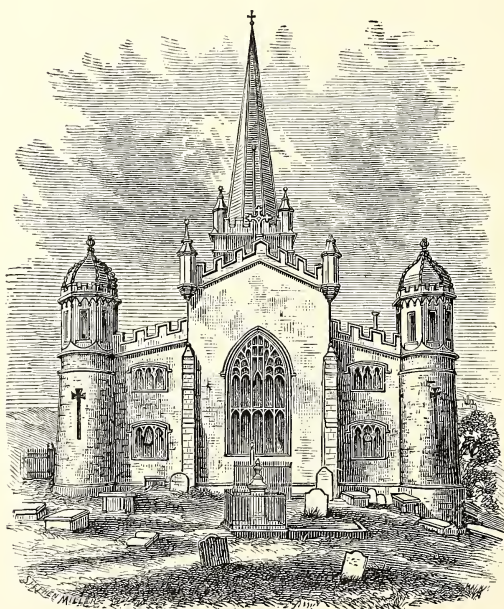
The town formed by the first English settlers was burned and destroyed by Sir Cahir O'Doherty in 1608.¹ On 29th March, 1613, the "Irish Society" received a charter of incorporation under the name of

¹ See a Paper on "A Notice of the Early Settlement in A.D. 1596, of the City of Derry, to its Burning by Sir Cahir O'Doherty in A.D. 1608," by A. Gerald Geoghegan, in the *Journal*, vol. vii., p. 386 (1862-1863).



SOUTH VIEW OF THE ORIGINAL CATHEDRAL, *circa* 1690.

(From a block kindly lent by T. M. Fallow, Esq., F.S.A.)



EAST VIEW OF CATHEDRAL BEFORE THE ADDITION OF A CHANCEL.

(From a block kindly lent by T. M. Fallow, Esq., F.S.A.)

“The Society of the Governors and Assistants, London, of the new Plantation of Ulster,” a preceding charter having been surrendered. This charter, amongst other things, provided that the city be enclosed and fortified with stone walls. In 1615 an additional sum of £5000 was ordered towards finishing the walls of Derry.

In 1649 the city stood a siege of four months, and, in 1668, a great part of Derry was destroyed by fire. The famous siege of Derry of 1688-1689 was commenced, on 7th December, by the closing of the gates against Lord Antrim's regiments, and was raised on 30th July following. The history of this event has been so fully described elsewhere, and is so well known, that further reference to it in these notes is unnecessary.

TUESDAY, JULY 29, 1902.

INISHOWEN, CARNDONAGH, CULDAFF, CLONCA, AND CARROWMORE TO MOVILLE
AND LOUGH FOYLE.

THE railway journey this day was through Fahan and Buncrana. From Buncrana to Carndonagh the journey was over the new line of railway opened last year.

Many places of historic interest are passed on the way. Shortly after leaving Derry the remains of the ancient Castle of Elagh stand on a hill



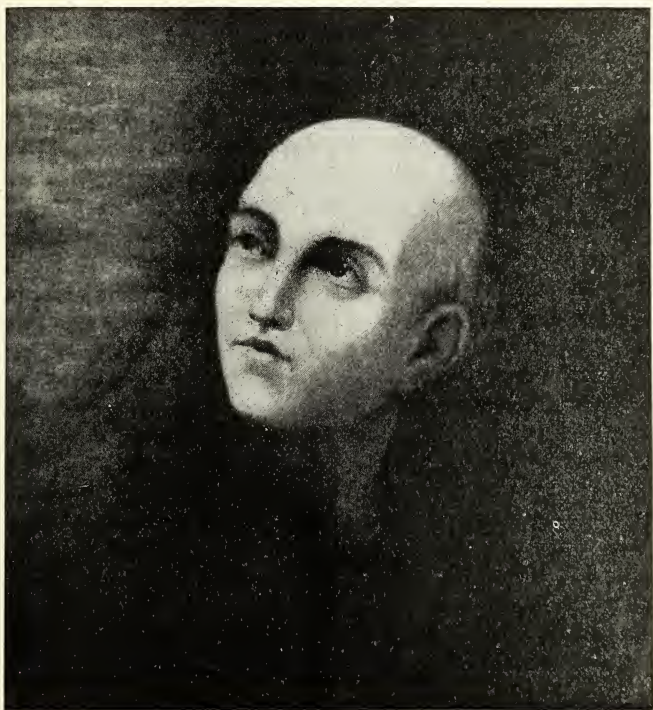
Cross at St. Mura's Grave, Fahan.

to our right, whilst a little further, on a hill on our left, is the Greenan of Ailech. Next we pass St. Mura's Fahan, the site of a church dating back to St. Patrick, and to which the Bell of St. Mura belonged. Beautiful views of Lough Swilly may be had before reaching Buncrana.

The next place of importance is the village of Clonmany, situated in a valley near the Atlantic, after passing which Carndonagh is reached. The town is locally known as Carn, and is situated in the parish of Donagh, which was the See of a Bishop in the early Irish Church. It is said that

St. Patrick founded a church or monastery here, to which he appointed M'Carthen as Bishop or Abbot, brother to St. M'Carthen, of Clogher.

The parish of Donagh is remarkable as having been the birth-place of John Colgan, a Franciscan friar, who was born on the land belonging to the ancient church here. He was the author of *Acta Sanctorum* and *Trias Thaumaturga*.

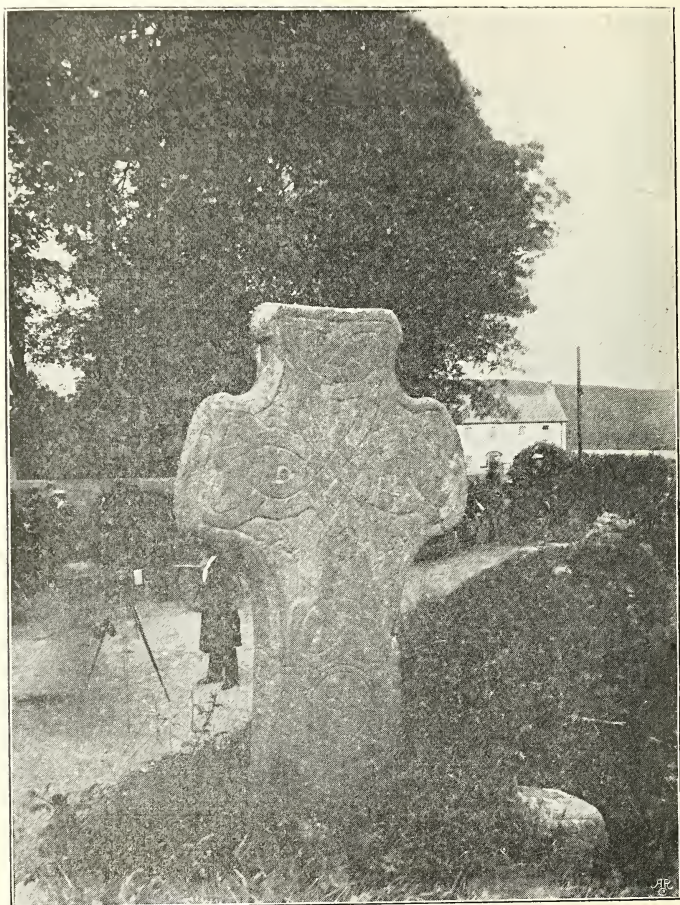


Portrait of Colgan from a picture at St. Isodore, Rome.

THE CROSS OF DONAGH.

The cross, now standing on the roadside, was formerly within the precincts of the ancient church; it measures 6 feet 6 inches over the ground, and 3 feet 8 inches across the arms. The shaft is 21 inches by 7 inches in section at the ground line.

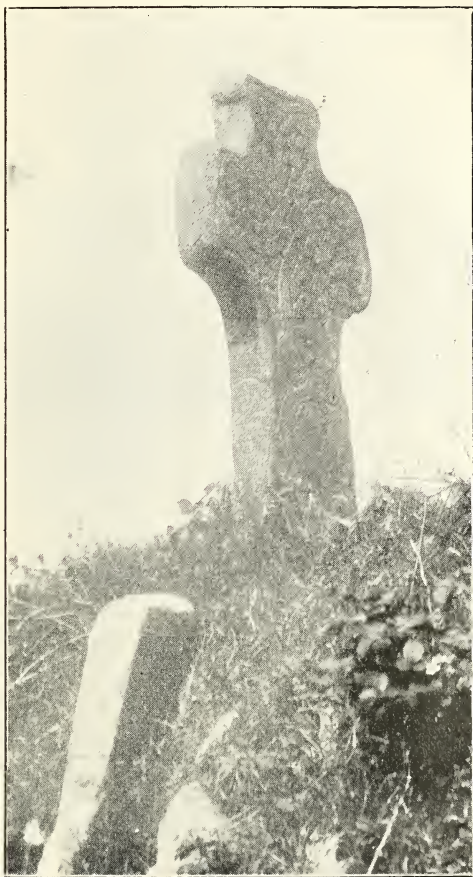
This cross is about a mile out of the town, on the road to Buncrana, at the parish church of Donagh. It is placed on the top of the road-fence in a conspicuous position, and is of somewhat rude outline; under its south arm are three full length robed figures, said to have been intended to represent SS. Patrick, Bridget, and Columbkille. On the east face there is



DONAGH CROSS, NEAR CARDONAGH, CO. DONEGAL. (EAST FACE OF CROSS.)

(From a Photograph by Mr. S. K. Kirker.)

some intricate interlaced work, and one oval face, which is conjectured to have been a representation of the Virgin. On the west side the whole of the space is taken up with interlaced work, and there is no trace on it of human face or figure. The remaining side is considerably defaced by the weathering of the stone, and little or no trace of ornament or figure can now be detected.



DONAGH CROSS AND A PILLAR-STONE.

(From a Photograph by Mrs. Simpson.)

A few feet from the cross, and on each side of it, also built into the fence, are two pillar-stones—one to the south and the other to the north. The south stone has a sculptured human face on the side facing the road. On the east side of this stone, facing Carndonagh, there is another oval face, and a similar one on its west side. On the northern or inner

face, which is built into the fence, there are some markings which, owing to its position, are not distinguishable.

The other stone is on the field side of the fence. On the east side of this stone there is a profile of a human face, with spiral ornament below; and there is a similar ornament, of a more flowing pattern, on the south side. There are no markings on the west side of this stone.

In the churchyard of the parish of Donagh are many interesting monuments. There is a slab, figured by the late William James Doherty, M.R.I.A., lying a little to the south of the church. Judging by its present appearance it was formerly erect, as the depth to which it was embedded in the ground originally is still visible on the stone. It has a representation of a cross, and a fretwork pattern at the base.¹ There is another flat stone with the figure of a cross in the centre, and with sculptured figures, at each side, one of which is that of an ecclesiastic, with a crozier in his hand. This stone evidently formed part of an elaborate monument, or may have been the lintel of a doorway somewhat like the lintel at Maghera Church. The present church was rebuilt in 1813, the former church having been erected in 1769.

Another flat stone in this churchyard has the following inscription:—

HERE LYETH THE BODY OF
OWEN M^CCOLGAN, WHO
DIED 24TH JULY, 1780.
AGED 72 YEARS. THIS MONUMENT
WAS ERECTED BY HIS SON
JOHN, FOR HIS POSTERITY,
MARCH 4, 1784.

There is also the tomb of Donatus Colgan, who was priest here in the reign of Queen Anne, with the name and date—Donatus Colganus Donough 6 Die Augusti Anno Domini 1703. A stone, 4½ feet long, 1 foot broad, and 8 inches thick, has carved on it an incised coat of mail, and above this a battle-axe and shield.

John Colgan, the learned antiquary, and compiler of the "*Acta Sanctorum Hiberniæ*," or the *Lives of the Saints of Ireland*, was born in Glentogher, in the parish of Donagh. He became a Franciscan monk, and completed his studies at the College of St. Anthony of Louvain. He succeeded the Rev. Hugh Ward, also a county Donegal man, in his office of Lector of Divinity.

¹ This stone has now been placed in its original erect position, and is sculptured on both faces.

There are other interesting inscriptions in this churchyard, and not the least noteworthy object is the ancient bell, with the inscription—

“SANCTA MARIA, ORA PRO NOBIS,”

which now hangs in the little belfry of the church.

This bell, in addition to the Sancta Maria inscription, bears another, as follows:—

“RECARDUS POTTAR VRUCIN ME FECIT ALLA.”

No clue has as yet been discovered as to the place or places at which Pottar, the maker, resided, and no information as to the date of the bell has been procurable. It has been surmised that it may have been on board one of the Armada ships which was wrecked, in 1588, a few miles from this place. For further information on the antiquities of this locality, see a Paper entitled “Some Ancient Crosses and other Antiquities of Inish-Owen, Co. Donegal,” by William J. Doherty, c.e., in the *Proceedings* of the Royal Irish Academy, vol. ii., 3rd Series, 1891-1893.

CULDAFF.

A pleasant drive of five miles brings us to the village of Culdaff, which is a centre from which many interesting archaeological excursions could be made. The tide flows up to the village by the Culdaff river, which is crossed by an ancient bridge, bearing a stone dated 1737. “St. Buodan’s Boat” may here be seen, a tapering stone, 5 feet long, lying in the bed of the river. To the north of the river are some cromlechs and pillar-stones.

In the parish churchyard at Culdaff are some very ancient tombstones. One records the burial-place of the “Rev. Patrick Doherty, Parish Priest of Culdaff, who died 29 March, 1751, aged 40 years.” Another stone bears the inscription, “Hugh Carney, 1763”; and upon another is the inscription, “This monument was erected by Rory Mac Keane for his father, Doneley Mac Keane, aged 60, who departed this life April 20th, 1687.” This tombstone is of stone of slaty character, and is in good preservation. Indeed all the tombstones in the locality, which are of a hard, grey slate, are remarkably well preserved, and it is owing to the hardness of the material used that we are now able to decipher them so clearly. Another stone bears the inscription, “This monument was erected by Darby Meiley, or Meily, Priest of Culdaff, for his grand uncle, Edmund Meely, and his brother, Manus Meely, both Priests, and for himself also. Anno Dom. 1713.” Another monument records the name of the Rev. James Begley, 1766.

In another portion of the village, at the forge, in a small detached burial enclosure, known locally as Ardmore, there is a stone commemorating the name of Neal O’Gillan, who died March 20th, 1718; and as the

stone is surrounded by the emblems of the blacksmiths' craft, it may be assumed that he was one of the early predecessors-in-title of the present occupants of the adjoining smith's forge.

ST. BUODAN'S BELL.

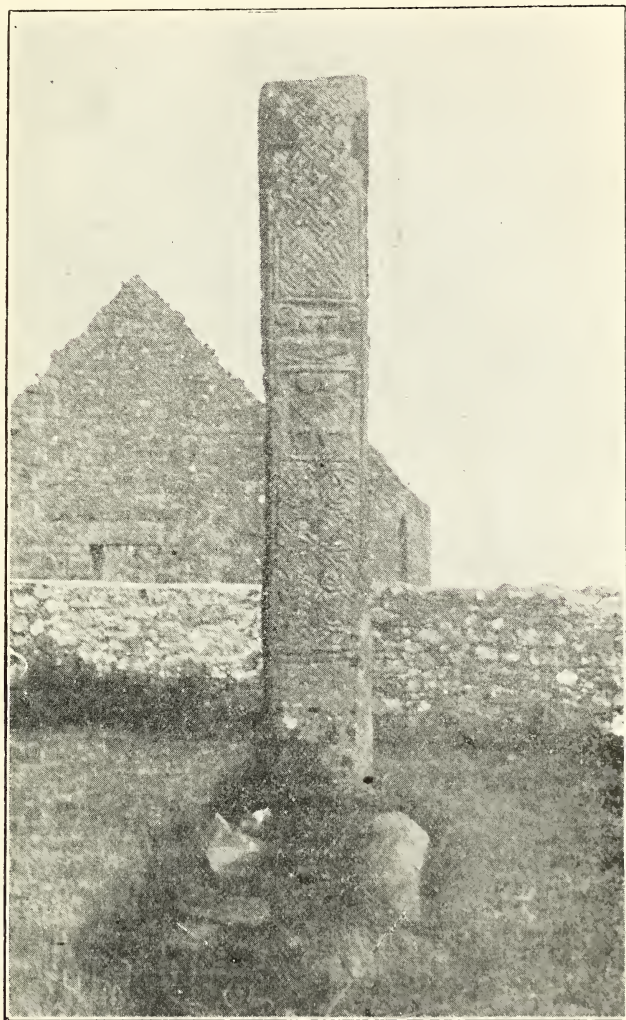
Leaving the village of Culdaff, we shortly arrived at the cottage of Mr. Charles O'Doherty, who courteously exhibited the ancient Bell of St. Buodan, which has been in the possession of his family for many generations.

At an Inquisition taken at Lifford in the reign of James I., this bell is mentioned as being in the possession of the Duffys of Glack, in the parish of Clonca, who were the herenachs of that parish at that time. The bell measures 11 inches in height; the mouth is elliptical in form, measuring $8\frac{1}{2}$ inches by $5\frac{1}{2}$ inches in its major and minor axes. There is a circular hole half an-inch in diameter at a height of 4 inches from the mouth. The clapper of the bell is missing, but the projection at its inner apex remains to show the loop from which it was suspended. The bell is reputed to have been in the parish from time immemorial, and its form and appearance would seem to indicate a period of about the ninth or tenth centuries.

The next place visited is Bocan, on the road to Moville, near which are a stone circle and "Giant's Grave," which were viewed from the road, as time did not permit of a closer inspection. The stone circle on Bocan Hill was originally about 70 feet in diameter. There are still eleven stones forming part of the circle, eight of which are erect and three are prostrate. The standing stones are from about 2 feet to 7 feet in height above the ground level. The name of the townland in which this stone circle is situate is Glack-na-drummin. The "Giant's Grave" is about half a mile distant, on the opposite side of the road, in the townland of Larachirill. There are here two stone chambers, now unroofed, each measuring about 10 feet by 8 feet. At the west end of the east chamber there are two large vertical stones, which indicate the position of the entrance to one of the chambers, or an opening for access between the two.

CLONCA.

The next place of interest on the route is Clonca (*Chlain-catha*) church and churchyard. The only interesting feature in the fabric of this church is a sculptured lintel in the western doorway. This doorway at present measures 4 feet 3 inches in width, but, on observing the soffit, or underside of the lintel, a slight sinking will be noticed, extending for 2 ft. 4 in. in width, clearly indicating the width of the original doorway, which no doubt had sloping jambs, and was of an archaic type, quite different in construction to the present comparatively modern doorway. An apex



SHAFT OF ST. BUODAN'S CROSS AT CLONCA. (WEST FACE.)

(From a Photograph by Mrs. Simpson.)

stone, which formerly stood on the centre of the east gable, now lies in the interior of the church. There is a stone built into the wall at the north-west angle, which has a minute inscription in Irish characters. The ruins of the present church are about 47 feet long by 20 feet wide, with window apses of modern construction, and semicircular arched heads. In the north-east angle of the church is a sepulchral slab with an inscription, surrounding a cross, the stem of which extends full length in the stone. On the right hand is a sword, and there is also a *camán* or golf stick and ball. The whole character of the slab partakes strongly of that of the sculptured stones in churches in the west of Scotland.¹

In the graveyard are many tombstones with inscriptions. One on the south side of the church bears the inscription, William Caldwell, 1706; and another, the name M'Granaghan, 1708. There is also the tombstone of the Rev. James M'Colgan, 1812; and it is said that the Rev. Dr. M'Colgan, a Bishop of Derry, is buried in a vault opposite the church door. The ruined church of Clonca stands on the foundation of a much older structure. It is said the present church became disused since 1827, and the church at Bocan, which was more convenient to Culdaff, took its place. The stone said to bear Ogam characters should be found in the vicinity of the graveyard, but no trace of it was discovered during our visit.²

ST. BUODAN'S CROSS.

In a field outside the graveyard wall is the shaft of a high cross, 10 feet in height, standing on a base 2 feet 6 inches high.

¹ Mr. J. R. Garstin, F.S.A., has kindly furnished the following reading. The inscription reads:—

FERGUS MAC ALIAN DORIN IN CLACH SA.

(Fergus Mac Alian made this stone.)

Mr. Doherty describes it in the *Proceedings* of the Royal Irish Academy in 1891 (3rd Ser., vol. ii., p. 109), and in his *Inishowen*, which have small engravings of it. A large plate of it is given in *Memorials of the Dead in Ireland* for 1898, vol. iv., pp. 13 and 213. The inscription, which is in two portions—one on each side of the head of the cross—runs as follows (all in Lombardic capitals):—

MAGNUS MAC ORRISTIN IA TO TRI SEO.

FERGUS MAC ALIAN DORIN IN CLACH SA.

These have been translated:—

Magnus Mac Orristin of the Isles [lies] under this mound;
Fergus Mac Alian made this stone.

The final “clach sa,” on the arm of the cross, was erroneously read inverted!

² This stone is mentioned in a small 8vo volume, published in Derry in the year 1867, entitled, “Inishowen: its History, Tradition, and Antiquities,” by Magh-tochair. The author is believed to have been a schoolmaster in Inishowen. He speaks of the stone as having been seen by him, and, after describing its appearance minutely, gives the following reading:—*Nocati maqui maqui Ret*, i.e. “The stone of Nocat, the son of Mac Reithe.” As this is the only Ogam-stone recorded in county Donegal, its disappearance is much to be regretted.

The shaft of the cross is rectangular in section, and measures 16 inches by $8\frac{1}{2}$ inches. It is covered with lichen to such an extent as to almost entirely conceal the sculpturing. On the west face appear to be two human figures, above which are the representation of two small animals, probably sheep, and above and below these figures are interlaced patterns. On the lower portion of the east face are spiral patterns and double spirals. The upper portion is so much covered with vegetation that the pattern is not discernible. A short distance west of this cross is the head of another cross, having a circle, 3 feet 6 inches in diameter, enclosing the arms. The top of this cross measures 20 inches, and the portion of the shaft now remaining measures from 19 inches to 20 inches in thickness. It is composed of laminated slate, of the same material as the other cross, of which it is generally supposed to be the head, but it is more likely to be the head of the second cross which stood here. The cross is known as the Cross of St. Buodan, or St. Bodan, who is identified with the district.

CARROWMORE.

Leaving Clonca, we resume our journey and proceed to Carrowmore, and, on the way, the extensive rath of Goorey, some distance to the right, may be seen. It is an earthwork of large dimensions, the *fosse* being of considerable depth. At Carrowmore we join the direct road from Carn-donagh to Moville; turning again to the right of this road, we pass the schoolhouse of Carrowmore, and a short distance up the hill we arrive at the site of an ancient monastery, supposed to be that of *Both-conais*, from which the name of the modern parish of Bocan is derived. There is here a level plateau covered with grass; the plot is only used for grazing purposes, and is said never to have been cultivated. In the irregularities of the surface of the green sward the alignment of the foundations of a church, running east and west, may be traced, north of which was the usual monastic enclosure, or cloister-garth. There are two stones like the jamb-stones of an entrance, which may have formed an approach to this enclosure. Judicious excavation on this site would probably reveal the exact position and extent of this ancient establishment. On the site there is still standing a cross of the Latin form, 11 feet high, the shaft of which is $14\frac{1}{2}$ inches by 11 inches in section. This cross faces east and west, and at present shows no pattern or inscription of any kind. There is a pillar-stone, 3 feet high by 2 feet broad, on the same site. There is a cross-and-circle marking on its west face; the marking is rather indistinct. It may have been portion of a higher cross. Adjoining this is the base of another cross.

On the other side of the public road, in the middle of a field, is another cross about 10 feet high, also of the Latin type, with arms about 4 feet wide. It appears to have been marked with sculpturing at one time, and on the head of the western face of the cross may be traced, though rather

indistinctly, a human face and robed figure, suggestive of the figures on the Carndonagh cross. On the east face there is no trace of carving at present; if such existed, it has been entirely obliterated by weathering. Near this cross is a sloping earth-fast boulder, the exposed portion of which measures 5 feet by 3 feet. On its surface a small cross, 12 inches high, and 8 inches across the arms, has been formed by a sinking in the rock, with a marginal line surrounding it. On this rock is also a small bullaun-shaped cavity, 14 inches by 6 inches, the water collected in which was used as a remedy for curing many diseases. A holy well also existed here, which was greatly resorted to in past times; it is now filled up. Large quantities of bones have been dug up from the surrounding land, which indicate that an ancient cemetery existed at this place.

MOVILLE.¹

This very prettily situated town and watering-place stands on rising ground commanding a most extensive view, including Lough Foyle, the Derry mountains on the opposite side of the Lough, Benevenagh and Benbradagh, Magilligan, as well as the fertile lowlands of Myroe and Faughanvale. It is a port of call for several lines of Transatlantic steamers, as well as for Channel steamers trading with Glasgow and Liverpool.

It is said a church was founded here by St. Patrick, at a place called Cooley, a short distance on the Derry side of Moville. There are no remains of the church or monastery now left, but a very fine high cross, cut out of a single block of stone, points to the antiquity of the place. There is also a stone-roofed cell, or tomb, in the graveyard, as well as many interesting monumental stones. The ancient name of Moville was *Bunafobhle Maghbhile*, signifying the foot of the parish or congregation.

About two miles from Moville, on the opposite side towards Inishowen Head, is the beautiful little village of Greencastle, overlooking the channel, leading from the Atlantic to Lough Foyle. Here are extensive ruins of a castle, built, in 1305, by Richard De Burgo, the Red Earl of Ulster, to overawe the O'Neills and O'Donnells, as well as to check the incursions of the Scots, who frequently came over from the Isles in great numbers as mercenaries to aid the great Irish chiefs when at war with the English.

In the year 1352 Walter, son of Sir Walter Burke, was taken prisoner by the Dun Earl of Ulster, and imprisoned here at the New Castle, which it was then called, and starved to death by order of the Earl. It was for this the Earl was murdered in the street of Carrickfergus the following year.

¹ The note on Moville has been supplied by Mr. S. F. Milligan, M.R.I.A., *Hon. Provincial Secretary*.

There is a fort for artillery in Greencastle, and one on the opposite side of the channel, which completely command the entrance to the Lough.

It is sixteen Irish miles from Moville to Derry. The steamer passes Redcastle, a seat of the O'Doghertys, now occupied by the Hon. Captain Cochrane, R.N.; next Coolmore, where there was a fort in the reign of Elizabeth, taken by Sir Cahir O'Doherty; and just before approaching the Maiden City, Boom Hall, opposite which the boom was placed across the river during the celebrated siege.

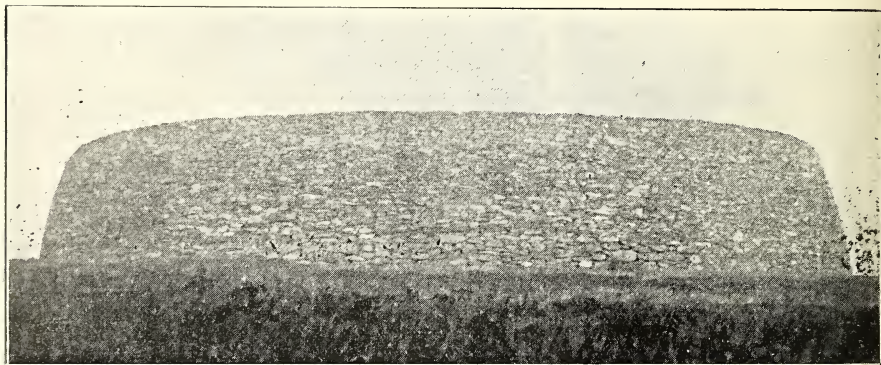
Driving from Moville to Derry by road, there is an object of considerable archæological interest, about a mile on the Moville side before entering the village of Muff. Turning off the road to the right is a very fine pillar-stone, standing to a height of about 8 feet above the ground, and fully half that under the ground. It has four sides, about 3 feet or more in breadth, and is covered with spirals, circles, and cup-markings; the eastern face is the most thickly studded with these markings. The writer, who saw it about a dozen years ago, is now only quoting from memory the dimensions of the stone, which is well worthy of being photographed, and accurately measured and described.

WEDNESDAY, JULY 30, 1902.

THE GREENAN OF AILECH.¹

ABOUT four miles from Derry, on a heath-clad hill, over 800 feet high, stands the ancient "Grianan," whose history brings us far back even through the mists of legend and tradition.

O'Curry thus writes of the origin of Aileach, as given in the poem of Flann in the "Book of Lecan." When the great Daghdha was chief King of the Tuatha De Danann in Erin, holding his court at Tara, he entertained at his court Corgenn, a powerful Connacht chief, and his wife. She was suspected of being more familiar with the monarch's young



The Greenan of Ailech (as rebuilt).

son Aedh (Hugh) than was pleasing to her husband, who slew Hugh in the presence of his father. The monarch sentenced the unfortunate Corgenn to take the dead body of the prince on his back, and never to lay it down until he had found a stone to fit him exactly in length and breadth and sufficient to form a tombstone for him, and then to bury him in the nearest hill. Corgenn, after a long search, found the stone far off by the shore of Lake *Feabhail*, now Lough Foyle, at Derry. Here, then, depositing the body on the nearest eminence to him, he went down, raised the stone, and carried it up the hill, where he dug a grave, and buried the prince.

¹ This note on Greenan has been furnished by the Rev. J. M'Keefry, M.R.I.A., *Hon. Local Secretary*.

Eochy Ollahir, or the Daghdha here spoken of, reigned A.M. 2804, and ruled the De Dananns for eighty years. His nephew, Neid, son of Indai, the brother of the Daghdha, erected a fortress on this hill; and hence it is often termed Grianan Neid.

The Fomorians conquered and put to death Neid, and destroyed this fortress, and no mention is found of it in our Annals until the fourth century of the Christian era, when Frigriun, a famous builder or architect, eloped with the daughter of the King of Scotland, Ailech, and brought her over for protection to Ireland. King Fiacha gave them this fortress for a residence, and hence it is called Frigriun. This King Fiacha was killed in battle A.D. 322. Here Frigriun built a splendid palace of wood for his wife. The material was red yew, carved, and so studded and emblazoned with precious stones, and gold and bronze, "that day and night were equally bright within it."

This Frigriun, son of Ruibi Ruadh, who was the son of Didiul, was a Fomorian, noted for his skill in building in stone (see "Ordnance Survey Memoir," p. 229, from which we quote here at length):—"Be this, however, as it may, the notices of Aileach preserved in the authentic annals and historical poems, as well as in the 'Lives of the Saints' and genealogical tracts, show that it was the seat of the kings of the northern portion of Ireland, as Temur, or Tara, was of the southern, from a period considerably antecedent to the introduction of Christianity down to the close of the twelfth century. . . . An historical poem, preserved in the 'Book of Lecan,' gives a list of its forty-four Christian kings, commencing with Eogan, the son of Niall, in the fifth century, and ending with Niall, who died in 1061." This Eogan was baptised by St. Patrick at Aileach, and "he blessed the fort, and left his flag there, and he prophesied that kingship and pre-eminence should be over Erin from Aileach":—

"The race of Eoghan, son of Niall,
Bless, O fair Brigid;
Provided they do good,
Government shall be from them for ever.
The blessing of us both
Upon Eoghan Mac Neill;
On all who may be born from him,
Provided they are obedient."

The "Annals of the Four Masters" give the following references to Aileach:—

674. "Aileach Frigreinn was destroyed by Finsneachta, son of Donchadh (King of Ireland)."

937. Aileach was plundered by the Danes.

1101. "Murtach O'Brien, King of Munster, at the head of the forces of Leinster, Ossory, Meath, and Connaught, marched with a great army across Easroc (Ballyshannon), and proceeded into Inishowen, which he

plundered and ravaged; and he burned many churches and fortresses about Fahan-Mura and Ardstraw, and demolished the Grianan of Aileach, in revenge of the destruction and demolition of Ceanncora by Donnel Mac Loughlin, some time before (1088); and he ordered his army to bring from Aileach to Limerick a stone of the demolished building for every sack of provisions which they had with them."¹

In the eighteenth century Greenan was used by the Roman Catholics, and here Mass was offered up in the penal days. Dean O'Donnell, afterwards Bishop of Derry, frequently said Mass within its ruins. The ruin of the inner cashel was rebuilt by Dr. Bernard of Derry. He followed the dimensions of the old building, as given by Petrie, and, in his praiseworthy and successful work, has won the gratitude of all who love to hear or read of the long-lost glories of "Lordly Aileach."

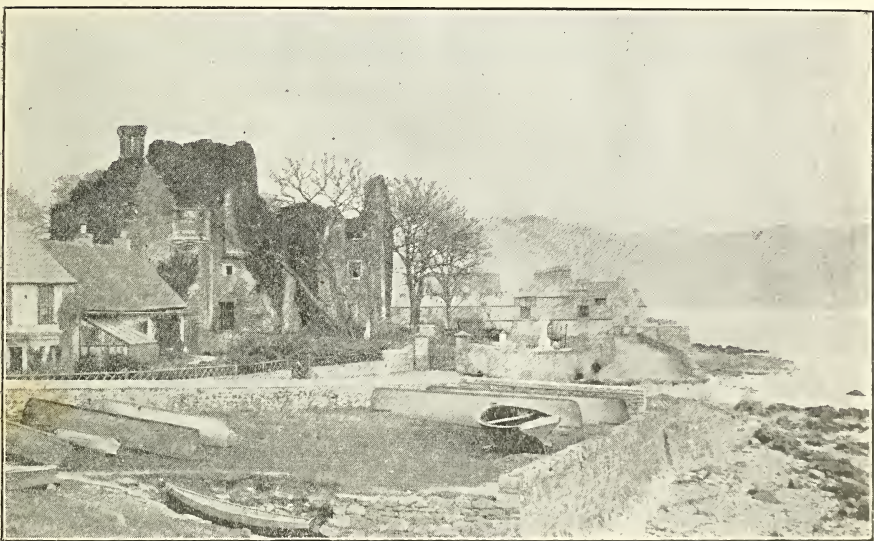
RATHMULLEN.

Here are the remains of a castle and priory; the latter was built by MacSwine Fanagh for Carmelites or Whitefriars, and was dedicated to the Blessed Virgin. The castellated portion was built by Bishop Knox in 1618, who had previously obtained possession of Rathmullen from Turlogh Oge M'Swiney. Part of this structure was for some time used as a parish church before the modern edifice was erected.

¹ The following extracts from a long and interesting letter of O'Donovan addressed to Eugene O'Curry, dated Dungiven, August 2nd, 1834, give his interpretation of the Irish word "Grianan":—

"I agree with you perfectly that it signifies a *splendid palace*, but I incline to think that the name has been given to such a house from the idea of *grandeur* and *splendour* only, not because that it was so constructed as that the sun might shine into it from his rising to his setting. I could quote you many old Irish poems in which grand palaces (even the celestial seat of the Blessed) are called Grianan. . . . Keating calls a certain house at Tara, where the Queens of the Provincial Toparchs sat, Grianan na n-Ingean; O'Flaherty translated 'Grianan' *Turris*, and the very learned Mageoghegan, in his translation of the Annals of Clonmacnoise, renders 'Grianan' *stone house*. From these very respectable authorities I have forced my mind to believe that Grianan simply means *Solarium* (as invariably rendered by the erudite and honest Colgan), and that, when applied to a *palace* (for I do not find that it was ever applied to any other building), it simply alluded to its splendour and the grandeur of its situation. . . . Col. Blacker infers from the name of the hill (Grianan) that the ruin on its summit must be that of a temple of the sun!! . . . The ruin is a large circle of stones mostly displaced, but in some places the original masonry appears especially at the doorway which leads to the east. The masonry is what architectural antiquarians style *Cyclopean*, that is, consisting of large stones regularly laid but without cement. The circle remaining is about 80 feet in diameter, but this was originally surrounded by two outer circular walls or cashels, the ruins of which can still be easily traced; the outermost of which was of vast circumference enclosing the whole circular summit of the hill. The stones of the two outer walls have been from time to time carried away to erect the cabins at the base of the hill. I was struck with astonishment upon seeing the ruins of the work of Frigrinn and Garvan, the two architects of the northern palace. . . . Now it strikes me that the stones carried from Aileach by the army of O'Brien were carefully preserved at Limerick as a trophy of O'Brien's conquest of MacLoughlin, and that they may be pointed out at this day in Limerick. The stones of Grianan Ailigh are grey quartz slate, and in all probability very different from the stones in the neighbourhood of Limerick. Now if tradition should point out any such stones in or near Limerick, it would afford a curious demonstration of the veracity of the Irish Annals."

M'Swiney's castle stood west of the priory, and was destroyed in 1516. In 1595 Rathmullen was plundered by George Bingham. Some interesting events in Irish history occurred here. In 1587 young Hugh O'Donnell was enticed on board a ship, and carried a prisoner to Dublin Castle, from whence he made his escape in 1591. Here also occurred the "Flight of the Earls" in 1607. The Earl of Tyrone and the Earl of Tirconnel, having decided to leave their native country, set sail in a small vessel, having on board ninety-nine persons, with bad accommodation and insufficient provisions. They landed in France after a voyage of over three weeks. Wolfe Tone was taken prisoner here when attempting to land, in 1798, accompanied by a French fleet. Rathmullen is in the parish of Killygarvan, and the ruins of the old parish church are situate about a mile from the town.



Rathmullen Priory, Co. Donegal.

(Photograph by Mr. R. Welch.)

In a civil war between O'Neill and O'Donnell, in 1516, the castle of M'Swine was destroyed, and no trace of it now exists. The house built by Bishop Knox is popularly, but erroneously, known as M'Swine's Castle. Knox seems to have utilised the convent, which he found on his newly-acquired property, as a residence, after the manner of the times, preserving the tower and chancel for his domestic chapel, which for a time became parochial. See a short Paper on "The Priory and Castle at Rathmullen," by the late Rev. Narcissus G. Batt, in this *Journal*, vol. xix., p. 42 (1889).

THURSDAY, JULY 31, 1902.

BANAGHER, DUNGIVEN, AND LIMAVADY.

BANAGHER.

THE Church of Banagher is said to have had for its founder the saint named Muriedhach O'Heney. The name O'Heney is still a common one in the locality, and Dr. Reeves observes that the persons so named "are probably descendants of the original herenachs, the patron saint of the parish being Muriedhach O'Heney." He also mentions that there was a church at Banagher as early as the year 1121. There are remains of an earlier church in the townland of Templemoyle, near the Owenbeg river, which is said to have been commenced by O'Heney, and was probably abandoned later for the larger church on the higher ground. There are holy wells in the neighbourhood, one of which is called Tober Muriedhach. It is recorded by Dr. Reeves, in his edition of Colton's "Visitation," that this church was, in the year 1397, chosen by Primate Colton, Archbishop of Armagh, as a place in which he held his Visitation of the clergy of Derry.

The present structure consists of a nave and chancel. The chancel-arch was standing until about one hundred years ago. The nave measures 35 feet by 20 feet. The chancel is 20 feet 8 inches in length, and 16 feet in width, and appears to be of a somewhat later date than the nave. It will be observed that the masonry of the chancel is of a better class, and different in character to that of the nave of the church. There is a doorway in the centre of the west gable with a massive flat lintel and sloping jambs. The outside of the opening is surrounded by a projecting architrave and moulding. The interior of the doorway has a semicircular arch of later construction. The doorway measures 6 feet 10 inches in height, 2 feet 7 inches in width at the top, and 3 feet 5 inches wide at the base.

There is a deeply splayed, round-headed window ope in the south wall of the chancel 6 inches wide and 2 feet 11 inches high. Externally the arch is formed from two stones surmounted by a semicircular label moulding. There is a somewhat similar but less elaborate window ope in the south wall of the nave. The east gable had fallen, and the window had entirely disappeared; some of the stones forming the latter were collected and placed in position about twenty years ago, when the works of preservation, undertaken by the Board of Works, were carried out.



INTERNAL VIEW OF THE WEST DOORWAY IN BANAGHER CHURCH, CO. LONDONDERRY.

(Photograph by Mr. R. Welch.)

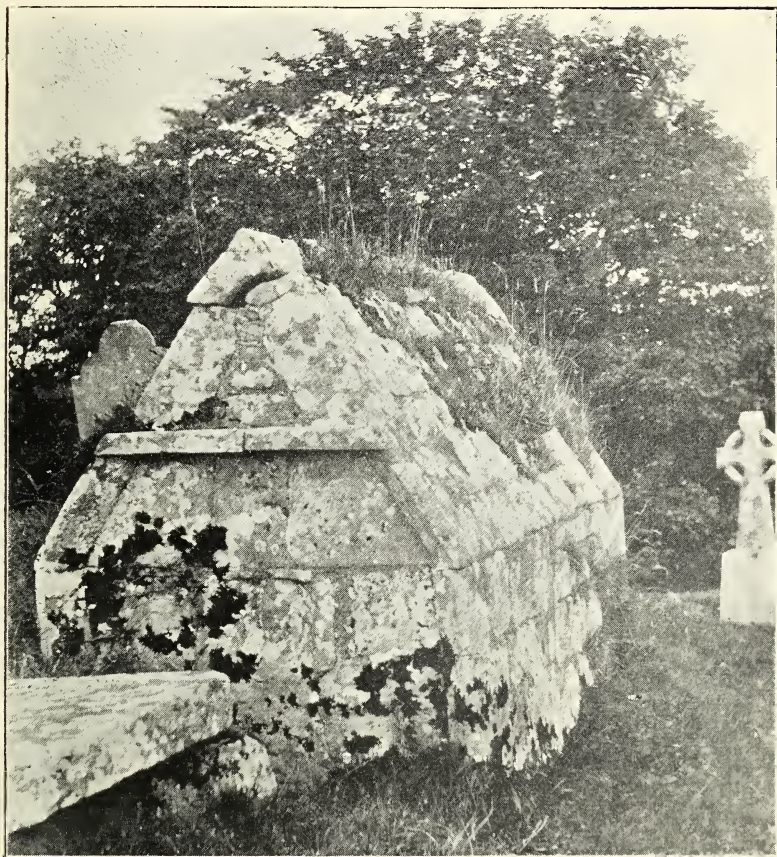
Near the south-east angle of the church is a small structure of remarkable character. It is traditionally said to be St. O'Henev's tomb. It is about 9 feet in length, 4 feet 6 inches in breadth, and the apex of the roof, which is formed of stone, is not more than about 6 feet above the present level of the ground. On its west face there are traces of some indistinct carving, traditionally said to have been a representation of the



Window in South Wall of Chancel, Banagher Church, Co. Londonderry.

(Photograph by Mr. S. K. Kirker.)

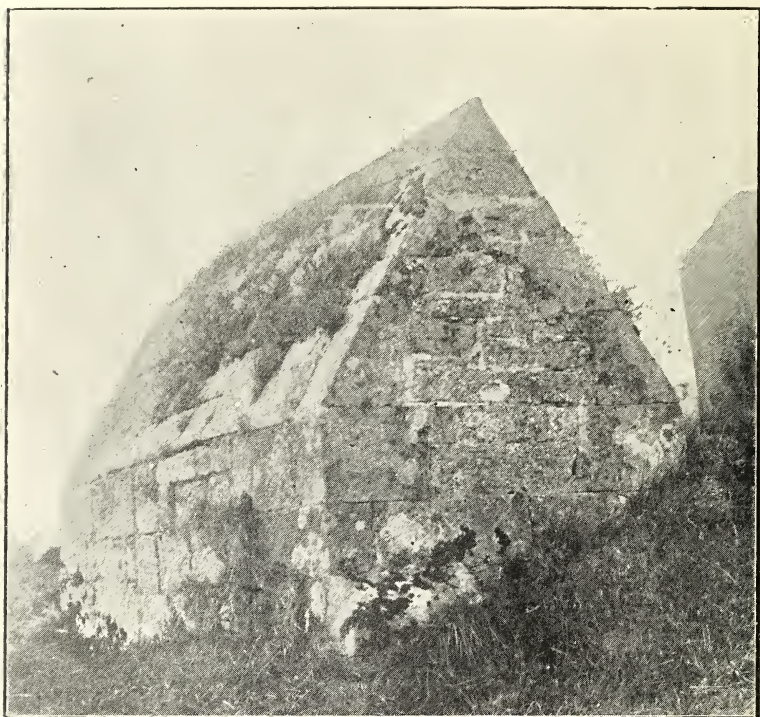
figure of the saint. At this spot, below the figure, a small hole has been scooped in the surface of the ground, from which handfuls of earth have been extracted to supply the far-famed "Banagher Sand," the use of which was firmly believed in to be most efficacious in bringing "good luck" to the person who possessed it.



O'HENEY TOMB, BANAGHER CHURCHYARD. (SOUTH-WEST VIEW.)

(Photograph by Mrs. Simpson.)

A few yards outside the enclosing wall of the graveyard, and at its north-western angle, stands a small ruin, the masonry of which is archaic in character, which seems to have been used for residential purposes. There are traces of two, if not three, stories in this building; and in the west gable there is a very small opening, the lower portion of which is a drip-stone, the full thickness of the wall, with its lip projecting a few inches from the outer face of the wall. This small opening was evidently



O'HENEY TOMB, BANAGHER CHURCHYARD. (SOUTH-EAST VIEW.)

(Photograph by Mrs. Simpson.)

used as a sink in connexion with the apartment above. The south wall of this building has disappeared; and the door which at present exists in the north wall, is evidently an insertion of a comparatively recent date. It is said locally there is an arched chamber or vault beneath the present level of the ground.

In the churchyard, the grave of "Shawn Crossagh" is pointed out, the noted robber and outlaw who was buried here in 1721.

DUNGIVEN.

Passing Dungiven Castle, erected by the Skinners' Company of London in 1618, and about half a mile out of the town, we arrive at the ruins of the Priory Church of Dungiven in an ancient graveyard. There is here a "holy well," formed in a bullaun stone, which is reputed never

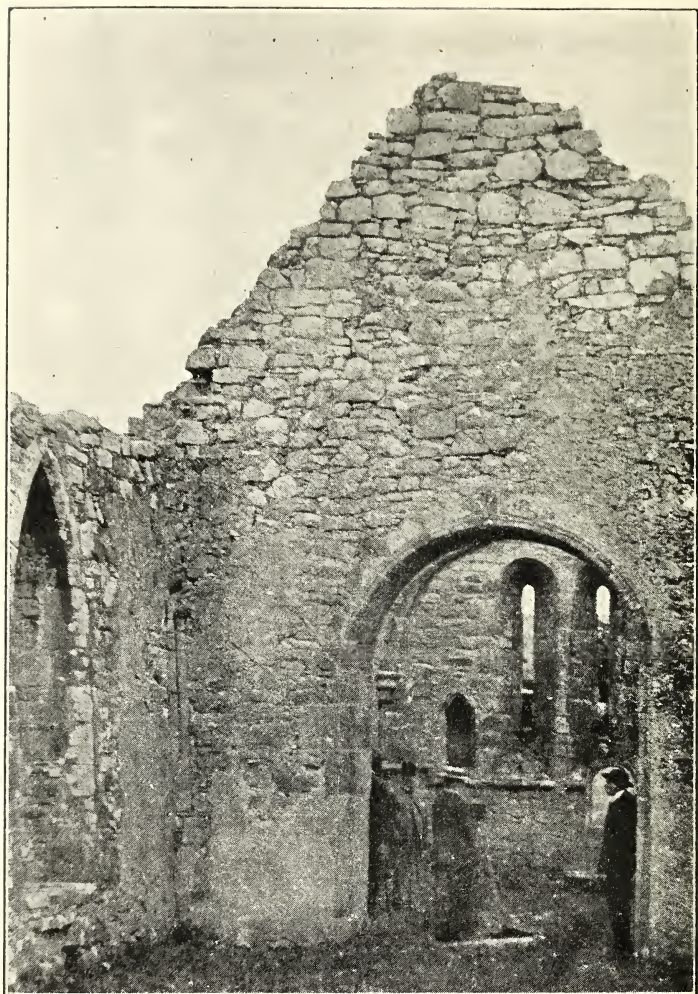


O'Cahan's Tomb, Priory Church, Dungiven, Co. Londonderry.

(Photograph by Mr. S. K. Kirker.)

to be without water. It is still largely resorted to, and the tree adjoining is thickly covered with the votive offerings of pilgrims in the form of rags, buttons, broken delph, &c.

The church was founded, in 1100, by the O'Cahans, in the chancel of which is the tomb of Coocy-na-Gall, a chieftain of that family. The



DUNGIVEN CHURCH—VIEW OF CHANCEL ARCH, LOOKING EAST.

(Photograph by Mrs. Shackleton.)

chancel is lighted by two narrow windows in the east gable, deeply splayed. The chancel had a stone roof, and was vaulted; the ribs of the vaulting are still visible, as well as the corbel blocks in the four angles which formed the springing of the arched ribs. There is a semi-circular arch separating the nave from the chancel, somewhat Romanesque in character. On each side of the chancel arch, looking east, may be seen two early round-headed recesses which, with other features, would indicate that the chancel has been added to an earlier church.

O'Cahan's tomb is a fine example of the late fourteenth-century decorated period, and contains a recumbent effigy of a knight. The front of the tomb is ornamented with niches containing sculptured figures of men in armour.

This structure, having fallen into decay (the church was desecrated, bloodshed having occurred within its walls), was restored with great pomp by the Primate in 1397.

On the north side of the nave are traces of the former existence of some conventual buildings, and there are some interesting features of construction in the gables and small window in the south wall of the nave. At the west end was a small apartment used as a residence for a cleric. In the southern wall of the nave is an ancient window with very deep splay and semi-circular head, placed high up in the wall. There is no trace of groove for glass or shutter in it. In the north-west angle of the nave, where a window had formerly been, a door was opened, probably to communicate with some of the monastic buildings abutting against this wall. This may have been the site of the church wherein died, according to the "Calendar of the O'Clerys," "Neachtan of Dungiven in Kianacht of Glengiven, A.D. 678." Of the death of Cooe-na-Gall, the following entry is given in the "Four Masters" under the year 1385:—"Cooe-na-Gall, Lord of *Oireacht-Ui-Cathain*, died while at the pinnacle of prosperity and renown."

In a note O'Donovan adds:—"He was the celebrated chief of the O'Kanes, generally called 'Coee-na-Gall,' *i.e.* 'Quintin of the English.' He was buried in the old church of Dungiven, where his tomb is still preserved. It is an altar tomb of much architectural beauty situated in the south side of the chancel. O'Kane is represented in armour in the usual recumbent position, with one hand resting on his sword, and on the front of his tomb are figures of six warriors sculptured in relief."

The Annalists record under the year 1376:—"Coee O'Kane, Lord of *Oireacht-Ui-Cathain*, was taken prisoner by the English in the port of Coleraine, and sent by them to Carrickfergus in fetters." Magonius or Manus, the son of Coee, died in 1403, and was succeeded by his son Dermott, who died in 1428. Dermott had twelve sons: Coee, Dermott, Turlough, Shane, Bryan, Donald, Murtoigh, Donough, Niall, Owen, Toal, Evenny Patrick. It is said he had twelve castles erected for them;

their sites were at the old Abbey of Dungiven ; O'Cahan's brook at the foot of Benbraddagh ; Glenkeen, near Garvagh ; Swateragh ; Limavady ; Flanders, below Dungiven ; Castle Ross, near Coleraine ; Enagh ; Ballyshesky, in Ardmore ; Clondermott ; Coolnamonan ; Tiergolin.

Two of those sons, Domhnall and Aibhne, killed Domhnall O'Néill in Keenaght in 1432.

(There are Papers on Dungiven in vol. iii., *Dublin Penny Journal*, 1834-1835, and in Canon O'Haulon's "Lives of the Saints," vol. i., page 128.)

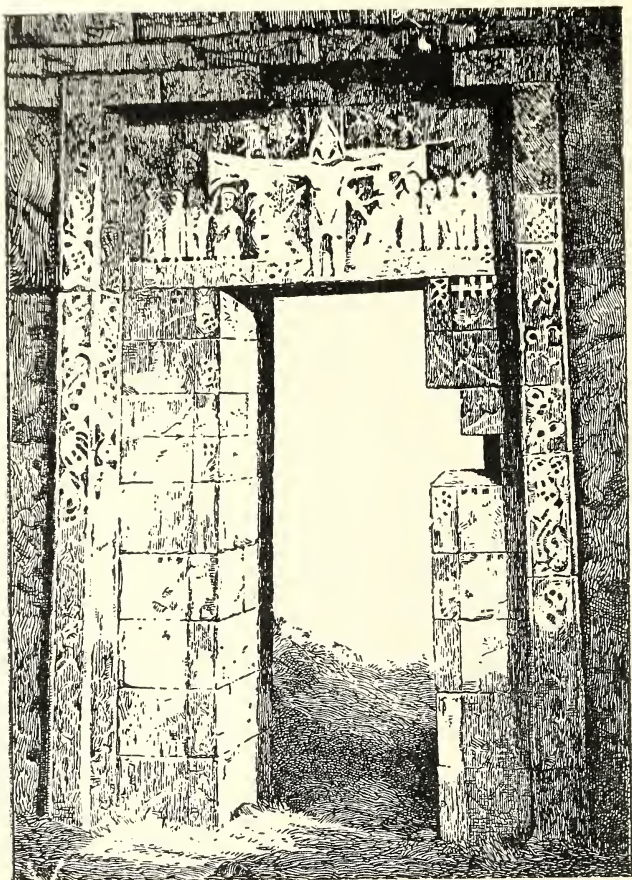
FRIDAY, AUGUST 1, 1902.

MAGHERA, Co. LONDONDERRY.¹

THE ancient name of this early seat of Christianity was Rathlury, or *Machaire-Ratha-Luriagh*. *Machaire* is a plain from which the present name is derived, and Rathlury means the fort or rath of Lury, *Machaire-Ratha* becoming Maghera. Saint Lury, or Lurach, the patron saint of this parish, son of Cuana, of the race of Colla Uais, Monarch of Ireland, whom O'Clery's calendar designates as "Lurach of the Poems," is traditionally remembered in the vicinity of Maghera, where his grave, church, and holy well still remain. The ruins of the old church stand close to the town, and his well, still called locally Saint Lowry's well, is situated a few yards from the centre of the main street, and forms the principal supply of water to the inhabitants to the present day. The grave of the saint is in the churchyard, is marked by a fragment of the shaft of an ancient cross from which the arms are broken off. A portion of the church is of an early type, the door in the west gable is square-headed, with inclining jambs. The lintel across the doorway is very massive, and has the crucifixion sculptured in high relief, with the apostles on either side. The architecture of the doorway is beautifully ornamented with early Celtic interlacing work, and must have been very striking when it was perfect. The stones on the left side of doorway have either fallen down or been removed, and an extract from an American paper may throw some light on this. It refers to a reproduction of the doorway of this ancient church as being exhibited in a hall off Broadway, New York; the work was done at the expense of an Irish resident, who was probably a native of county Londonderry; it states that the beautiful and artistic carving was reproduced most accurately, and it evidently drew a large number of persons to see it. The extract is from a New York paper of 1889, and has been in possession of the writer since that time; it is headed "Novelty in Irish Art."

The remains or indications of a chancel arch are quite visible, which may have been a later addition to the original church. Owing to a modern tower having been built at the doorway, it cannot be photographed very conveniently. The late Lord Dunraven visited this old church, and got a sketch of the doorway made, which is figured in his work on Ancient Ecclesiastical Architecture.

¹ By Mr. S. F. Milligan, M.R.I.A., Hon. Prov. Secretary for Ulster.



WEST DOORWAY MAGHERA CHURCH, CO. LONDONDERRY.

(Reduced from the illustration by George Petrie, on p. 117, vol. i., Dunraven's *Notes on Irish Architecture*. The jamb to the left has since disappeared. For a description of this doorway and a correct drawing of the ornament see vol. xv., p. 506, of this *Journal*.)

The residence of the bishops of the ancient Irish Church for the see of Tyr Eoghan, was at Ardstraw, or Ardstratha, situated on the Derg River, about three miles from Newtownstewart. It was transferred from thence to Rathlury, now Maghera, about the early part of the twelfth century, where the bishops resided for a considerable period, when it was again removed to Derry, which has been the seat of the diocese of Derry ever since.

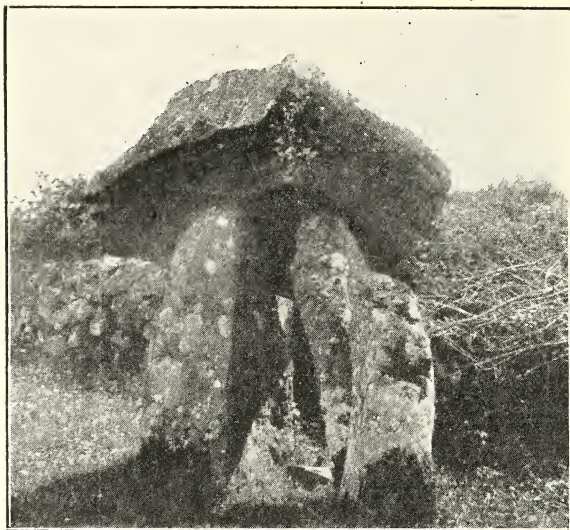
Maghera is now in county Londonderry, but the district formerly belonged to Tyrone, and the great forest or fastness known as *Glan-con-Keyne*, covered all the country around; it extended from beyond Slievegallan in the east to Carntogher in the west. When pressed by the English during the Elizabethan wars, the troops of O'Neill always found a safe refuge in this forest, where the English were afraid to follow, and in which were strongly fortified crannogs. Hill, in his work on "The Plantation of Ulster," states that the timber that was used in building the old wooden town of Coleraine came from *Glan-con-Keyne*.

There are remains of two other ancient churches situated close by Maghera. Mullagh church stands on a hill about half a mile east of the town, with a portion of the east window still *in situ*. Killylagh old church is about one Irish mile on the opposite side, but has neither doors or windows left, but the masonry indicates that the building is as old as St. Lowry's Church. The graveyard has been removed in recent times, and all vestiges of tombs destroyed; but some of the old people state they recollect when it was used for the burial of unbaptised infants. An old man remembers his father stating that the windows of this church were very narrow, and never had glass in them, and that the stone sill at the door was a whinstone 8 inches deep, and it was worn in the centre to 1½ inches, from which he argued that his ancestors who worshipped there were not bare-footed. Tradition exists that this church had a holy well, and no patron saint.

The writer visited it in 1889, when he saw close by the wall of the church a very fine bullaun stone, with one deep basin cavity, which is not to be seen at it now. Within a couple of hundred yards of this church there is a fine cromleach standing in a field, the property of one of our members, Mr. Alexander Ker Morrison, of which a photograph, taken by Mr. S. K. Kirker, accompanies this Paper. It is remarkable, but, nevertheless, true, that whilst our old Christian monuments are broken, and no care taken of them by the country people, that Pagan monuments are very seldom interfered with. About one half mile or a little more from the cromleach in the townland of Tyrkaue is the sweating-house described in the *Journal*, 1889, vol. xix., page 268. This little structure, as long as it was unnoticed, was in no way injured, but after it had been referred to, the boys of the neighbourhood gathered on Sunday evenings about it and unroofed it. A few miles from Maghera, near the

village of Knockloughorm, about the year 1888, a farmer discovered a very extensive underground cave in one of his fields, built of rough stones, and roofed across with flag-stones. It is now covered up, but the farmer knows where the entrance is.

About three miles from Maghera is one of the finest earthen forts in Ireland, called Dun Glady, which gives its name to the townland in which it stands. It is a huge earthen fort, a perfect type of military dun, the residence of a chief. It has three concentric ramparts with deep fosses intervening, fully 20 feet in depth, in which water still lies, so that it is difficult to get across now, except at the entrance. This fort is



Cromlech at Tinonee, near Maghera, View from the North.

(Photograph by Mr. S. K. Kirker.)

situated on a hill commanding a most extensive view for many miles around, and must have been impregnable if defended by a moderate force, before the invention of gunpowder.¹

I am enabled through the courtesy of my friend Mr. A. K. Morrison, of Maghera, to give a copy of a declaration, made before a local magistrate in the year 1865, as to the openings of St. Lowry's grave, and taking therefrom a crucifix. Mr. Morrison copied this from the original document, and it is now printed for the first time that I am aware of.

¹ The name McGlade is well known in the district, which is associated with the name of this fort.

COPY OF DEPOSITION made by Alexander Hipson regarding the opening of Saint Lowry's grave, before J. J. Clarke, Esq., J.P., on 20th January, 1865 :—

COUNTY OF LONDONDERRY	}	I, Alexander Hipson, of Maghera, in the County of Londonderry, Carpenter, do solemnly and sincerely declare that on or about the year 1829, I think in the month of March, I was in the employment of the Rev ^d
<i>to wit.</i>		

James Spencer Knox, Rector of the Parish of Maghera, when one morning, having occasion to pass through the old graveyard on my way from the Glebe House to the town of Maghera to buy nails, I met two persons dressed like gentlemen in the graveyard; one of them had a paper in his hands on which there was writing.

He asked me if I was a native of the town. I said I was. He then inquired if there was a grave in the churchyard in which Saint Lowry was buried. I said, yes; I had often heard of it. He again asked if it had a black whinstone for a headstone. I told him it had. He looked at the paper, and bid the other gentleman to come along. We went together to the grave, which I pointed out.

The same gentleman took a rule out of his pocket, measured the grave, and compared what was written on the paper with it and the headstone. At his request I got him a spade from James Cassidy, who was planting potatoes in the adjoining field. On handing him the spade he gave me half-a-crown piece, and said to me and Thomas Quinn, who had just come up, that we might go and have a glass. We went to Billy Crocket's, had a glass, and after paying for it, divided what was left of the half-crown between us. I then went to Harry Porter the nailer, got the nails, and returned through the graveyard, and there found the two gentlemen filling up a hole in the grave that appeared to be about two and a half feet long, and two feet broad; I don't know the depth. On the grass there was a handkerchief spread out, a blast of wind blew it up, and I saw underneath a cross, which might have been about 18 inches long. The gentlemen then left, bringing the cross away, and I saw no more of them. I began to think I should tell Mr. Knox, and went to the halldoor for that purpose, he was not in the house. Half an hour after I returned and found him in his study, and told him what had occurred. He immediately sent me to the hotel, then kept by Mr. Falls, to inquire about the men who had taken the cross. He said they had gone some time, but whether to Moneymore, or Magherafelt, he could not say. I then returned to Mr. Knox, and directly set out in pursuit with him in his gig to Magherafelt.

We could not hear of them, but got a fresh horse, and proceeded to Moneymore, with no better success. Came back by Desertmartin to Magherafelt, hoping to meet with them. Mr. Knox had previously desired the hotel-keeper in Magherafelt to have them detained if they should make their appearance there. Mr. Knox told me afterwards that he had reason to believe they had gone to Dungiven, and that Mr. Falls had misled them. He expressed great displeasure at his conduct.

I make this solemn deposition conscientiously believing the same to be true, and by virtue of the provision of an Act passed in the 6th year of the reign of his late Majesty King William the Fourth, Chapter 62, for the abolition of unnecessary oaths.

ALEXR. HIPSON.

Made and subscribed before me this 20th day of January, 1865 (sixty-five), at Largantogher,
JAS. J. CLARKE, J. P. for Co. Londonderry.

NOTE ON MAGHERA.¹

IN his interesting Paper on Maghera, Mr. Milligan derives its name from *Machaire*, 'a plain,' and *Ratha*, 'a fort,' "*Machaire-Ratha* becoming Maghera." With this derivation there is much reason to disagree. The true derivation is given by the Rev. Mr. Sampson in his "Statistical Survey of County Derry," published in 1802. "According to some," he writes, "the etymology of the word is *Magherra-Nadhra*, i.e. 'the field or plain of solemn vespers.' I have heard that a monastery of Canons Regular had been founded here. It was a consistorial seat, and a place of convocation." This derivation is obviously borne out by the spelling of the word in ancient documents. In the Inquisition of 1609 it is spelled *Magherira*, "Out of the 6½ balliboes of Erenagh land in *Magherira*, &c." See note, Colton's "Visitation," p. 76; also note at page 81. In the "Estate of the Diocese of Derry," compiled by Dr. George Downham, Bishop of Derry (1616-1634), we find the following:—"The parish church of *Maghereragh* is repaired at the cost of the parishioners for ye furnishing of it my Lo: Primate hath granted for a time the fines of the recusants in this parish." These were plainly two different attempts made by learned writers to give in English spelling the word as it was pronounced at that time.

This pronunciation has been faithfully preserved, and can still be heard among the oldest inhabitants. It is fairly conveyed in the following spelling, *Magherärāw*.

A poem on the siege of Derry, republished in 1790, makes Maghera rhyme with 'draw' and 'saw.'

"Lieutenant Col. Stewart from Maghera
Did to the city with a party draw."

"Captain Mulholland came from Maghera;
From Tubbermore we Ensign Johnson saw."

The documents quoted above, the native pronunciation, and these extracts conclusively prove that *Magherra-Nadhra*, and not *Machaire-Rath*, is the correct etymology of the word. The hill whereon tradition states the monks used to chant their vesper-song is still pointed out, and is commonly known as Vesper Hill.

¹ By the Rev. Joseph M'Keefry, M.R.I.A.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND
FOR THE YEAR 1902.

PAPERS AND PROCEEDINGS—PART IV., VOL. XXXII.

Papers.

SOME OF THE ANTIQUITIES AROUND BALLINSKELLIGS BAY,
COUNTY KERRY.

BY P. J. LYNCH, M.R.I.A.I., FELLOW.

IN a previous Paper (see *antea*, page 42) I dealt with the principal antiquities around St. Finan's Bay. I now propose to refer to those around Ballinskelligs Bay.

Travelling southwards from St. Finan's Church, and through a picturesque pass, affording delightful views of the Skelligs, Puffin Island, and the sea-coast, we descend into a valley called Coom. This pass must have been the scene of frequent conflicts, as the townland on the summit is called Killonacha,¹ 'the wood or church of the battle,' and to the right is Gortnacaha, meaning 'the field of the battle';² these, with the different rude stone monuments to be met with further down the

¹ This place, a little above the public road, was at one time strongly fortified. The remains of a stone vallum, and a square clochan, or guard-house, are still to be seen. In constructing the vallum upright stones were placed in it at intervals for greater strength. Where the rampart has fallen these stones stand out prominently on the hill-side. Locally they are supposed to mark the graves of those who fell in the battle.

² Dr. Joyce's "Names of Places."

valley, bear evidence of an early occupation; while, from the number of kitchen-middens, raths, and forts in this district, it must have been thickly populated in ancient times.

Continuing the drive—turning south on emerging from the valley—we travel, by the east side of Bolus, on towards Bolus Head, to reach the caiseal at Kildreelig (see map, *antea*, p. 42). Bolus Head is the extreme southern headland of Iveragh. In the dialogue of Ossian and Patrick (J. Daly's translation), we read¹:—

“Seven score of strong, wild oxen,
From Rinn rathach to Fochaoi;
Fifty wolves and fifty huge wild boars,
Were the spoils of our young hounds at Formail.”

Rinn rathach, the translator suggests in a foot-note, may be Bolus Head, on Ballinskellings Bay.²

Miss Hickson, in her “Notes on Kerry Topography,” states³:—“There is a great headland in South-West Kerry called Bolus Head, which has much exercised etymologists. Some have thought the name was a corruption of Baal's Head, and have connected it with the widespread worship of that ancient deity; while others, including Mr. W. M. Hennessy, have scouted that derivation as an impossible one. I believe that Bolus is a corruption of two old Scandinavian words—*ból*, a farm or abode or piece of reclaimed land, and *óss*, the mouth and outlet of lakes and rivers.” This I think a fanciful conjecture; for certainly no part of Bolus mountain, which gives the name to the headland also, could ever have been considered reclaimed land. Locally it is called Bolus. The fishermen on the opposite shore of the bay call the headland *ceann boile*, from the apparent ‘rage’ of the breakers against it; but neither locally, nor from any of the best authorities on the subject whom I have consulted, can I learn anything that would satisfactorily explain the meaning of the word Bolus. The only place I found the word written was in that much-abused book, Mr. H. O'Brien's translation of “Phœnician Ireland,” p. 210, where he mentions three nations, “Firbolge, Firdomnan, and Firgalion, which are generally interpreted Clan Bolus, Clan Domnan, Clan Galion. Some think that by Clan Bolus are meant the Belgæ of Britain.” What authority there was for calling the Firbolgs “Clan Bolus” I cannot say. I consulted Professor Rhys on the point; and in his reply he states—“I am quite sure the *bolg* of Firbolg, with its hard *g*, can have nothing to do with Bolus.” O'Brien was an Iveragh man, born close to the rugged slopes of Bolus mountain, and the name must have been familiar to him; so that it is possible the Bolus in Iveragh may have some connexion with that “Clan Bolus,”

¹ “Transactions of the Ossianic Society,” vol. iv., p. 23.

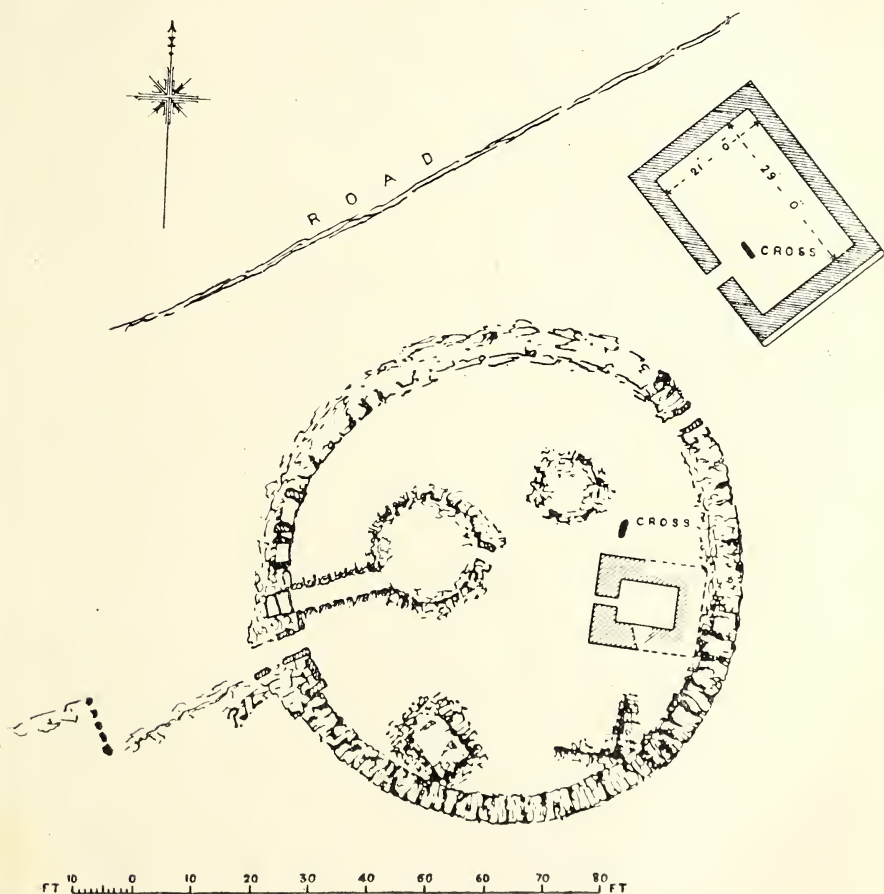
² Fochaoi is not explained—possibly some place in County Kerry. Fermoy is a neighbouring townland, though the translator travels to Upper Ossory to locate it.

³ *Journal*, vol. xxii., p. 394.

which either from some local tradition or other reason—be it doubtful or reliable—is connected with the Firbolgs. This may prove to be the explanation for the use of the name in each case. The existing monuments would show that there was good reason to identify the district with some of the early colonists of Ireland.

KILDREELIG.

The townland of Kildreelig is not far from Bolus Head, and is the property of Mr. Daniel O'Connell, D.L., Derrynane Abbey. I use the



Caiseal or Caher, Kildreelig.

name as it is on the Ordnance Map, though I think Kilreelig is the more correct form.

In "The Last Colonel of the Irish Brigade," by Mrs. M. J. O'Connell, I find (p. 209, vol. ii.) that, in 1779, "James O'Connell, of Ballinablown,

being aged, made a transfer for a rentcharge to his son John, of Dromore, which shows him possessed of the lands of East and West Murregh, Coolroe, Coolnaharagull, Killereelig, Conbornue, Canuge, Gneecos, and Cahirbarnagh." Here the townland is called Killereelig—*relig* meaning cemetery or graveyard,¹ and from the caiseal (which I illustrate), and in the field adjoining, there is an evidence of Christian and Pagan burial-places.

CAISEAL OR CAHER, KILDREELIG.

These Irish cahers, or stone forts, are probably of two classes, those built by the early monks for religious purposes—our earliest monastic establishment—and those which formed the residences of the chieftain and his dependents. There is little doubt that this caher at Kildreelig was of the former kind. From its small size, and the fact that it still contains the foundations of all the buildings originally enclosed by it, I consider it unique in its way, and it is certainly most interesting. Ecclesiastical cahers were oftentimes known as caiseals, and I have adopted that name. The caiseal is on the roadside opposite to the National school recently built here. It is shown on Ordnance Sheet xcvi.—13, within a single line (area .109) marked caher. It is somewhat irregular, the outside measurement being about 84 feet on the diameter. It is constructed of very large stones, some 3 feet long, set lengthwise, on the side of the headland which slopes quickly to the cliffs over the sea. The stones are set in a much more open and irregular manner than is usual, even in cyclopean work. On the cliff side the wall at present stands 10 feet high, with a slight batter. This wall would appear to be at least 6 feet thick on the top, but the rough nature of the interior, in which the *débris* is raised about 4 feet high, prevents anything like accurate measurements. There are two entrances: the principal one is to the west and 4 feet wide. This appears to have been very strongly constructed, the wall being increased in thickness to 10 feet at this point. From the east side of the entrance a line of fencing can be traced for about 30 feet, forming a terrace against the slope of the ground. It returned north for 9 feet 6 inches, and is now defined by five standing stones, meeting another line of terracing extending on for about 130 feet in a westerly direction, where the remains of a cromlech may be seen, and close to it a circular clochan in ruins. These terraces formed on the sloping hillside, so necessary to keep the soil for cultivation from being washed away, and which may be seen in Continental mountain vineyards of the present day, appear to have been a general construction in these early Christian settlements (see Killabuonia, *antea*, p. 46). The five pillar-stones which stand outside the entrance to the caiseal, and which range from 4 feet to 3 feet high,

¹ Joyce, p. 345, 1st Series.

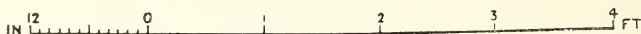
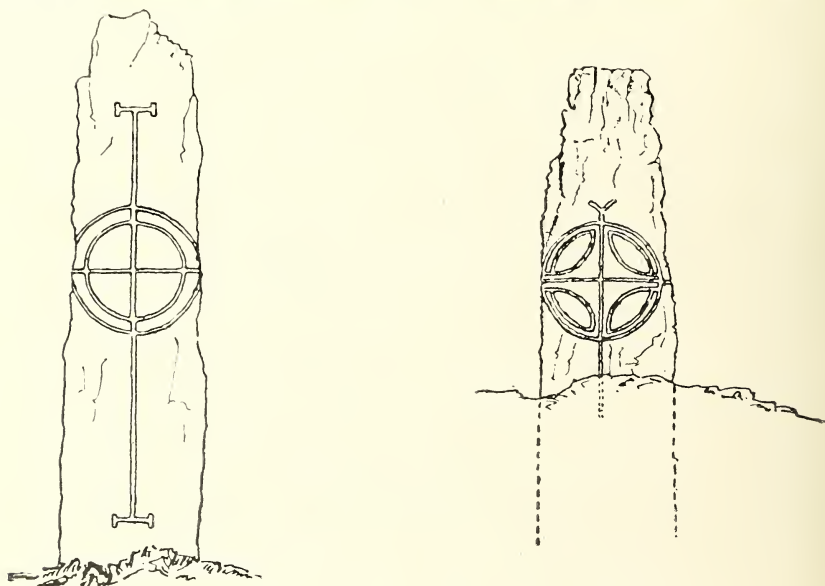
I consider nothing more than a portion of the construction connecting the two lines of terraces. There is another entrance on the north-east, doubtless an approach to the church. It was simply constructed, about 4 feet wide, with plain jamb-stones, and may not have been part of the original construction, as otherwise there appears to be no reason why it should not have been strengthened, as the main entrance. In the interior are the remains of at least five structures, all built of stones without cement. Three of these were—as far as the confused state of the interior will permit of forming an opinion—rectangular, and two are round. In the “Tripartite Life of St. Patrick,” a monastic settlement of the fifth century, within a caher, is described as consisting of a great house, a kitchen, a church, a refectory, a guest-house, and a graveyard. These were doubtless the five structures, the remains of which are now within the enclosure.

The principal circular clochan was about 16 feet in diameter. One side of the doorway appears on the east. Opposite to this, a covered passage, 4 feet wide, built of stones, and covered with strong flags, which are *in situ*, was continued for about 24 feet, to an exit on the outside of the caiseal wall. The exit is covered with *débris*; but the passage can be traced to the outside of the rampart. The question suggests itself—Was this passage formed to afford privacy and importance to the occupant of this cell, or to provide a means of escape after an attacking party had forced their way inside the caiseal? In the interior of the caiseal wall, a few feet north of this entrance, two curious recesses have been formed about 3 feet wide, and 2 feet 6 inches high, covered with large flat stones, 6 feet by 3 feet 6 inches wide; the depth of these recesses was about 4 feet, but cannot be accurately determined.

The small oratory, of the Gallerus type, is in a fair state of preservation. It measures 10 feet by 7 feet 6 inches internal measurement. The orientation is east and west. The walls are 4 feet thick. The door has the usual converging jambs; it is 2 feet wide at the present ground-level, and 1 foot 6 inches wide at the lintel. There is a double lintel, the lower one 5 feet long; between the lintels is set a flag 3 feet 6 inches long, which projects 4 inches, something in the nature of a drip-stone, from which developed the hood moulding of later architecture. There are 3 feet of stone-work remaining over the door-lintel. There is no window opening in the east end, as the caiseal wall is close up to the oratory; the light was in the south side, 2 feet 9 inches from the west end, where one jamb appears; the opposite one has fallen away. The lintel, 6 feet long, appears on the same level as the door-lintel. The remains of the three other structures within the rampart would require careful clearing before any reliable particulars could be obtained. The rectangular building south of the main entrance was about 16 feet by 10 feet 6 inches internal measurement.

The remains of the rectangular building north of the caiseal, which

I presume to have been a church, has no appearance of having been built with mortar. While the oratory in the caiseal is built true east and west, this building is north-west and south-east; and, strange to state, this too is the orientation of Ballinskelligs Abbey Church (see p. 345). The walls at present stand only about 1 foot over the surface, except on the south-east, where, owing to the incline of the hill, 5 feet high of walling is visible. This is very well built of long flat stones. One stone measures 9 feet long and 7 inches thick. The walls are from 3 feet to 3 feet 6 inches thick; there is a door opening in the south-west wall 3 feet wide, but no portion of a window remains.



Inscribed Crosses, Kildreelig.

I think this must have been a church in the year 1600, as in the map of Iveragh, with the Carew MSS. in the Lambeth Library, and copied by Miss Hickson into the Kerry Records, 2nd Series, the eastern half of Bolus is described as the lands of the priory of Ballinskelligs; and three churches are shown, doubtless Reglaish, The Abbey, and this church, which is drawn close to Bolus Head.

The Christian character of the place is still maintained by the two stones with crosses of an archaic pattern inscribed on them. One stands in this ruin; the other close to the oratory in the caiseal. The stone in the church is about 5 feet long by 12 inches wide, and 3 inches thick,

with an inscribed cross as shown in illustration. The stone in the caiseal can be measured for about 4 feet 6 inches high, and is about 12 inches wide and 3 inches thick. The cross on the latter is different; and is interesting, as the design is exactly the same as that afterwards developed in our standing crosses. I do not remember any inscribed cross of the same pattern, nor is any such illustrated in the collection of crosses found in Egypt and Ireland from sketches by Dr. Graves and Mr. W. F. Wakeman in our *Journal*.¹

CROMLECH, KILDREELIG.

The cromlech is about 36 yards west of the caiseal in the same field by the road. The two eastern stones are 5 feet high and *in situ*. The western stones are lying on the ground: one measures 6 feet by 2 feet



Cromlech, Kildreelig.

6 inches by 2 feet; the other about 4 feet by 1 foot 6 inches; the thickness is hidden by the soil. The covering-stone fell to the north side, and, covered as it now is in part with clay and verdure, can scarcely be distinguished from an outcrop of the rocks on the side of the hill appearing under it (see above illustration). This outcrop of rock would have formed one side of the cromlech when the covering-stone was *in situ*.

¹ Vol. xxi., p. 346.

This cromlech was not of the wedge-shaped type (see p. 341); it was rather that of a large covering-stone resting on four supports.¹ Portion of a circular clochan, 12 feet diameter, may be seen close to the cromlech.

There is a holy well in the next field, on the slope of the mountain. It had no special dedication that I could learn of, nor is there any festival day for visiting it. Friday is the usual day for prayers there.

CAHER, KILDREELIG.

Returning from the caiseal, a short distance down the road, a gap in the mountain appears, which must have been an important pass from the coast into Coom. About 100 yards from the road, in the centre of the pass, is a fort. An outcrop of natural rock has been availed of, being



Caher, Kildreelig.

about 14 feet high on the southern side; on this the stone fort was started about 54 feet diameter, which, owing to the rise of the mountain, was level with the natural surfaces on the northern side. Very little of the fort proper now remains except the entrance, which was through a fissure in the rock, covered with a square lintel which can be seen in the above illustration.² This fissure extends inwards easterly for 10 feet, and formed the passage. At present it is only 3 feet high and 2 feet

¹ See Borlase's "Dolmens of Ireland," p. 432.

² For similar fissures, covered with lintels, see *Journal*. vol. xxviii. (1898), p. 359 (2), and illustration, p. 364 (1); also vol. xxix. (1899), p. 378.

6 inches wide. It then turns to the north, with steps up to the interior of the fort. A few yards north of the fort stood a pillar-stone now fallen, measuring 8 feet in length. Pillar-stones outside forts are not unusual.¹

STANDING STONES, KILDREELIG.

About 200 yards further up the mountain, on the summit of the gap, stands a group of four pillar-stones, which form a very striking monument. They are marked on Ordnance Sheet xcvi-13; but the fort, as such, is not shown. When you reach the site, a fine view inland is obtained of Ballinskelligs Bay, with the mountain ranges of Iveragh in the distance.



Standing Stones, Kildreelig. (View looking South-west.)

The line of the stones is east and west. The stones are of red sandstone. The largest is the eastern one. It measures 8 feet over ground by 2 feet 9 inches, by 1 foot 3 inches thick. The next stone is 4 feet 4 inches high by 1 foot 4 inches, by 1 foot 2 inches thick. The next is 6 feet high by 1 foot 3 inches, and 1 foot 6 inches thick. The extreme western stone is 4 feet 6 inches high by 1 foot 8 inches, and 1 foot 3 inches thick. Between this stone and the next there is 4 feet

¹ "Ancient Forts of Ireland," by T. J. Westropp (*Transactions R.I.A.*, vol. xxxi., Part xiv.).

6 inches in space. The other stones are about 3 feet apart. There is no appearance of any rampart or other constructive works in connexion with the monument; however, there are 2 feet of peat over the original mountain surface. These pillar-stones are undoubtedly monumental; and it is worth noting that on the eastern shore of the bay, in almost the same latitude, there are also four pillar-stones somewhat similarly placed; and the resemblance so far is so striking, that I will leave this district for the present to describe them. They are marked *Templena-killa* on the Ordnance Map Sheet 98, and shown on map (p. 42).

TEMPLENAKILLA.

The name would mean 'church of the wood,' or if Keel be taken to mean a 'pagan cemetery,'¹ perhaps it would denote the more correct



Standing Stones, Templenakilla. (View looking South.)

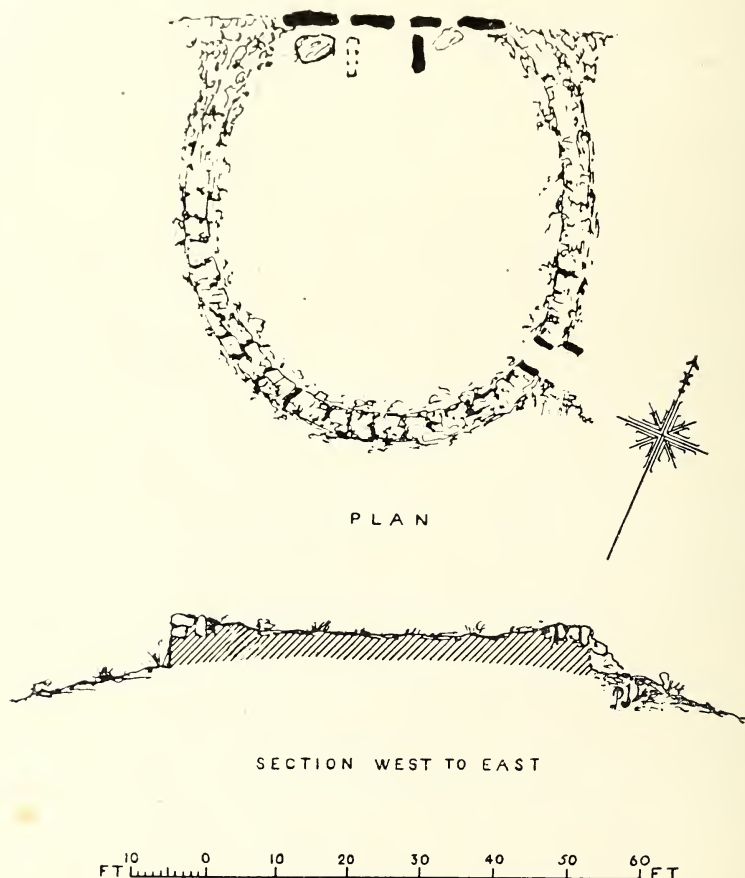
description. The remains of the church are to be seen at the left-hand side of the road leading from Waterville to Parknasilla (close to Waterville), just behind the dispensary. Only a few feet of the walls are standing, except the west end, which is 7 feet 6 inches high. The doorway was probably in the south side, but there is no appearance of either door or windows. The building measures 31 feet by 15 feet

¹ Brash's "Ogam-inscribed Monuments," p. 87.

inside, and the walls are about 3 feet thick. The masonry is of the rudest kind, built of undressed boulders from the sea-shore, with no appearance of mortar. Some work at the base of the west end is cyclopean in its character. It lies east and west; and at the south side is a children's burial-ground or cealluragh. The principal monument of interest here is situated about 100 yards east of this on the *drom* or ridge which separates the shore of the bay on the west from Lough Currane on the east. Here, again, we have the four massive pillar-stones such as I described at Kildreeelig, but forming the chord of an oval caher constructed on a plateau formed on the crest of the *drom*. The site affords a magnificent prospect, Lough Currane, with all the scenic effects and enchanting beauty of an inland lake on the one side, and Ballinskelligs Bay, resounding with the monotonous roll of the ocean, equally close to you, on the other. I believe these to be the stones illustrated in Wilkinson's "Ancient Architecture of Ireland," though he does not give the locality. He states (plate 5, p. 48)—"The pillar-stones are very numerous throughout the country. Stones arranged in circles, but of much less size than Stonehenge, are also common; and stones arranged in a straight line, generally three or five, having an area of a rude oval shape, composed of smaller stones, forming an enclosure in front of them, are also met with, and from their arrangement convey the idea of an enclosure before an altar, and the position of the stones strongly supports such a conclusion. Of this latter form, plate 5, representing some remains in Kerry, is an illustration." In the sketch, what appears to be a kerbing of small upright stones is shown close in front of the monument, which is misleading.

The enclosure was somewhat on the lines shown by accompanying plan and section. The major axis is 53 feet from the pillar-stones, and the minor axis 48 feet clear measurement. The rampart is now almost level with the inside surface; but, on excavation, I found some stones *in situ*, and the thickness of the wall to be 4 feet. The entrance was at the south-east; some of the side-stones are still standing, and it would appear to have been about 3 feet 6 inches wide. From the entrance a ridge appears along the field, which looks as if an approach had been formed from the lake shore. The top of the present wall of the enclosure is 6 feet over the surface of the field on the west side (see section). For three feet down the walling appears. The remaining 3 feet, where I examined it, was clay and gravel. Either the facing-stones have been removed or the plateau was filled to this level, and the wall raised after. The general appearance of the caher justifies the opinion that defence was not the object of construction. The alignment of the pillar-stones is W.S.W. and E.N.E. magnetic. Allowing for the variation here, this would be true east and west. The illustration is taken from outside the enclosure, and looking south.

The western stone which is to the right of the illustration measures 10 feet by 6 feet 7 inches by 1 foot 4 inches; next, 10 feet by 5 feet 10 inches by 1 foot 6 inches; next, 6 feet 8 inches by 2 feet 10 inches by 2 feet. The eastern stone is 6 feet 2 inches by 5 feet 8 inches by 1 foot. The entire breadth of the monument is 28 feet 6 inches. The stone standing on edge at right angles to the pillar-stones measures 4 feet



Standing Stones and Enclosure, Templenakilla.

6 inches by 9 inches thick, and stands 3 feet high, and most likely formed the support for an altar-table; there is a stone lying on the ground to the west of it, which was, doubtless, the second support (if *in situ*, it would appear somewhat as dotted lines). In the illustration the stone to the right appears cut through horizontally near the base for nearly one-half of the breadth. I am informed that the contractor who was building the bridge over the Currane river, close by, some years ago, took a fancy

to these fine stones, and had gone so far in securing portion of this one, when fortunately he was stopped. This must have been the vandal who removed the wall of the enclosure, and possibly the altar-slab as well.

It is to the drawings and photographs of this monument which he saw with me that Mr. T. J. Westropp refers in his interesting and instructive essay on the Ancient Forts of Ireland (*Transactions R. I. A.*, vol. xxxi., foot-note, p. 642, Reprint, p. 64). He remarks it is probably sepulchral. I think, from the remains of the altar and entrance, it may also be considered that rites, or worship of some description, were celebrated within the enclosure.

Though we have avenues of pillar-stones, such monuments as these small groups of pillar-stones in lines are uncommon in Ireland. Borlase, in his work, which, though styled "the Dolmens of Ireland," includes a great deal of information on the rude stone monuments of other countries, illustrates nothing resembling them; but, in dealing with German Dolmens (p. 535), he states:—"On a lofty hill at Mürow, Beckmann describes five stones of great size set close together." The entrance to the caher would suggest its having been a place of assembly; such were often associated with sepulchral monuments, and subsequently used for civil administration.¹

The site of this monument is historic ground; for, according to Dr. Todd,² the river Currane, flowing out of the lake below, was the Inbher Scene where the Milesians landed. Though his translation of the Irish version of "Nennius" was published in 1848, these notes have not seemingly disturbed the previously accepted opinions; and the Kenmare river is still very generally referred to as the Inbher Scene. Indeed, in the first paragraph of my Paper on St. Finan's Bay, I inadvertently referred to it as such. Windele, writing after the publication of "Nennius," referring to this note of Dr. Todd's, adhered to "the more generally received appropriation of the Kenmare river in the absence of any reason being given for the change"³; but, in my opinion, the notes to the poem (Duan Eireannach) supply the reason. The verse runs:—

" At Inbher Scene they landed,
The story is not concealed,
The rapid great stream in which bathed
Fial, wife of Lughadh."

In a foot-note he describes Inbher Scene as the river Currane running into Ballinskelligs Bay. This is a stream about 600 yards long connecting the lake with the bay.⁴ In a note to Fial, Dr. Todd writes—"The following account of the death of Fial, who was the daughter of Milesius and wife of Lughad, son of Ith, is given in the Leabhar Gabhala. It

¹ See Borlase, *supra*, p. 540; Ferguson's "Rude Stone Monuments," p. 264.

² "Nennius," p. 249.

³ Dunkerron East, John Windele (*Journal*, vol. v., p. 293).

⁴ The short river shown on the map immediately north of Templeakilla.

was on the night on which the Milesians landed in Eri that Loch Luighdheach (in Kerry) broke out of the earth in West Munster. Lughaidh, son of Ith, was bathing in the lake, and Fial, daughter of Milidh, his wife, was with him bathing in the river that runs out of the lake. Lughaidh came on shore where the woman was naked; and she thought it was another man, and died of shame immediately. And from her the river and its mouth have their names." Then follows, in the 'Leabhar Gabhala,' a poem said to have been composed by Lughaidh on the occasion (see "Keating," Haliday's edit., p. 96 (T)).

Lough Luighdheach was the ancient name for Lough Currane.¹

This note clearly defined the locality of the Inbher Scene. The river Currane,² too, would answer better to the description of the rapid great stream in which the princess bathed than would a wide estuary of the sea like the Kenmare river. The bay of Ballinskelligs, in prehistoric times, resembled an estuary much more than it does at present. Smith, in his "History of Kerry," states "that the sea towards the bottom of Ballinskelligs Bay is making great devastations, and encroaching on the land every winter. The cliffs are very high, but are unable to resist the fury of the ocean, as they are only formed of different strata of clay." This has been the case for ages. The encroachments on the abbey will be noted (see pp. 349, 350); and the channel between Horse Island and the mainland has increased in depth in comparatively recent times, as I have heard old men say their fathers walked on to the mainland in low tides. I can very well imagine a coast formation from Bolus Head and Hogs Head to the mouths of the Currane and Inny rivers, which would be properly described as an *Inbher*, 'a mouth or estuary.'

In the "Chronicon Scotorum," p. 13, we read of the landing of the Milesians. "They sailed round Erinn thrice, until finally they came to Inbher Sgene. Erennan, the youngest of Milidh's sons, went up into the mast to see how far they were from the land. He was drowned there; so that his limbs were severed by rocks, and, in dying, his head was placed on his mother's breast, and gave forth a sigh. 'No wonder,' said his mother, 'Erennan's going between two Inbhers—but he reached not the Inbher to which he came; he separated from the Inbher from which he came.' On Thursday, the Kalends of May, on the 17th of the moon,

¹ The mysterious formation of lakes is not unfrequent in the Irish Annals; but this lake may have been formed by some sudden internal disturbance or upheaval of the strata in the bed of this river. Another change in the level of the bed of the stream must have taken place, as the level of the lake has risen since the twelfth century. At Church Island, on the lake, extensive portions of the ancient mediæval abbey are now covered, and may be seen from a boat when the water is low; so that the fisherman on Lough Currane, though not so fortunate as his brother in Lough Neagh, may, in a dry summer, see the shrines of former days "in the wave beneath him shining."

² This river was originally called Abhainn-Feile. (See "Annals of the Four Masters," n, vol. i., p. 37.)

the fleet of the sons of Milidh occupied Erin at Inbher Sgene; and the wife of Aimerigin Gluingil, *i.e.* Sgene Davilsir,¹ died there, and her grave was made there—hence it was called Inbher Sgene. Erennan's grave was placed on the other side." The other side would mean the other side of the estuary. Could this explain the similarity of these monuments at opposite sides of the present bay of Ballinskelligs—the monuments of Sgene Davilsir and Erennan?

In the "Annals of the Four Masters," A.M. 3656, we read amongst the list of battles gained by Tighearnmas, King of Ireland, over the race of Emhair and others of the Irish, and foreigners besides, "... Seven battles at Loch Lughdhach," said in a footnote to be "now Loch Luigheach, or Corrane Lough, in the barony of Iveragh, and county of Kerry."

In the MSS. Letters of the Ordnance Survey, in the Royal Irish Academy, there is a note on page 144, parish of Dromod, referring to the Inny river:—"Enda, son of Milesius, was shipwrecked and lost at the mouth of this river, according to the Milesian story:—

"Tá por aḡ bun Cappain
ḡan tpaodad an
Cappaig'ḡ ap cailleaḡ
ḡo reatmallach enda."

J. O'D.

Another historic incident, which lends additional interest to the monuments in this locality.

Returning to the gallauns in the gap at Kildreelig, and from thence travelling north, for a few fields, as we say in Kerry—often a very disappointing standard to judge of distances—we arrive at a by-road, which, if followed, bearing to the north-west, will lead to Leabaleaha.²

LEABALEAHA.

Leabaleaha³ townland lies immediately south of Killonacha (see p. 321, *n.*). On Ordnance Sheet xevii-5, in a field to the south (1'455), a gallaun is marked; but no notice is taken of the table-stone alongside it, nor of a large circle and some smaller ones further south, all of which I have marked on the annexed copy of the map of portion of the townland (see p. 336). I have accurately measured the bearings and relative positions of the gallaun and the table-stone, which are shown on accompanying plan. Taken together, as we find them, I consider they form a most interesting monument.

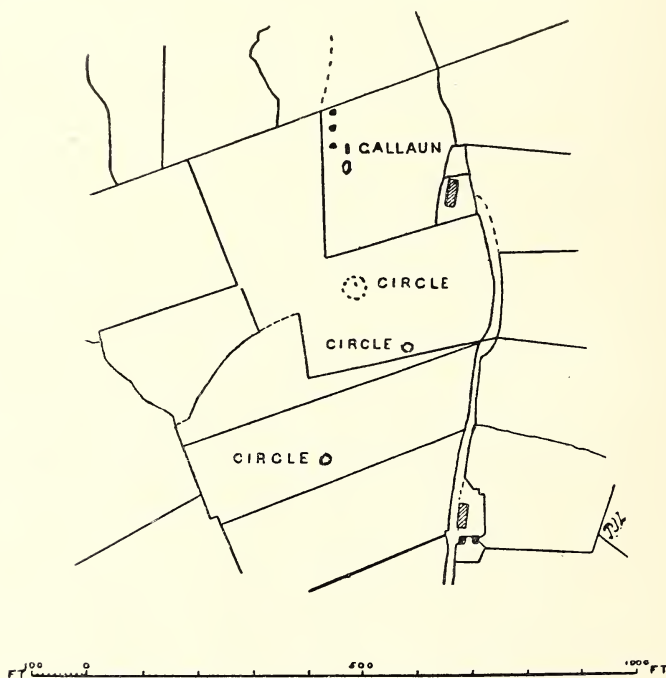
¹ This is the form in the *Chron. Scot.*; Aimerigin's wife was Dulsain.

² A 'circle,' marked intermediate on the map, refers to some remains on the mountain in the townland of Canuig, which has been described to me, but I have not yet been able to visit the place.

³ Dr. Joyce informs me that the name represents Leaba-Léithe, the "Grave of the Grey Woman."

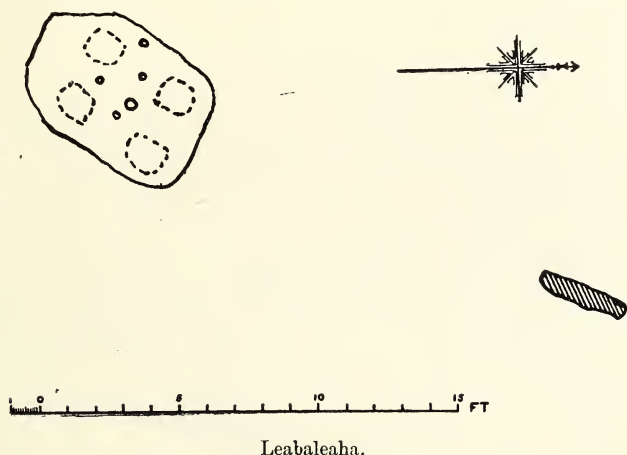
The pillar-stone is a fine block of the Silurian of the district, and stands 8 feet 6 inches over the ground; it is 3 feet 3 inches wide at the base, 2 feet wide at top, and generally about 1 foot thick. The table-stone, of Silurian also, rests 13 feet to the south-west of it. It is about 2 feet over the present surface, and measures 6 feet by 5 feet, and from 1 foot 3 inches to 1 foot 6 inches in thickness. It is set fairly level, and rests on four small stones about 1 foot 6 inches

LEABALEAHA (TOWNLAND)



square. There is a second stone introduced over the south-east corner stone, apparently for the purpose of keeping the upper surface of the table-stone level. On the upper surface of the stone there are cup-markings; one a little north of the centre is very clear, about 4 inches diameter and an inch deep. The others are smaller and not quite so clear, but about the same depth. There was an alignment of stones about 22 feet to the rear, three of which are to be seen rising about 1 foot over the surface. The centre one is a boulder of white quartz. All these can be seen in the photograph by Dr. George Fogerty.

It is difficult to suggest how this monument should be classified. Borlase—from the variety of megalithic remains which he selected to describe under that generic term—would call it a dolmen. Taking the literal meaning of the word as ‘table-stone,’ it would be a correct description; but when we question if it is to be classed amongst the sepulchral monuments, then our difficulty commences. This might probably be settled by careful excavations. The only combination of this kind in Ireland in any way resembling this, illustrated by Borlase, is called Carrig-a-gullane, townland of Cappaleigh, parish of Kilcaskan, County Cork (Borlase, p. 40). It is from a sketch by Windele. Borlase states:—“I was unable to discover it in 1895; the incumbent stone was a



large thick mass of rock 6 feet 4 inches long and 6 feet broad at the east side. A few feet from it stands a single dallan, or pillar-stone, 3 feet 9 inches high, and 2 feet 2 inches broad.” In the sketch the top of the incumbent stone rises very much higher than the pillar-stone, so that it never could have been *used* as a table-stone. In north-west Germany, Bekmann applies the term ‘grave altars’ to some dolmens¹; and very frequently writers on the subject in other countries use the term ‘altar-stones’ when referring to a certain class of dolmens. Whether this be an altar, raised beside a monumental menhir, or that both are objects of some cult of remote antiquity, it seems idle to conjecture. The one truth that reveals itself as we gaze upon this monument is how little is known, though much has been written, on the ancient cults and creeds of Ireland.

¹ Borlase, p. 535.

CIRCLE, LEABALEAHA.

In the next field (south) is a circle of stones. The stones were set on the edge, so they stand only a foot over the ground. The circle was about 36 feet in diameter; eleven stones now remain. There were more, no doubt, to fill the vacant spaces; but there are some houses near, and I have no doubt that here, as has often occurred before, the stones of the ancient monument have supplied the door and window-lintels for the modern builder. I cleared around the longest stone, which is



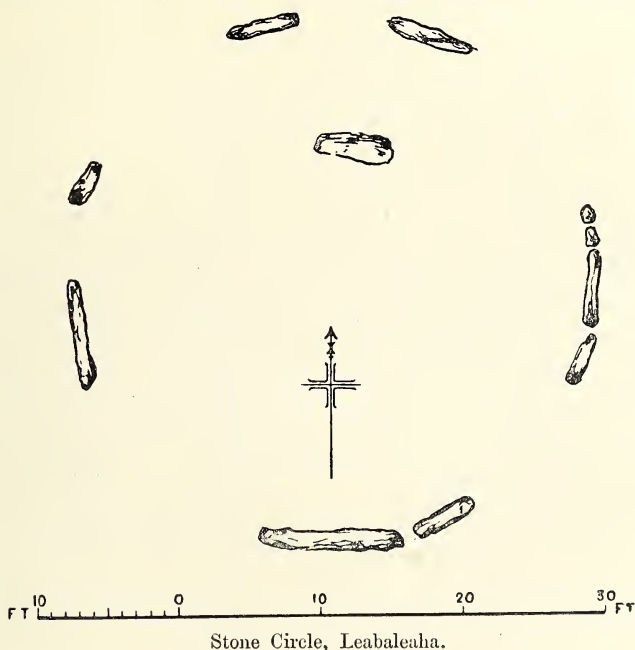
Leabaleaha.

9 feet 9 inches, and found it to be 2 feet wide and 1 foot thick. One stone lies inside the circle about 5 feet long; the other dimensions are hidden in the ground.

HUT CIRCLES, LEABALEAHA.

There are two other small circles of standing stones close to this—the most southern one has a bank of *débris* to the east of it, not larger than a kitchen-midden. The people call this a calluragh; but, though none of the present generation remember its being used as a children's

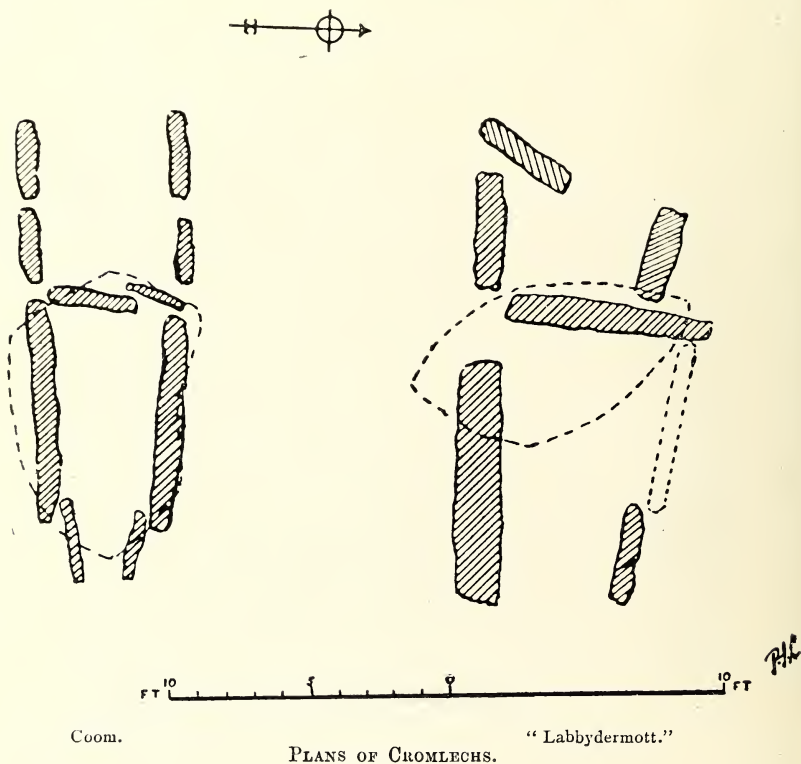
burial-place, there are a few small stones protruding like the tiny head-stones common in such places. The circle is 15 feet in diameter; eleven stones are standing, rising from 2 feet to 3 feet over the ground; in the south-west, a stone is set in the line of the radius; and this I believe to have been the side stone of the entrance, and that these remains are the foundation-stones defining the inner circumference of a hut-circle. The diameter is 15 feet, which is a very general size for these clochans in Kerry. I never met with a hut-foundation commenced in this way in the Dingle district of Kerry; but I have met such a form of construction, partially, in Iveragh, at Coolconain. On a second visit



I made a superficial examination of the *débris*, and found portion of a hand-quern. This, I think, supports my theory; and I consider it as evidence of a comparatively modern occupation of the clochan as a residence, as we know to have been the case with some of the Corkaguiney clochans. I find Mr. Macalister met with some clochans of this construction at Fahan.¹ He states—"As a general rule the stones are laid horizontally from the first; but in one well marked group the area is marked out by a ring of vertical stones set upright in the earth. To these I have ventured to give the name 'retaining stones.' With but one exception (fig. 48*a*), they are found on the inner face of

¹ *Transactions R.I.A.*, vol. xxxi., Part vii., p. 289.

the wall. It happens in several places that, owing to one cause or another, the small stones of a clochan have become removed; in these cases the retaining stones remain *in situ*, and bear a striking resemblance to a stone circle." I quite agree with him as to their striking resemblance to a stone circle; and I venture to think it may afford an explanation of some of the small circles through the country which we find described from time to time. The other circle has more *débris* around it, and is not so well defined. Of course careful excavations



would remove all doubt as to these remains; but I regret that I was not able to devote the necessary time to this work. These remains are all denoted (to prevent confusion) as "Leabaleaha" on my map of Iveragh (see p. 42).

STONE CIRCLE IN COOM.

The circle marked in the fork of the river at Coom, and called Clochan-leaha, is a still further corroboration of these being hut circles. The circle is similar to that previously described, and is 14 feet in diameter. Eleven stones are standing on the line of the circle, ranging

from 2 feet to 4 feet high. The side stone of the entrance is also standing as before described. There are also some stones (four) appearing, two on north-east, and two on south-west. These may have been portions of some outer chambers or of other clochans.

CROMLECH IN COOM.

Close to Leabaleaha, about 700 yards east of it, just over the boundary, in the townland of Coom, there is a very fine cromlech. It is not shown on Ordnance Map, but will be found in the field 6·329, Sheet xcvi-5. The credit of discovering this cromlech is due to Mr. Cuthbert. The field is a bog-land at the foot of the eastern slope of the



Cromlech at Coom. (View looking South).

Coom. The top stone was for the most part covered with a thin layer of peat-formation, and the stones of the antæ were protruding from the bog. Mr. Cuthbert had the top cleared, and a trench sunk around the sides, when it was found to be a cromlech. It is a good specimen of the "wedge-shaped" type, with the antæ well defined. The main side stones are about 8 feet long and 10 inches thick, probably about 3 feet high; but this measurement, owing to the water around the cromlech, could not be taken accurately. The two smaller side-stones at the narrow end, which are about 3 feet long and 6 inches thick, do not

meet; the opening is about 1 foot 6 inches. Two stones enclose the western end, one 4 feet long by 7 inches thick, and a smaller stone 2 feet wide. This stone does not reach the level of the covering stone. An opening, about 18 inches wide, appears at the top. This is the hole or creep connecting the antæ with the inner cell, referred to by Borlase (p. 440); but then the opening at opposite end must also be noted. The space between the antæ, formed of four stones, is about 4 feet 6 inches wide, and extends out about 5 feet 6 inches from the end of the cromlech. The stones stand about 3 feet over the surface at present. The covering stone is 10 feet 9 inches by 6 feet by 12 inches thick. There is no appearance of a peristyle,¹ except it be covered by the turf, which rises to the level of the covering flag generally over the field. There is no indication of such having been raised around the cromlech, nor would the cromlech have been sunk in the bog. The natural inference is that the cromlech was built upon the surface in the primeval forest; and the peat has since formed, so as almost to cover it from view. In the interior of this cromlech, just under the water, a layer of peat has also formed; but light and air being for the most part excluded, the peat is not in such an advanced state as in the surrounding bog. I lifted out a portion of it, and could clearly see it was formed principally of closely-matted layers of large ferns. The fern does not flourish on this exposed bogland now; but in the days when the cromlech stood in the shade of this forest glen, the fern must have grown luxuriantly around and within the shade of the interior, recalling Ferguson's lines:—

“ . . . a queenly grave
 . . . 'mong the fields of ferns,
 Between the cliff and wave.”

The preceding illustration gives a good idea of the cromlech as viewed from the north. The resemblance of this wedge-shaped plan of cromlech to those found in Cornwall and Wales—the peculiarity of the antæ, so well defined in this case, and almost universal in the Portuguese remains, where it has become the generic term by which the dolmens of Portugal are known—have all been fully dealt with by Borlase in his latest work, so that it is unnecessary for me to repeat his observations here.²

LABBYDERMOT.

This cromlech is marked “Labbydermott” on Ordnance Sheet No. 97, in the townland of Meelagulleen, quite close to the public road; but I believe it has not been before described, nor is it referred to by Borlase. It was originally a fine cromlech of the wedge-shaped type; but it has been disturbed. It is probable there may have been two other side-stones

¹ The name given by Borlase to a circle of stones standing round a cromlech.

² Borlase's “Dolmens of Ireland,” Part II., p. 636.

at the east end forming a more pointed wedge, or the east end was otherwise enclosed—there are no signs of such now. One of the side-stones—its position is shown by the dotted lines on sketch—is now lying in the adjacent fence, and can be seen in the photograph. In this case (which differs from the plan of Coom cromlech) it would appear as if the west end was completely enclosed by one stone; it measures 7 feet 6 inches by 3 feet over surface and 1 foot thick. The side-stones are about 2 feet 3 inches over present surface. The covering-stone was disturbed; its present position is as shown; it measures 10 feet 3 inches by 5 feet and about 1 foot thick. Three of the stones of what formed the antæ are



“Labbydermott.” (View looking West.)

to be seen. On the northern one rests a spherical piece of white quartz about 6 inches diameter. Though no person knows anything about it, it is still considered a portion of Labbydermot, or “Saint Diarmud’s bed,” as a local *cicerone* described it to me. It was possibly found within it; I could hear of nothing else having been discovered here, except that early in the last century some stoneware jars or bottles were unearthened within the cromlech, with words in an unknown language stamped upon them, which experts declared to be modern Spanish. These, I understand, possessed more interest for the revenue officer than for the antiquary.

BALLINSKELLIGS ABBEY.

The word Ballinskelligs is pronounced as spelled baile an Scelīg, but it should be baile na Scelīge, 'the town of the skellig.' It is in the parish of Prior, which means 'the parish of the prior.' The remains of the abbey stand on the northern shore of the bay. I have before referred to the inroads the sea is continually making on this shore, with the result that, in latter years, the abbey itself has been for the most part swept away. The sea wall recently constructed by the Board of Works, when the ruins were vested, should help to preserve what remains for a considerable time.

When Smith wrote his *History of Kerry*, 1756, he noticed the effects of the sea on this abbey. He states—"By the large traces of ruined buildings which the sea is constantly demolishing, it appears that this abbey had been formerly a very large edifice."

Very little has been written or appears to be known of the history of this abbey. Archdall, in the "*Monasticon Hibernicum*," states it was "an abbey for regular canons of the Order of St. Augustine, and under the invocation of St. Michael, which had been removed hither from the island, called the great Skelligs, but at what time is uncertain."

The Annals all refer to the monastery on the Skellig Rock.

A.D. 823. Eitgall of Scilig was carried away by the strangers, and soon died of hunger and thirst.

A.D. 950. Blathmhac of Sceilig died ("Four Masters").

A.D. 1040. Aedh of Sgelig Michel died ("Four Masters").

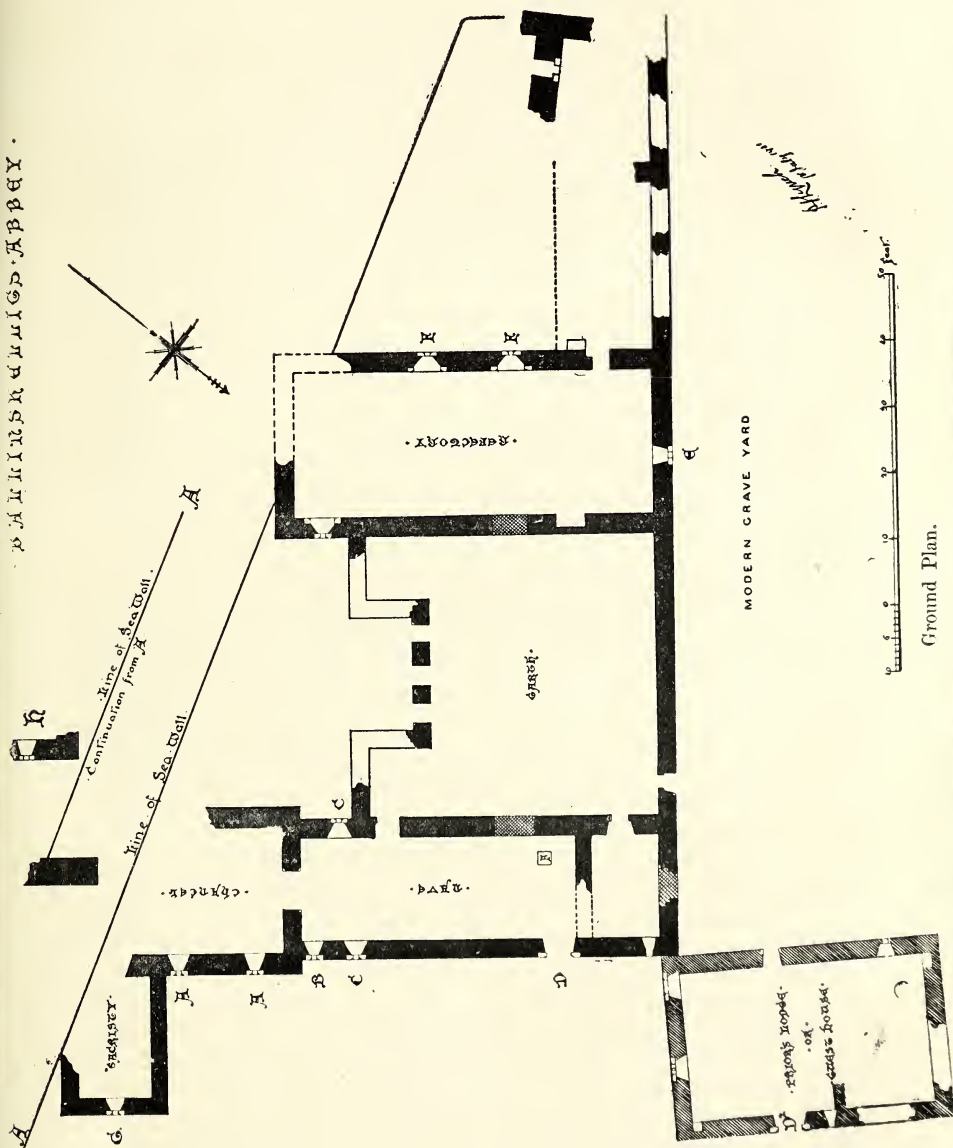
Suibni of Scelig is commemorated on the 28th of April in the Martyrology of Tamlaght.

In the taxation of Ardfert diocese, 1302-1306,¹ the church of St. Michael's Rock was taxed at 20*s.*, and the Prior of St. Michael's Rock 13*s.* 4*d.*, a comparatively high taxation. These records still refer to the monastery on the rock, not on the mainland. There is a legend in Kerry referred to by Lord Dunraven, that when St. Malachy was driven out of Bangor he took refuge in the monastery of the Greater Skellig. This was in 1127; so that this legend would connect the monks with the monastery on the rock even at that time, but there is no historic evidence to support it. It was about the same time that he founded his monastery in Munster at Ibrach or Iveragh, which it is supposed stood on Church Island, Lough Currane, on the opposite side of this bay, where extensive foundations in the Romanesque style are still existing.²

The architecture of the remains of the Abbey of Ballinskelligs is of a date anterior to this; and it is not to be supposed that any Romanesque

¹ "Calendar of State Papers" (Sweetman), vol. v.; also this *Journal*, vol. xxi., pages 44, 310.

² O'Hanlon's "Life of St. Malachy," p. 55; this *Journal*, vol. xxx., p. 155.



Ground Plan.

remains such as those on Lough Currane, breathing the spirit of true art, would have been removed to make way for the poor weak Gothic details of the present abbey. I think it would be safe then to place the foundation of the abbey at a period subsequent to the erection of the monastery on Lough Currane, and when the genius of native art had died. The community which St. Malachy founded in Ibrach in 1127 was of the old order of Irish monks.¹ Ballinskelligs Abbey is said to have been a foundation of Canons Regular of St Augustine. Canon O'Hanlon, in his "Life of St. Patrick,"² states—"In Ireland there were very few of them until after the arrival of the English. Alemand, in his '*Histoire Monastique d'Irlande*,' and, after him, Harris, in '*Antiquities of Ireland*,' chap. xxxviii., have been guilty of a great mistake in classing such a multitude of our ancient monasteries under the head of Canons Regular of St. Augustine. The name of Canons Regular has been continued in these institutions alone, since the eleventh century, and as such they are usually spoken of in the Canon Law, and alluded to by Canonists." I do not think the foundation of Ballinskelligs Abbey should be placed at an earlier date than late in the twelfth or early in the thirteenth century. If there was any monastery here previous to this, it must have been of the primitive type, such as Kilrelic or Killabuonia (see pages 45 and 323).

In the MS. Letters of the Ordnance Survey of Kerry, preserved in the Royal Irish Academy, there is a description of the ruins, with measurements of the portions remaining, written by Mr. Thomas O'Connor, and dated at Kenmare, 23rd August, 1841. At that date the sea had made considerable inroads; for he describes "the gable of the choir or chancel of the church totally demolished, and portions of the ends of the two side-walls have been destroyed by the waves undermining the earth underneath." The history of the destruction of the east window is given in the Proceedings of the R.I.A., 1874 (vol. i., Ser. II.), in a report from Mr. Henry Stokes, late County Surveyor for Kerry, furnished in reply to a circular from the Committee of Antiquities of the R.I.A., and read 9th January, 1871. I think it worth reproducing. Of Ballinskelligs Abbey, he states—"This was a very old and apparently a very poor abbey. It had a massive stone window of a very singular pattern in the east gable³ of the church adjoining the sea, which gradually undermined the building and demolished the window. It is over eighteen years since I warned the late proprietor of the adjoining lands that that very singular monument would be destroyed by the sea. He laughed at me. The encroachment went on to within three feet of the gable, when I again represented the danger to the present proprietor, offering to secure the buildings if he would pay a few

¹ O'Hanlon's "Life of St. Malachy," p. 56.

² Vol. iii., p. 528.

³ He refers to the east window, presuming the church was orientated east and west (see p. 349).

pounds, but 'he would not.' About the same time the Board of Guardians refused to enclose or protect the churchyard under the powers conferred upon them by the Burials Act. About six years ago I went there after a storm, and found the gable and window were a heap of shingle in the sea. I did not hear of it until I saw it. Nobody cared. Here is a striking instance of the utter carelessness of all classes for the preservation of such monuments in Ireland, even of those which it would be supposed are held most sacred." This report is creditable to the judgment and zeal of the late County Surveyor for Kerry.¹ It is to be regretted that his suggestion was not adopted in time and the choir preserved.

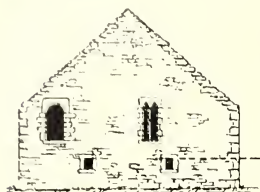
Further on Mr. O'Connor describes the choir or chancel as about 33 feet in length; 27 feet is the greatest length now remaining. He states that the building I call the Refectory is named *Ποτρὰς ἡ Πριόρα*, which signifies 'the ruin of or belonging to the prior.' This is a mistake, as the position and construction of the apartment would denote its use as a refectory or great room of the abbey; it measures 54 feet in length, by 21 feet in breadth. The building south-west of it, Mr. O'Connor states, was known as the castle—in Irish, *caisleán beḡ*, or 'little castle.' Only an angle of this building and a small window now remain, and it is difficult to determine what it may have been. The axis is different from the remainder of the abbey. I would suggest that this was the *Ποτρὰς ἡ Πριόρα*, but that in the abbeys of the Canons of St. Augustine the prior's lodge is almost invariably attached to the south-west angle of the nave.² Such a building may have existed at Ballinskelligs in that position opening on to the cloister; but no signs exist on the surface at present, except a small doorway appearing in the north-west wall of the cloisters. If not, the prior's residence may have been the (*caisleán beḡ*) square keep, and provided for retreat in case of an attack on the abbey. In 1841 it would appear that very much more of this "castle" was standing than at present.

Some years ago I made the measurements of the abbey from which the drawings (p. 345) have been prepared; but having very little spare time at my disposal I was unable to complete them before this. The plan shows the line of sea-wall recently built, which extends from the "castle" to the sacristy. The Board of Guardians have since continued it to protect the graveyard. It is difficult to approximate the date for these buildings from the character of the details—as throughout the abbey you have

¹ I find it impossible to reconcile the dates. If it was not in immediate danger eighteen years previous to writing the report, and that Mr. O'Connor reports the windows demolished in August, 1841, then Mr. Stokes's report (allowing its fall to have taken place say fifteen years before) should have been written about 1855, as the gable had fallen in 1840. How did it come not to have been read at the Royal Irish Academy until 1871? Mr. Stokes was a Kerry man, and County Surveyor from 1835 to 1877.

² "Church and Conventual Arrangement" (M. A. C. Wolcott, M.A., F.S.A.).

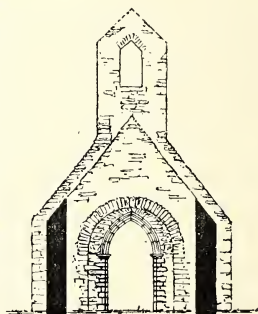
examples of different periods of mediæval architecture—as in the round-headed door, and oggee and mullion window of the decorated period appearing together on the south gable of the building to the north-east end of the church. This window would date from about A.D. 1270,



— PERSPECTIVE PRIOR'S LODGE —

though the doorway is of a style a century earlier. There is evidence in the chancel of an alteration from a rough semicircular arch (which is now exposed) to the present pointed arch of cut stone (see section); and throughout the ruins may be seen portions of semicircular door-heads of the early Gothic period. It is probable then that the foundation may have been, as I before observed, late in the twelfth or early in the thirteenth century, and that the abbey had been altered or in part re-

built or enlarged in the fourteenth century. It is equally difficult to differentiate the relative ages of the several portions of the buildings. The masonry throughout is uncoursed rubble of small stones, undressed, somewhat like the round stones from the sea-beach. The walls were plastered outside, as appears to have been the case in many buildings which we know to have been erected in the early Gothic period. Still, if a distinction were to be made, the building furthest north and nearest the road might be considered the oldest. Its axis being different from that of the other portions of the abbey, it is not likely that it was built at the same time; and if erected subsequently, it is clear it would have been built with the axis on parallel lines. It is therefore most probable that it existed before the present church. But for the window of the decorated Gothic period and the early English east door, I would not hesitate to ascribe it to a much earlier date than the other remains; but these may have been insertions, though they have no such appearance now. It may have been a guest-house or the prior's lodge. It had a floor resting on strong rough corbels. The projection appearing on the north corner may have been in connexion with a fireplace. There is so much *débris* in the building that this cannot well be determined. It is a pity this building was not cleared to the original floor level when the recent repairs were executed. In the south wall are the four openings shown on drawing; the round-headed ope on the upper floor was a doorway. It could only be used in connexion with an exterior stairs of wood; there is no sign of a stone stairs. The principal entrance was by a pointed Gothic door in east wall with plain chamfered dressings;

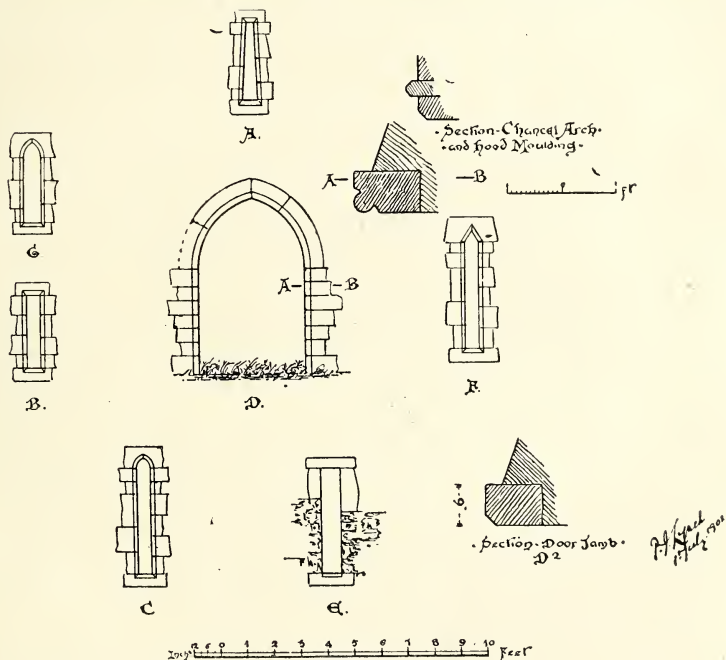


SECTION SHOWING
— CHANCEL ARCH —

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the surface is at present up to within two feet of the springing of the arch of this opening. North of the entrance was a small ope; the dressings are gone; the sill shows a centre hole for a square upright bar. There is also a high opening on the upper floor over the last; the dressings are missing. In the west wall is a door ope opposite the main entrance, and a small square window opening.

The axis of the church is north-west and south-east (magnetic) for chancel, almost true north and south, which is strange, as there appear to be no structural reasons for this departure from the general rule. The feast of St. Michael (29th September) would have justified



Details, Ballinskelligs Abbey.

a true orientation east and west, even supposing that the Saint's day was a guide to the orientation, which some writers, including Viollet le Duc,¹ do not admit. It consists of a nave and chancel or choir; the nave is 54 feet by 15 feet 6 inches wide, and the portion of choir remaining, 27 feet by 19 feet wide. The south-east end of the chancel has fallen away by the encroachment of the sea (see p. 346); further injury has been prevented by the present substantial sea-wall of concrete faced with stone. Another anomaly here is that the choir or chancel is wider than the nave of the church. The belfry is

¹ iii., p. 235.

of plain rubble masonry ; no dressings. The windows on the north-east side of the church are very narrow, with different character heads. Indeed, there is a strange variation in the heads and finish of the windows throughout (see details). The window on the east side of the refectory has an ogee head, which I have not shown in the details ; off the chancel is a sacristy ; the corbels in the side walls denote that there was an upper floor to this apartment.

The principal entrance was on the north-east side, having cut-stone dressings with a heavy bowtel moulding to jambs and arch. Across the north-west end of the church is a wall so frequently to be found in old churches, forming an apartment with an opening into the cloister garth on the ground floor with one small window slit on the east side. The rough break in the wall denotes a probable opening from the church into this apartment. What such apartments were used for does not seem to be clearly understood. It was not a baptistery, as some have supposed, as the remains of the font still exist in its original position in the nave (F on plan). Miss Stokes, in her Essay on Early Irish Architecture, remarks on the difficulty of deciding what this apartment really was. There is no evidence, by corbels or otherwise, of a second floor ; but the window high up in the gable would indicate that there was a gallery or some kind of apartment over.

The font is of limestone ; the bowl is missing. It was supposed at one time that it was in the present Roman Catholic Church, used as a holy-water stoup. I searched, but could find no trace of it. It has an octagonal shaft resting on a square base. A small bead moulding is carried round the chamfer of the base, forming a sunk panel. The bowl of the font has been missing for a long time, as the following reference to the abbey, by Archdeacon Rowan, in the *Kerry Magazine*, shows :—

“Any architectural ornaments it might ever have had, if they have not been carried away by the hand of the spoiler, now lie buried in the ruins. A broken font, or benatura, near the west entrance, is the only remnant of antiquity remaining to attract attention.”

There are rough corbel stones projecting inside the church at the springing of the inner arch to the window, on the east side of church. Could they be brackets to hold a light ? There is one round-headed, rough, arched opening from the south-west side of the church into the garth, built up. The cut stone must have been removed from many openings, for the remains of the dressings of doors and windows, plain gargoyles, and stone gutters lie scattered around.

The other portions of the abbey now remaining, as shown on the plan, explain themselves ; that it was much more extensive to the south-east is evident by the smaller angle of a building shown near the extension of the sea-wall, for which there was not room on the sheet (H on plan). This building was 70 feet east of the church and about 25 feet south of the sacristy. It stood with the tide washing

all round it when I first measured the abbey; all trace of it has since disappeared; there are also the foundations of some buildings in the south-east corner of the ancient graveyard. Inside, the abbey and all around is used as a burial-ground, presenting that wild, confused, neglected appearance so characteristic of an Irish graveyard. When will our people in the country districts be trained to keep God's acre, associated as it is with their dearest memories in the past, and their fondest hopes for the future, as it should be kept? There are few tombstones and no inscriptions of any historic interest, as in Kerry the people bury in those large tombs of an ancient Roman type, built overground, about 9 feet square and 7 feet high, solid unsightly blocks of masonry bearing no inscriptions.

The Priors of Ballinskelligs Abbey, retaining all the rights and privileges of the Prior of St. Michael's Rock, had great influence in the Archdeaconry of Aghadoe. In the taxation of Ardfert Diocese (1302-1306, see p. 344), it is stated that he was the collector of the tax for the Treasurer of Ardfert and the Canons who had prebends in the Archdeaconry of Aghadoe; and it was from these Canons the Archdeacon of Aghadoe was generally selected. There is no evidence of Aghadoe having ever been a Bishop's See. It was not mentioned at the Synod of Rathbreasail, A.D. 1110; still it is most probable that a bishop or mitred abbot ruled there before that time, and the tradition of its importance is preserved in the present title of the united diocese of Ardfert and Aghadoe.

After the suppression of the monastic houses there are various records of Ballinskellig.

Miss Hickson, in her "Notes on Kerry Topography,"¹ quotes the following from the Irish Public Records:—

Lease under commission, 6th August, 1578, to Gyles Clinsher, gent., of the site of the late monastery of Canons of Ballinskellig, in Desmond's Country, Co. Kerry, with one carucate of land, the great island of Berhaven, and a small island called Skelligmichael, *alias* S. Crucis, with a chapel on it, and certain barren lands in Berhaven in said co., and all courts and liberties accustomed to be held within the lordship of the said priory. To hold for 21 years. Rent 30*s.*, maintaining one English archer. In the 28th year of Elizabeth, Nov. 24th, it was leased to John Blake for 21 years at £6 13*s.* 4*d.* annually.² It finally passed into the hands of Richard Harding of Bristol, who appears to have been a very important settler, and the leading one in Iveragh.³

In the map of Iveragh, in 1600, copied from the Carew MSS. in Lambeth Library, and published with Miss Hickson's Kerry Records, second series, the Priory lands of Ballinskelligs would appear to have

¹ Vol. i., 5th Ser., p. 312.

² Archdall's "Monasticon Hibernicum."

³ See *Kerry Magazine*, 1854, p. 50.

included all the townlands bordering on the bay, from the Inny river to Bolus Head, with one townland, east of the Inny river and the Skellig islands.

From Richard Harding, Ballinskelligs passed to the Sigersons in 1615. The Sigersons were a distinguished Norse family, who acquired estates in England and Ireland. There is a romance attached to this transfer. The tradition is that Christopher Sigerson was engaged to marry Harding's daughter, and on proceeding to her home in Bristol to be married, he met her funeral leaving the house. However, the father treated him as if she had lived and married, and gave him the manor of Ballinskelligs, with the abbey and lands attached to it.¹ In 1825 it was bequeathed to the daughter of John Sigerson of West Cove, who married a Mahony, of Dromore Castle, Kenmare, and grandfather to the present owner, Harold Sigerson Mahony, of Dromore, Co. Kerry.

REGLAISH CHURCH, KINARD.

This church was in connexion with the abbey, as its name implies. It is now a complete wreck. The entire of the walls have fallen in large masses, showing that the masonry and mortar were good; but it appears to have been undermined, possibly in removing the stones for building purposes. I searched through the *débris*, and discovered the cut stone of a window head, which was similar to that of St. Finan's, Kilemlagh (see *antea*, p. 60). The outside measurement of the church was about 38 feet by 21 feet; but further details are impossible in its present ruinous condition.

So far I have endeavoured to describe the monuments around this picturesque bay; but I have not exhausted its treasures. There are still some objects of interest to be explored, which I hope to give attention to in the near future. I regret that Mr. Cuthbert has left the district, having been called to fill an important appointment with the Pacific Cable Company. His departure from Ballinskelligs deprives me of his valuable assistance in obtaining particulars of the antiquities in this district, which was always freely given, and for which I feel deeply grateful. I have also to thank Dr. George Fogerty for his assistance in photographing some of the latest finds—including the cromlechs—to illustrate this Paper.

¹ See Sigerson's family in "The Last Colonel of the Irish Brigade," by Mrs. O'Connell, vol. ii., contributed by G. S.

ON A MANUSCRIPT DESCRIPTION OF THE CITY AND
COUNTY OF CORK, *cir.* 1685, WRITTEN BY SIR RICHARD
COX.

BY PROFESSOR SWIFT PAINE JOHNSTON, M.A.

WITH NOTES BY COLONEL T. A. LUNHAM, C.B., M.A., M.R.I.A.

[Read MAY 7, 1901.]

INTRODUCTION.

DURING Sir Richard Cox's residence in Cork, whither he had removed from Clonakilty, probably in the year 1684, he was requested by William Molyneux, of Dublin, who was then engaged in writing a "Natural History of Ireland" (by which he seems to have meant a topographical description), to supply him with any information in his power relative to the county and city of Cork. The following account was accordingly written, and it is hoped that its reproduction at the present time may prove of interest, as an authentic description of the several localities mentioned, as they appeared towards the end of the seventeenth century. (A considerable amount of the matter collected by Molyneux subsequently appeared in the work entitled *Boate and* (Sir Thomas) *Molyneux.*)

The original ms., in the Library of Trinity College, Dublin, has been copied by my friend, Professor Swift Paine Johnston, at whose request I have added the accompanying notes, compiled from various sources.

Cox was born at Bandon, March 25, 1650, and died in Dublin, May 3, 1733. He was knighted, in recognition of his services to the Government, November 5, 1692, having previously been admitted a member of the Privy Council (April 13). He was author of the "Hibernia Anglicana, or History of Ireland from the Conquest thereof by the English to this present time," and several other works. His autobiography was edited by Dr. Caulfield in 1860. His appointment as Military Governor of Cork is referred to by Smith in the following terms :—

"In April, 1691, the Lords Justices sent for Mr. Justice Cox, and informed him of their design to appoint him Governor of the City and County of Cork, and that they expected he would immediately repair to his post, and put the militia in a posture of defence. Being sensible of the weightiness of the charge, when both sides endeavoured to exact their utmost, he thought to excuse himself by his want of military knowledge; but Lord Coningsby replied 'that he was a popular man, and beloved by the Protestants, and that his zeal would supply his want of military skill.' He arrived at Cork, May the 5th, furnished with ample power for the execution of his office, and also with a Commission

of Oyer and Terminer" (Smith's "History of Cork," vol. ii., p. 219—1774 ed.).

Among the mss. in the library of Southwell, advertised for sale by Thorpe, of London, in 1834, were, says Windele, the following :—

Letters of Sir Rich. Cox, Lord High Chancellor of Ireland, to Sir Robt. Southwell, dated Dec. 25, 1690.

"Cox has been appointed Governor of Cork," and he writes, "I am left behind to keep the country in order during the present expedition into Kerry, and I go to Bandon on Saturday to maintain that frontier, and, if we have good luck, I must change my motto to *Tam Marti quam Mercurio*, etc.; and if it were known what service I have done even in this journey, I should not miss of the reward I aim at" (mss., R.I.A.).

Cox's INTRODUCTION.

"WORTHY SR,

"According to my promise I trouble you with my observacons on the County of Corke which I could have made much longer but that I thought they would not find room in that part of the volume you are confined to. If you please to communicate your thoughts freely to me upon this subject I will endeavour to give you full sattisfaction in any doubt or objection you shall make. If I can get soe much leisure I will make some remarks on some other Countyes & transmitt them to you. In the mean time I beg a line or two of the receipt hereof & that you will reckon me what I really am,

"SR,

Yr most affect. humble

Servt.,

"RICH. COX.

"For William Molinex, Esqr., at his howse near Ormondgate in Dublin."

DESCRIPTION.

"THE County of Corke, antiently reputed a kingdome, is undoubtedly the most considerable in Ireland, 1, for largeness, it being 80 Irish miles long from Youghall to the extream point of Beerhaven, and about 46 broad from Dundedy to Charleville; 2, for populousness, there being in this county 4 large walled townes, viz. Cork, Kingsale, Youghall, and Bandonbridge, and 8 other townes that send burgesses to parliament, viz. Clonakilly, Balltymore, Mallow, Charleville, Castlemartyr, Middleton, Donerayle, and Rathcormock, and many other markett townes besides which are so well inhabited that this county affords 26 troops of Militia, (1) horse besides foot, all English; 3, for scituation, being extended along the Sea coast neere a hundred miles and within that compass containing ten excellent harbours, viz. Beerhaven, Crook haven, Balltimore, Castlehaven, Glandore, Cortmacsherry, Kingsale, Oyster haven, Corke, and Youghall, besides several convenient creeks which give this County

great advantages of trade to which I may add that of fishing which employs abundance of poore people, and enables them to hold the course land neare the sea at great Rates. The land is generally rough and course, nott onely hilly but in some places mountainous, which nevertheless is abundantly suplyd by the neighbourhood of the sea and the industry of the Inhabitants, soe that this County abounds in fish, flesh corne, cattle, butter wooll hydes and Tallow and all sorts of game for hunting hawking, or fowling, nor is it deficient of honey, wax, fruit and Syder. The fire is generally of Turfe cutt out of Boggs, whereof there is a great plenty and in some places wood, but the Seaport Townes generally use coale.

"The County is well watered by : 1, the Ilan which softly glideing by Skibbereen falleth into the Ocean between Balltymore and Missenhead and therefore I take that (rather than Killmaire (2) river) to be the Iernus of Ptolomy ; 2, the Argittine which passes by Tymoleague & disgorgeth itself into the Sea near Courtmacsherry ; 3, the plesant Bandon, haveing first saluted Dunmanaway & Iniskeen, divides and gives name to the Towne of Bandon, and thence gently washing Inishannon and Kingsale there looses itself in the ocean ; 4, the Lee, in latine Leus or Luvius which runs through Muskry and Barretts, besides Mackrump, Carrigadrohid & Kerrygroghane, and then by two channells encloses and by a third (3) divides the Citty of Corke ; 5, the Blackwater, als Awnmore, the Daurona of Ptolomy, calld by Cambrensis Sauranus or Savarenus, haveing gracd Clonmeen, Mallow, Fermoy, Lisssmore, and many other fine seats, under the walls of Youghall is changed into salt water ; 6, the Bride, which runs by Rathcormock, Castlelyons, and Tallow, with as much hast as it can into the Blackwater ; 7, Awebeg, the Mulla of Spencer (on the banks whereof he had an estate at Kilcolman & there lived and composed his fairy Queen) takes its rise from the bog of Annagh & passes by Buttevant, Doneraile, and Castletowne and finally neare Bridgstowne is swallowed into the Blackwater ; 8, Allo, by Spencer called strong Allo, tumbling from Slevelogher steep runs neare Newmarkett and Clonturk (4) and at length looses its owne name in the Blackwater, haveing first given name to the Barrony of Duhallow . . . 9, the Funchen a rapid river runs violently by Glannor & near Killworth & below Cloghleaigh unites with the Blackwater. . . . This County (5) is dignified with 3 Bps Secs (viz) Cork Cloyne & Ross and contains ^a parishes whereof

^a are Improprate, it also comprehends 945919A. 2R. 3P. of profitable & 84864A. 2R. 18P. of unprofitable land and is divided into the baronyes and districts following—

"1. Orrery & Kilmore which gives title to Boyle Earle of Orrery, in it are : 1, Charleville, als Rathgogan, a corporacon newly erected, beautified with a magnificent house built by Roger Earle of Orrery Lord President of Munster Ano Dm 1667 : to which there is a large park

^a Blank in original.

adjoyneing, as alsoe a free schoole liberally endowed by the said Earle; 2, Buttevant als Killnemullagh, an antient corporacon gives title of viscount to the Earles of Barrymore, now little memorable except for the ruines of old Abbys one of which for Franciscan Friars was in the raigne of Edw. I. founded by David Barry Ld. of Buttevant who lyes therein, & another neare it att Ballybegg founded by his father Willm. Barry about the yeare 1230 for Austin Monks; 3, Broghill a pritty village gives title of Baron to the Earles of Orrery; 4, Burtonhall a small markett towne neare which is a large park and in it a stately new house belonging to Sr John Percivall, Baronett; 5, Lissescarroll a small village neare which on the third day of 7ber 1642 was fought a battle (6) between the English under the Ld. Insignine and the Irish under the Ld. Mountgarratt where fell the brave Lewis Boyle Viscount Kynalmeaky, but the victory fell to the English with the slaughter of 1500 of their enemies.

“2. Fermoy, als Armoy, gives title of viscount to the lord Roch, als de Rupe, who had formerly large possessions therein, in it are: 1, Fermoy bridge als Bridgetowne, from whence this barony is named, noted only for that reason and an old Abby founded by Allexander Fizhugh in the raigne of K. John: Glannor (7) a small village neare which was an Abby for Mendicant Friars built by the Roches: Castletowne the antient seat of the lord Roche: Donerayle, a markett towne belonging to the heir of Saintleger, formerly lord President of Munster, who hath here a fine howse and park adjoyneing: Gethingsgrott (als Cariglimleary) from Sr Richard Gething Barronett who hath here a neat howse and parke.

“3. Condons and Clangibbons antiently divided between the Condons and Fizgibbon, als the white Knight, Condon forfeited his estate by rebellion, but the white Knight's daughter and heire being married to Fenton brought that estate unto the Ld. Kingston who is heire both to Fenton and the white Knight, in it are: 1, Mitchellstowne, a markett towne well scituate in the midst of the country and beautified with a howse of the Ld. Kingston's and a park adjoyneing: Killworth a markett towne neare which is the Strong Castle of Cloghleagh formerly the seat of the Condons, after the takeing of which by the English they were betwixt this and Fermoy sett upon by the Irish and overpowered by number, were for the most part slaine on the 4th of June 1643: Fermoy (8) a small markett towne, and therein an old Abby for Cistercian Monks founded anno 1170: neare this towne there is a mineral purging water lately discovered and is said to be of the nature of Tunbridge waters in England.

“4. Killnattalloone, a small barony belonging for the most part to the Earle of Corke, is very well improved and inhabited; in it is Carriglass a pritty village adorned with a handsome seat of Sr Boyle Maynards.

"5. Barrymore gives Tytle to Barry(9) Earle of Barrymore and contains: 1, Castleyons a good markett towne beautified with a strong and stately howse of the Earles with a Park adjoyneing; here was an Abby for friars minors founded by John Barry anno 1307: 2, Rathcormock, a pritty village: 3, Carrigtohill nere which is an antient castle calld Barryscourt being the seat & estate of the antient and noble family of Barry, over against it in the harbour of Corke lyes the great Island and in it a Castle called Bellvelly, & neare that Island another calld Halbowling (10) wherein there is a small fort to comand the harbour.

"6. Imokilly wherein Fizgerald, comonly calld Seneschall of Imokilly, was of great repute and estate is well improved and inhabited, in it are: 1, Killeigh a pritty markett towne neere Youghall; 2, Castlemartyr a new erected corporation gracd with a strong and neat howse built by the Earle of Orrery who had alsoe a parke some distance from the towne; 3, Cloyne (11), a bp's See the cathedral whereof was dedicated to Saint Coleman; 4, Rostilion a curious seat formerly of the Fizgeralds now of the Earle of Inchiquins; 5, Midleton soe named because in the midle way between Corke and Youghall, formerly calld Coraby, a new corporation well scituâte beautified with a very handsome Markett howse and a fine church and Steeple, neare it is a pritty parke and a fine Seat belonging to Sr Saintjohn Brodrick.

"7. Youghall, in latine Ochella or Youghalla, is a neat towne thriving & well inhabited it is governed by Major & bayliffs in it is a howse of the Earle of Corks which still retains the name of the Colledge (11ⁿ) because it formerly was soe. This towne is well scituate for the exportation of wooll butter &c. and would be of very great Trade if a barr at the mouth of the harbour did nott make it daingerous; it belongs to the Earle of Corke who has a large Park within 3 miles of it. At the south end of this Towne was an Abby for minorites founded anno 1231 by Maurice Fizgerrald who is said to introduce that order into Ireland & to take it upon himself and to be buried in that abbey. There was alsoe another Abby for preaching friers built about 40 years after by Thomas Son of the said Maurice.

"8. Corke the best City of Ireland, Dublin excepted, is generally inhabited with English and these industrious and rich. It is very well scituate for Trade both by land and Sea being a great thorowfare and happy in an incomparable harbour. There are about 50 shippes belong to this city, and the Kings customs, comunibus annis, are about £18000 per ann. It is governed by Mayor & Sheriffs, and consists of 4 parishes in one of which stands the Cathedrall dedicated to Saint Finbarry, (12) als Funbarry, or white barry; neare which there is an Abby (13) founded by Cormock King of Munster for Monks of the Order of Saint Austin, anno 1134, and endowed by his son Dermond anno 1173, it is thought the same Saint Bernard calls Ibracence, and was first dedicated to Saint

John the Baptist, but is now calld Gillabby, from Gill once Abbott hereof & Bishop of Corke. Nearer the Citty is St. Dominick's (14) given to the Dominicans anno 1229 by Phillip Ld. Barry whose Statue in brass was there a long tyme preserved. There is allsoe an Abby for Franciscans (15) founded by Pendergrast anno 1240 and another for Eremites (16) or Austin Fryers made in the tyme of Edw. I. and one for benedictines founded by King John. This Citty (17) is joyned together by three bridges and protected by Shandon Castle on the North and a fort of 5 bastions on the South. Near it is Killigrohane (18) a noble and well improved Seat on the river Lee and on the south side of the Citty a fine Seat and Deare park belonging to one of the Saint Legers. This Citty and Liberties was made a separate County in the Raigne of King James I. by the name of the County of the Citty of Corke. Finally this Citty gives title to Boyle Earle of Corke, hereditary Ld. high Tresrr. of Ireland.

"9. Kinalea & Kerrycurry, (19) als Kerry wherry, comprehends that small tract next the sea between the Liberties of Corke and Kingsale, and herein many fine seats as; 1, Shannon park (20) als Ballinrea, a small village nott to be mentioned but for a neat howse with a delightfull park and all other conveniences adjoyneing belonging to the Ld. Viscount Shannon; 2, Carrigoline (21) a small village once a principall Seate of the great Earle of Desmonds; 3, Barnahealy an antient Castle formerly belonging to the Cogans who pretend once to have had the moyety of the Kingdome of Corke; 4, Tracton, als Tracton abbey (22), als *de albo tractu*, a village famous for a stately Abby for Cistercian Monks made anno 1224 & confirmed by K. Edw. III. wherein they pretend to have a peece of the Cross given them by Barry Oge formerly esteemed Lord of Kinalea to which multitude of papists yearly resort 'on holy Thursday; 5, Inishonan (or Innishanon) a village well seituat on Bandon river.

"10. Kingsale, in Irish Coansaly, *i.e.* the harbour of the sea, coan in Irish signifieing harbour, and Saly salt water, or the sea, is an antient corporacion governed by Suffrain and Burgesses and seituat neare one of the best harbours in Ireland which is therefore guarded by the old fort of Castlenipark (23) and a new royall structure called Charlesfort, built at Rincorran by his Grace the Duke of Ormonde at his Maties charge & with great art and magnificence and is thereby rendered a sanctuary for Shippes in tyme of war, neere this towne was the fate of Ireland decided on the 24th Day of Xber 1601 in a battl between the Lord deputie Mountjoy beseegeing Don John De Aguila in Kingsale, and Tyrone, O'Donnell and their followers attempting to raise the seige which ended in a totall defeat of the Irish and shortly after in the surrender of the towne. Here is allsoe an abbey (24) for begging fryers founded by Robert Fiz Richard Balcain in the tyme of Edw. 3 and from this towne the ancient familie of Courcy took the Tytle of Baron of Kingsale, which they have a long tyme enjoyd, being the second Baron in Ireland.

"Courcy, a small barony, antiently the estate of the Courceyes, from whom it takes its name, is in great part within the liberties of Kingsale, in it is the old head of Kingsale the most noted promontory on this coast.

"Carbry (25) is the largest barony in Ireland and therefore divided into East and West is very rugged course and mountainous especially in the west which nevertheless is pritty well inhabited by reason of the pilchard fishing on the coast thereof: in it are; 1, Killbrittaine, a small village beautified with a large stately castle formerly the seat of Macarty Reagh, then Ld. of this country, in the old chronicles stiled prince of Carbry, whose ancestors, they say, were sometymes Kings of Corke, most, if not all this barony paid chiefe rent to him soe that his followers boast hee had two Episcopal Sees and four Abbys (26) within his territories. This castle was taken by the Bandonians on Whittson Tuesday ano 1642 and hath bine ever since in the possession of the English; 2, Iniskeen a pritty markett towne as is allsoe 3, Castletowne, neere which stands Kincag now a parish church but formerly a Bp's See, as the Irish affirme; 4, Dunmanway a small village antiently the seat of Teig O'Downey, a great man in this country, famous for extravagant hospitalitie wherein hee much gloried; 5, Cloghnikilty a markett towne and corporacion formerly a very considerable English plantation made soe by the first Earle of Cork, anno 1611, ruined by the wars but recovering a pace under the encouragements of the present Earle of Cork who is by Charter Lord of this towne and has the prerogative of nameing the Suffrain yearly; 6, Ross, als Rosscarbry, (27) als Rossailethry, a Bishopp's See, now annexed to Cork, a pritty markett towne, of old a famous city and universitie, the Cathedral founded in the sixth century, probably by Saint Fachnah or Fachnanus, once Bishopp thereof, to whom it is dedicated; hee was a man renowned for sanctitie and esteemed the Patron or tuteler Saint of this parish if not diocess, in memory of him they observe an aniversary on the 16th day of August, on which day therefore the episcopall visitacion is annually performed; here is alsoe an Abby for canons of the Order of Saint Austin founded by the same Fachnah who was abbot thereof; 7, Castlehaven, als Glandashane, noted onely for a good harbour and that it gives Tytle to Touchett, Lord Audley Earle of Castlehaven; 8, Skibbereen a pritty markett towne well scituate in the heart of the country and on the river Ilen which is thus far Navigable by great boats; 9, Baltimore, als Duneshead, an antient corporacion, now a small village neare which there is a very good harbour made soe by the island Iniskerking (28), in the entrance thereof, in which Island there is an antient Castle called Dunelong and an old abbey for Franciscan Friers, built by Florence O'Driscoll, anno 1460. This towne gives tytle to Calvert Lord Baltimore, a proprietor of Maryland. Over against this towne lyes Capeclear Island, the most Southerly part of Ireland; 10, Crookhaven, in Irish Crookane, formerly of some note, but now an inconsiderable village neare a very good harbour. The extreme

point of this promontory is called Missenhead, in latine Nobium promontorium. The old inhabitants of this barony were the Carthyes, Donovans, Driscolls, Crowleys, and Mahoneys.

“Ibawne & Barryroe a small barony on the sea coast extended from Timoleague to Ross antiently belonging to the Ld. Barry and his followers, Hea, Hodnett, &c.; in it is Rathbarry a great Castle and one of the Seats of the Barrys; 2, Tymoleague (29) a village graced with a Large Castle of the Earle of Barrymore’s and a stately Abby for Franciscans founded in the tyme of Edw. 2 by the Lord Wm. Barry say some; by the Carthyes say others, but certainly it was much enlarged and beautified about the yeare 1516 by Edmund Courcy, Bishopp of Ross.

“Kinalmeaky formerly a woody mountainous country impassable by the Army marching to the Seige of Dunboy (30) anno 1602 but immediately after that Rebellion suppress, granted to Beecher and Greenville two English undertakers and from them by measen convayances came for the most part to the Noble Earle of Corke who with great order and expense built therein: 1, Bandonbridge (31) one of the neatest townes in Ireland, incorporated anno 1614, & governed by Provost and Burgesses, divided into two by a delicate river and united by a handsome bridge fortified with very good walls and 11 towers and flankers, besides three of the statliest gatehouses in any one towne in Europe, in one of which is kept a freeschoole endowed by the present Earle of Cork, whose towne it is, the inhabitants are all English, and may be about 500 families almost all mechanics that live by their Industry, which they doe exceeding well; they are particularly famous for their courage whereof they gave good prooffe dureing the late rebellion being allwayes victorious, and often against four tymes their number. They have two Churches for the Service of God, and two marketts weekly which are well frequented. This Noble plantacion was the effect of the generositie and wisdom of the first Earle of Cork, who was a liberall patron and an Industrious promoter of the English interest in Ireland, nor did this plantacion fail his expectacion in defending itself, succoring its distressed Neighbours & contributing very much to the preservation of the whole Kingdome: See that Lord deservedly added to his familie the Tyttles of Viscount Kinalmeaky & baron of Bandonbridge. 2, Newcestowne a small markett towne; 3, Killpatrick a little village; this barony formerly belonged to the Mahons but is now altogether inhabited by English & very well improved after the manner of England.

“Beare and Bantry, famous for one of the best harbours in the world made exceeding safe from Stormes by the Island of Beerhaven in the mouth thereof & is of capacitie sufficient to containe all the ships in Europe, of most note in this tract are: 1, Bantry a markett towne well scituate at the bottom of the bay, fortified with a fort of 4 bastions & capable to be very considerable, neare it is the pleasant island of Whiddy and an Abby of Franciscans built neare the sea by Dermod Sullivan, anno

1460, as allsoe iron works latly sett up, which thrive pretty well. 2, Dunboy formerly the seat of O'Sullivan Bear cheif of this country, taken and destroyed (after a very obstinate defence) by Carew Lord president of Munster anno 1602, neare it lyes the Dursies, in latine *insula Bea*, being an Island very strong by nature, in it an old Castle taken the same tyme with Dunboy. This was part of Desmond which extended from the river Ilan to the river Castlemange & contained the 3 promontories of Ivagh, Bear and Iveragh or Clancar, and was reckoned a county of itselfe, but is now almost equally divided between the countyes of Cork and Kerry, the one halfe being in the County of Cork & the other in Kerry tho some maps place it almost all in the county of Cork, as extending from Killmare river to Tymoleague, but I believe without reason.

"Muskry (32) a large woody country & well watered gives the tittle of Viscount to the Earle of Clancarthy who is now proprietor of most part of it, his followers are Carthyes, Learyes, Swynyes, Ryardans, and Murphys, places of most note are: 1, Macromp, or Macroome, a thriving markett towne lately burnt, but reedified to a great advantage and beautified with a stately markett howse by the encouragement of Sr William Davis, Lord Cheif Justice of Ireland and his Lady the Countess of Clancarthy, & att one end of it upon an eminence stands a large castle one of the mansion howses of the Earle of Clancarthy; 2, Carrigadrohid a small village on the Lee; 3, Killerea (33) noted by a great bogg & fastness adjoyning & the ruines of a famous Abby for Franciscan Fryers founded by Cormock Mac Teig Carthy anno 1478; 4, Blarney (34) a very strong castle and a noble seat of the Earle of Clancarthy within 3 myles of Cork, in a large Park well furnished with wood and water and particulerly a large lough abounding with Leeches.

"Barretts a small barony stretches itself att length between the parts of Muskry, did belong to & takes name from the antient familie of Barrett; in it are: 1, Castlemore the Seat of the familye neare which was a large religious howse for Knights hospitallers, founded by Alex. de Sancta Helena in the tyme of K. John, now commonly called Mourne Abby, (35) 2, ^a where is a handsome howse and park belonging to Colthurst Esq.

"Duhallow, in latine *Alla*, whereof Macdonogh (of the family of Carteyes) is in old chronicles stiled prince, his followers were Carthyes, Keefs, Callaghanes, and Macauliffs, places of most note are: 1, Newmarket a fine English plantacion and a markett towne; 2, Clonmeene well seated on the black water neare which were lately Iron works now decayed; 3, Glanturk, a small markett towne within the circuit of this barony (tho it be parte of Orrery) & near it Knockynoss where on the 13th 9ber 1647 was well fought a bloody battle between the halfe starvd English comanded by the lord Insiquine, & the numerous Irish under

^a Blank in original.

the Lord Taafe, whereon depended the fate of Munster, which God Almighty seasonably provided for by giving an entire victory to the English; 4, Ballyelough a pretty village neare which they pretend to have discovered coalmines.

"Mannor of Mallow is part of the barony of Fermoy & is a Signiory granted to Norris Lord president of Munster, and by marriage came to the Jepsons who have a fine castle and park. The towne of Mallow, or Mayallow, is one of the best villages in Ireland inhabited by English and (as the whole mannor is allsoe) very well improved.

"The County and indeede all Ireland is quite another thing then it was in Cambden's time or even before the last rebellion. It is now very well inhabited by English and improved dayly after the English fashion, all the inhabitants are amenable to the Laws, which are the same as in England except some few alteracons by act of parliament here. There remains noe considerable fastnesse to hyde Toryes or shelter Rebels, nor is there any parte of the worlde more free from feare and disturbance than this Kingdome, Tanishy, Gavelkind, the Brehon law, Cosherings, Coyne & livery and all other old barbarous customes and unreasonable exactions are obsolete or abolished & the English habit language & manners altogether used except by the poorer sort."

"CORK. 3. 9br. 1685.

"DEAR SIR;

"I should have troubled you herewith sooner, but that I designed to be in Dublin this tearme and to kiss your hands there, & to discourse with you more at large, but being detained here by other occasions, I am forced to converse with you by letter, though I had much rather doe it personally if I could.

"In y^e description I sent you of the County of Cork, if it be not too late make these additions if you think fitt.

"1. Amongst the rivers: add the Funchen, which runs by Ballyhinden & the strong castle of Cloghleagh & soon after falls into y^e Blackwater.

"2. (in y^e barony of Fermoy) Glannor was an ancient corporacon, and the seate of the Lords Roch, Visets. Fermoy, & barons of Poolcastle.

"3. (in y^e barony of Kilnataloon) This barony formerly belonged to the Barrys and was by one of the Lords Barry, mortgaged to Thomas Earle of Desmond for the portion of Elizh Barry wife of the Lord Thomas, and soe by y^e attaindure of y^e Earl of Desmond came to y^e Crowne.

"4. (in bar. of Condon & Clangibbon) is a place called Brigoon, (36) formerly a Bps. See (says Colgan) & famous for a sacred relique called Baculus (37) funelon (38) by which the natives usually swear as by the byble.

"5. (bar. of Barrymore) Carrigtohill in which was antiently a famous Nunnery.

"6. Bantry which gave title to Roper (39) viset. Baltinglass & baron of Bantry.

"7. Beerhaven, which gives title of viset. to Lord Fitzharding.

"8. (barony of Carbury) which formerly reacht from Carren als. Missenhead to the river Lee, was taken by force from y^e Mahonys & Driscolls by the Mac Carthys of Desmond, once kings of Corke; it now gives the title of Earle to Vaughan, (40) Earle of Carbury; tamen quaere for I think 'tis Carbury in Comt. Sligo or Kildare.

"9. Muskry barony; in it is Castlemore, formerly Dundrenan, the seat of Cogan who had the moyety of the Kingdom of Cork. If the bearer desires to borrow the large map of the Com. of Cork, pray lend it to him for 2 or 3 days & he will restore it safe. I have ordered him to buy me Flaherty's Ogigia, and Sr. Wm. Petty's maps. If you can help him to Gratianus Lucius, Ware de Antiquitatibus or Friar Clins Annales, I'll give any price, if to be bought or any security for their returne, if to be lent.

"I have made a rough collection of the affairs of Ireland from the English conquest 1170 to 1641, which I will communicate to you in hillary tearme, but not having either leisure or ability to do anything in that matter fit to be exposed, I would gladly communicate my notes to any body that undertakes a complete chronicle; in ye mean time

"I am, Dear Sir,

"Your most humble & affect. Servant,

"RICH. COX."

NOTES.

"TO THE RIGHT HON^{BLE} RICH. COX, ESQ., ONE OF THE LORDS JUSTICES OF ASSIZE FOR THE PROVINCE OF MUNSTER, AND GOVERNOR OF THE COUNTY OF CORK AND COUNTY OF THE CITY OF CORKE.

WE, the Grand Jury of the County of Corke, being sensible of your Lordship's zeal and diligence in y^e Maty's service, and the benefit this county has received by your industry and conduct in the time of its greatest danger, and the great success which it has pleased God to give your endeavour for our Preservation, Doe think ourselves obliged, in the name of the whole county, to return your Lordship our humble and hearty thanks for the indefatigable pains you have taken in our affairs, and the affectionate concern which you have in all your actions manifested for us, and we make it our humble request that your Lordship would be pleased to continue among us, if it may stand with your convenience, and, if not, that you would depute some of the Com^{rs} of array to manage this county in your absence, as may follow and observe your measures, in hopes they may be blessed with the same success; and as we shall always

be forward to serve your Lordship in anything within our power, soe we pray your L^dship wherever you are to persevere in the same affection and concern for this county, which will always acknowledge itself in the highest degree obliged to you, as we are in particular, who are,

May it please your Lordship,

Your L^dships most humble servants,

To. Gibbins.	Will ^m Taylor.	John Travers.	Rob. Saunders.
Robert White.	Connor Callaghan.	Dig. Foulke.	
T. Mountford.	Hen. Rice.	Ri. Newman.	
Samuel Hoskins.	John Watkins.	Rich. Travers.	
	Matthew Deane.	War. St. Leger."	

(Cox, MSS. T.C.D.)

Page 354 (1).—In 1584 the militia of the county were as follows:—

	SHOT.	BILLMEN.
City of Cork,	300	100
Barony of Muskerry,	20	300
Imokilly,	12	80
Condons,	8	60
Lord Barry's Country,	30	200
Mac Carthy More,	8	400

In 1691 Sir R. Cox raised, it would seem, in three weeks, a force of 6000 men, 8 regiments of Dragoons, and 3 of Foot. This militia, says Smith (quoting Cox), "defended a frontier of 80 miles against the enemies' forces, made eruptions into their quarters, and brought off a booty worth £30,000. Besides, when the siege of Limerick was formed, 1000 of them guarded the important pass of Killaloe, as appears from General Ginkel's letter of thanks to them, where their courage, fidelity, and diligence are applauded" (Smith's *History*, vol. i., p. 59).

Speaking of the services of the Cork Militia in 1691, Smith says (referring to Cox's MSS.):—"It is not to be expressed what service the militia did during this campaign. The Government being very sensible that the Irish hoped to ruin the army by the rapparees, considered there was no way left to reparate the mischief but by arming the militia, and making them numerous and considerable. This militia consisted of men who had suffered exceedingly by the Irish, and were excited by indignation and revenge, as well as by duty to this undertaking; and consequently were so forward in it, that they seldom missed an opportunity of mortifying their adversaries, nor were they ever worsted by them in an equal encounter; besides, they were a great relief to the army, by supplying convoys, guarding passes, and even by assisting at the taking of Sligo, and some other places" (*Ibid.*, vol. ii., p. 218).

Page 355 (2).—*Killmaire* river, i.e. Kenmare. This is called Iernus or Juvernus, by Ptolemy. "Mr. Baxter," says Smith, "informs us that, in some copies of Ptolemy, the river of Kenmare is called *Sodisman*, and that it was named by the Scoto-Brigantes Scii Disman, *sive* Fluctus Desmoniae, or the river of Desmond; and in the same language he says it has been called *Dieseman*, which he translates *Aque matrix*" (*History of Kerry*, p. 24).

Ibid. (3).—*By a third divides*, &c. He probably refers to that known as the Dyke stream, which, flowing parallel to the Mardyke, crosses the main street, passes under Castle-street, and (where the water-gate was) falls into the channel, now arched over, and comprising the Grand Parade and Patrick-street. During the siege of Cork, September, 1690, its course was diverted, as appears from the *Journal* of Dean Davies, who was a chaplain in the Duke of Marlborough's army, and took an active part in the siege operations. "I also took care," he writes, "to have the course of Droope's millstream turned, which ran through the north of the city, and drove a grist mill there." The mill was situated in *Irish Rising Liberty-street*, and a similar structure had existed there since Ed. III.'s time (vide *Journal* of Very Rev. R. Davies, edited for the Camden Society by R. Caulfield, p. 153).

Ibid. (4).—*Clonturk*, i.e. Kanturk.

Ibid. (5).—William Lyon, Bishop of Ross, obtained, in 1583, the See of Cork in

commendam, and subsequently that of Cloyne, to hold during the Queen's pleasure. Afterwards, by a patent dated May 17, 1586, the three Sees of Cork, Cloyne, and Ross were united in his favour: see more of him in Cotton's *Fasti*, vol. i., pp. 223-224; Brady's *Records of Cork, Cloyne, and Ross*, vol. iii., p. 49 *sqq.*; Ware's *Bishops*, p. 565 (Harris). An interesting account of Bishop Lyon is given by Dr. Caulfield in his admirable Lecture on the History of the Bishops of Cork, in which he also relates the discovery of his remains (*Lect.*, p. 20).

Page 356 (6). *Battle of Liscarroll*.—This battle was fought September 3, 1642. The Irish, with 7000 foot and 500 horse, accompanied by their "battering pieces," weighing "6892 pounds, in a piece of timber hewn hollow," drawn by twenty-five yoke of oxen, laid siege to the castle of Liscarroll on August 30; the garrison, consisting of thirty men, commanded by Sergt. Ryeman, surrendered on September 2. Lord Inchiquin arrived at Mallow the same day, with Lords Barrymore, Dungarvan, Kinalmeaky, and Broghill, the three latter sons of the Earl of Cork, and marching that night to Ballybeg, proceeded to Liscarroll on the following day, when they engaged the enemy. Lord Kinalmeaky was shot early in the action, but the Irish were eventually defeated. Lord Inchiquin had a narrow escape, but was rescued by Captain Jephson. The English lost twelve killed and had twenty wounded, chiefly cavalry. The Irish loss was about 700 killed: thirteen colours, 300 muskets, and three barrels of powder were taken; few prisoners were made. The battle is fully described by Carte (*Life of Ormonde*, vol. ii., pages 308, *sqq.*, ed. Oxon., 1851, 8vo). Smith seems to have copied his account.

Ibid. (7).—*Glanore*, or Glanworth, situated on the river Funcheon, in the barony of Fermoy. The family of Roche founded a monastery here in the year 1227, for friars of the Order of St. Dominick, but Burke says this foundation, dedicated to the Holy Cross, was at some later period (*vide* Archdall's *Monasticon*, p. 70).

Ibid. (8).—An abbey was founded here, under the invocation of the Virgin Mary, for Cistercian monks, who were brought hither from an abbey on the Suir, in county Tipperary; and a new colony was afterwards introduced from the Abbey of Furness, in Lancashire (*Ibid.*, p. 69).

Page 357 (9).—William de Barri, a man of extraordinary fame, the common ancestor of the family, married Angareth, daughter of Nesta (daughter of Rhese Gruffydd, Prince of South Wales), sister to Robert Fitz Stephen and Maurice Fitz Gerald; and had issue four sons—Robert, Philip, ancestor to the Earl of Barrymore, Walter, and Gerald, or Gerard, better known by the name of Giraldus Cambrensis (a voluminous writer, but disappointed ecclesiastic, who died 1215).

Sir Robert Barry, the eldest son of William and Angareth, in 1169, accompanied Robert Fitz Stephen into Ireland, and was the first man wounded in the reduction of that kingdom. Foremost amongst the stormers of Wexford, he received a blow of a stone on his helmet, which precipitated him into the ditch, where he would have perished had he not been rescued by his men at the risk of their lives. The Irish gave him the title of Barrymore, or Barry the Great. He was killed at Lismore in 1185. His brother Philip arrived with a fresh band of invaders in the following February, and assisted his uncle, R. Fitz Stephen, and Raymond le Grosse, to preserve the kingdom of Cork, and to recover and build castles upon his lands of Oletan, Kellede, &c., confirmed to him by Robert's charter, February 21, 1206 (8th King John); soon after he built the castle of Barry's Court. In 1229 he endowed the friary of Ballybay, County Cork.

The text of the charter referred to is recited by Lodge, *Peerage of Ireland* (ed. Archdall), vol. i., p. 287, note:—"Robertus Fitz Stephen omnibus Dominis suis, amicis et hominibus, Francis, Anglicis, Wallensibus, et Hibernicis, qui sunt et qui futuri erunt, salutem. Sciatis me dedisse et concessisse Philipo de Barry nepoti meo tres catredras in terra meâ de Corchaia, etc."

Ibid. (10).—*Haulboline Island*. On the 14th January, 1601, Sir G. Carew, President of Munster, with the Lord Deputy Mountjoy, went by boat from Cork to Haulboline to view it in order to have it fortified; whereupon direction was given to Paul Ive, an engineer, to raise a fortification there (Smith's *History*, vol. i., p. 163, *n.*).

The plan is given in the *Pacata Hibernia*, vol. ii., p. 425 (reprint, 1810).

Ibid. (11).—*Cloyne*, founded by St. Colman, son of Lenan the Full, said to have been one of the authors of the *Life of St. Patrick*. Dr. Lanigan says (*Ecclesiastical History of Ireland*, vol. ii., p. 219):—"The time of his birth cannot be ascertained, but it was probably about 522." Cf. Caulfield's *Annals of Cloyne*, page 3. Ware places his death in 604. St. Finn Barre is said to have died in the church at Cloyne, *circa* 630.

Page 357 (11th).—*College of Youghal*.—Thomas, eighth Earl of Desmond, founded this house December 27, 1464. The community at first consisted of a warden, eight fellows, and eight singing men, who lived in a collegiate manner, having a common table, and all other necessities allowed them, with yearly stipends. The whole donation amounted to £600 per annum. The college was assigned to Sir Walter Raleigh, October 27, 1602, from whom it passed to Richard Boyle, afterwards Earl of Cork, who died here, September, 1643. In 1782 the college was rebuilt by Mr. Giles, and altered as at present. *Cf. Hayman's Guide to Youghal*, p. 58. During his sojourn in the south of Ireland, Cromwell made Youghal his winter quarters in 1649, whence he embarked for England, May 29, 1650, leaving Ireton in command.

Ibid. (12).—*St. Barr, Barroc, or Finbar* (the white), named by his parents Lochan, was of the race of the Ui-briuin. He flourished *circa* 600, and built an abbey, called, after him, the abbey of St. Barr, or Finbar; its foundation is placed by some 606. This abbey was founded near Loughaire, supposed to be the basin in which Cork is situated. St. Barr died at Cloyne, but was buried in his own church, where his bones were deposited in a silver shrine; his festival is held on the 25th September (*Archdall's Monasticon*, p. 63). Ware says that he was a native of Connaught, and flourished *circa* 630. Dr. Caulfield identifies Lough Eirce with Gougane Barra (*Lectures on Bishops of Cork*, p. 10).

Ibid. (13).—This abbey was re-founded for Canons Regular of St. Augustine, under the invocation of St. John the Baptist, by Cormac, King of Munster, or, as some say, of Desmond; some place this foundation three years later. The son of the founder tells us that his father built this abbey for the strangers from Connaught, countrymen of St. Barr. In 1152, Gilla Aeda O'Mugin, the abbot, assisted at the Synod of Kells, held this year. He was justly esteemed for his piety, and died in 1172. From him the house acquired the name of Gill Abbey (*vide* Archdall, p. 64, ed. 1786). A cave appears to have existed in this neighbourhood, from which the monastery was sometimes called "de Antro S^{ci} Fin Barri." Diligent search was made for it some years ago by the eminent local antiquary, Dr. Caulfield, but it had probably been destroyed when the rock in the vicinity was quarried. The lands of Gill Abbey were granted, in 1134, by Cormac Mac Carthy, King of Cork. Prior to the reign of Henry VIII. the monasteries De Antro Sancti Fin Barri, *als.* Gill Abbey, near Cork, and Traghton, *als.* Tracton, *als.* Albo Tractu, in County Cork, were in existence, and possessed of considerable property in land, parishes, and tithes in and near Cork and in the county. At the suppression, in his reign, all these possessions were vested in the Crown by Act of Parliament. No Inquisitions *temp.* Henry or Mary appear, but some of Elizabeth and her successors are to be found, down to the grants made to the Earl of Cork.

"18th Eliz., Feb. 15. In consideration of £10 paid into the Hanaper, and of the yearly rent of £9 13s. 4d., the scite, ambit, and precincts of the late monastery and abbey of St. Fin Barrie, *als.* Gilly, in Co. Cork, a water-mill, and 4th part of two salmon weirs, the town of Kilnacanagh, *als.* Kilnagranaghe, 220 acres of arable land of great measure, and 130 acres of pasture in the same town; the town of Kilmayne, with 116 acres, arable land, 130 acres plantation measure, with all the castles, messuages, lands, tenements, meadows, etc., with the appurtenances whatsoever to the said abbey belonging, also the churches, chapels, rectories, or parsonages of Ballinboye, Kilmurry, etc., hereditaments, as well spiritual as temporal, etc., etc., to Henry Davills, Esq., of Dungarvan (*Smith*, vol. i., p. 377, new edition, calls him Duval), for 21 years from the day of the date thereof."

"33rd Eliz., 25th June. Letters Patent passed to Henry Davills, son and heir to the above (reciting the former instruments), granting him the said house of the Chanons Antro St. Barry, *als.* Gill Abbey, for 50 years, at £40 7s. 6d. *per an.* By subsequent letters the Queen granted to Sir Bernard Greville (*Smith* calls him Grenville, *loc. cit.*), in fee-farm, in reversion, the said Antro St. Fin Barry to him and his heirs male for ever."

"1611. 9th Jac. I., 25th Feb. Grant to Sir B. Greville and heirs male of his father, Sir Richard, the temporal possession of said monastery, at the yearly rent of £15 3s. 6d."

"In quit and Crown books, respecting the lands and possessions of the *cave* of St. Fin Barr, or Gill Abbey. Farm of the scite thereof, with one churchyard, three small gardens, containing one acre, 5/-; 1 acre of arable land near the monastery, late in occupation of the Abbott thereof, 1s. 6d.; 1 water-mill in the same, £2 10s.; 4th part of salmon-weir, 7/6. Farm of 180 acres land, and 120 pasture, great measure, in Kilnagranagh, £3 15s.," etc.

In Reg. Visitation Book.—"Balie, *als.* Ballinaboy, Rector, Abbas de Antro, spectat ad Kill Abbey. Sir R. Boyle, farmer; cure served by Rich^d Alleyn, Minister. Sir R. Bernard Greville assigned all his possessions, including Gill Abbey, to Earl of Cork, deed supposed to be in the possession of Duke of Devonshire."

"1629. 5 Car. 1, June 8, Lett. Pat. King grants to Earl of Cork and his feoffees, and to their heirs, to the use of said E. and his assigns, the monastery and dissolved abbey of Tracton, £7 15s.; also scite, etc., of monastery, Antro St. Barry, containing 4 acres, church, steeple, etc., ch. yard, 3 gardens, 1 close."

"1636. Earl of Cork granted to Trustees, with remainder to Lord Dungarvan, and other brothers, in case of Kinalmeaky dying *s. p.* (the lands?) being and lying on the s. side of the Lee, and beyond the middle bridge of, and in city of Cork, or common quay."

Page 358 (14).—*Dominican Monastery.* The site is now called Crosse's Green, and occupied by a flour-mill. It was here that James II. was lodged (1689).

Mortimer, Earl of March, L. Deputy, died here Dec. 26, 1380. He had been on progress in Munster, accompanied by Dean Colton, then Chancellor of Ireland. A Parliament was summoned to meet in St. Peter's Church on the Thursday after the Feast of the Epiphany, when Colton was elected Lord Justice. St. Dominick's was granted to Sir A. Loftus, June 15, 13 Jac. I.

Ibid. (15).—This Franciscan Friary is said by Wadding, the annalist of his order, to have been founded by Mac Carthy More, whose tomb was in the choir. From its strict discipline it acquired the name of the Mirror of Ireland. A celebrated spring exists here, to which the monks attributed therapeutic qualities. James II., when passing through Cork, on his way from Kinsale, in March, 1689, attended Mass in this church, being supported through the streets by two friars.

Ibid. (16).—*The Red Abbey.* The tower is all that remains of the Augustinian monastery founded by one of the De Courcey family in the thirteenth century, *temp.* Edward I., and which is included by Ware in his list of "Monasteries of the Order of Eremites of St. Augustine, commonly called Austin Friars" (*Works*, vol. i., p. 282). Archdall says:—"A monastery was founded on the south side of the city in the reign of King Edward I. for friars following the rule of St. Augustine; some writers give this foundation to Patrick, Lord Kingsale, *temp.* Henry V. and VI.; and another writer brings the foundation so late as 1472 or 1475."

These Eremites are to be distinguished from the Canons Regular of St. Augustine, who were, according to Fuller (*Church History of Britain*, vol. iii., page 262, ed. Brewer), introduced into England in 1105. The former are said to have been founded in 1150. For their appearance in England, see Anthony Wood's *Survey of the Antiquities of the City of Oxford*, vol. ii., p. 446, new ed.

"6th October, 19th Elizabeth, a grant was made to Cormac M'Teige M'Carthy of this friary and its appurtenances, containing two acres, a church, &c., at the annual rent of £13, and for the other possessions the rent of 16s. 8d., all Irish money." When Archdall wrote, in 1786, the building consisted of a steeple, 64 feet high, and the walls of the church. The east window, the only one in the choir, "was truly magnificent, and measured 30 feet in height, and 15 feet in breadth" (*Monasticon*, p. 76).

The Red Abbey is alluded to by Dean Davies in his *Journal*, p. 153, upon which place Dr. Caulfield has an interesting note, which entirely bears out the statement of Ware and Archdall regarding the date of foundation. This appears from an ancient deed in the possession of the Sarsfield family, being a "conveyance from Walter Newelond and his wife to David le Blounde, of a messuage in the street of St. John Baptist, near Cork, extending in length from the said street in the south to the way which leads from the street of St. John the Evangelist to the house of the friars of St. Augustine on the north," &c. This instrument is dated Tuesday next after the Feast of the Purification of the B. V. Mary, in the sixteenth year of King Edward II. (1323). When Smith wrote his *History*, the abbey was used as a sugar-house, and so continued until its destruction by fire in 1799. He assigns 1420 as the probable date of the foundation (vol. i., p. 381). The existing remains seem to be of the fifteenth century.

Some portion of the conventual building was used as a dwelling-house in later years, and was occupied by Sir Richard and Lady Fanshawe in 1650. "The country was fertile, and all provisions cheap, and the houses good, and we were placed in Red Abbey, a house of Dean Boyle's, in Cork," &c. (*Memoirs of Lady Fanshawe*, p. 76). And again, "So soon as I had finished my letter I sent by a faithful servant, who was let down by the garden wall of Red Abbey" (page 78). It was from the tower of this building (the only part now intact) that the Duke of Marlborough reconnoitred the city during the siege. The place is called the Red Abbey, and in its garden

some of the breaching batteries were erected (*vide* Davies, "Journal," *ut supra*; also Viscount Wolsley's *Life of Marlborough*, vol. ii., p. 181).

Page 358 (17).—In the beginning of James I.'s reign, the city being besieged by Sir Charles Willot, and Sir G. Thornton, Commissioners for Munster, opened its gates to the Lord Deputy Mountjoy; and, upon this occasion, the fort on the south side of the town, called Elizabeth Fort, was rebuilt as a citadel, "to curb the insolence of the citizens for the future," as Smith observes. It was a square work, with four regular bastions. Another and much smaller fortification higher up on the hill, named Cat Fort, is referred to by Smith as of little importance; its possession, however, proved of great value to the besiegers, as it commanded the defences of Fort Elizabeth, rendering them untenable; it also dominated the city itself, and its fire enfiladed and searched the eastern wall, where the attack was delivered, and the breach effected. This is also stated by Smith in another place. The sites of both Elizabeth and Cat Forts were originally occupied by churches—the former by that of St. Mary de Nard, the latter by St. Bride's (Bp. *Dive Downes*' MS. T.C.D.).

Ibid. (18).—Carrigrohane Castle was built originally by the McCarthys, and is mentioned in a charter of Edward IV. (1462) as the boundary of the City Liberties. Portion of this structure remains. The more recent building is of the Tudor era, and was erected by the Barretts, who gave a name to the neighbouring barony.

Ibid. (19).—Ciarcuircech, nephew of the king of Kerry, had been sent adrift by his father, as suspected of treason. He was captured by pirates, who used to harry the country and carry off the corn. The king sent for Finnchu, who came to the rescue, and "his wrath arose against the marauders, and the howling and rending of a hound possessed him on that day; whereupon the name of Finnchu ('fair hound') clave to him."

Ciar was spared by Finnchu, who took him away and placed him in the territory since called from him, Kerrycurrihy, in County Cork.—*Dictionary of National Biography* (s. v. Finchu).

Ibid. (20).—*Shannon Park*, built by Francis Viscount Shannon.

Ibid. (21).—*Carrigaline*, alias Beavor (*sc.* Beauvoir?). The castle was built by the Cogans, and was described as the "inexpugnabile castellum de Carigaln." In the Taxation of the Diocese of Cork, 1291, Carrigaline is described:—"Ecclesia de Beaunier, with its appurtenances, viz. Klyneglerath (*i.e.* Kilnagleary), and Auglass (Douglas), £33 9s. 8d." Ralph de Killany (Killingly?) appears as the first incumbent, on the presentation of Philip de Prendergast.

1386. October 9, Thomas Harberg is appointed Prebend of Beavor, in ecclesia cathedrali Sancti Finbarry.

1591. "Ecclesia de Bever spectat ad Collegium de Youghall" (MSS. T.C.D.).

1615. "Bever als Carigaline, Rector, Coll. de Youghall, val. 24 marcks. Ecclesia et cancella bene repantur, nullus curatus," etc. (Brady's *Records*, vol. i., pp. 59-60).

In 1326, Philip of Slane, Bishop of Cork, constituted Carrigaline a Prebendal Stall in the cathedral.

Ibid. (22).—This abbey was founded by Mac Carthy, and dedicated to the Virgin Mary. It was occupied by monks from the Cistercian Abbey of Alba landa; or white land, in Carmarthenshire. The essentially English character of the foundation is shown by the ordinance of parliament in 1380, "that no mere Irishman should be suffered to profess himself in this abbey" (Archdall's *Monasticon*, p. 79). The abbot sat as a baron in parliament. Queen Elizabeth granted this abbey to Henry Gilbert, and Sir James Craig, March 20, 1568, on their paying a yearly fine of £7 15s. sterling. Craig assigned it to Richard, Earl of Cork, who passed a patent for it March 23, 7 Jac. I. James Dennis, Esq., Chief Baron of the Exchequer, was created Baron Tracton, of Tracton Abbey, in 1781. The seal of the abbey bears a figure representing St. Bernard of Clairvaux, wearing his habit, with cowl thrown back, receiving a pastoral staff from a dexter hand issuing from a cloud. The device is similar to that of St. Bernard, with the exception of the kneeling figure (St. Bernard is said to have received the pastoral staff from St. Stephen). The volute of this staff is turned inward to indicate the limit of the jurisdiction. Legend—"Sigillum Johannis Bary, Abbatis Monasterii de albo Tractu." Beneath the shield are the arms of Barry, Lord of Kinelea (see Caulfield's *Council Book of Kinsale*, Preface, p. iii, for the description of this seal).

Ibid. (23).—A complete account of the siege of Kinsale, and surrender of these two important fortifications, is given in the *Pacata Hibernia*. The town was invested and bombarded by the English forces under the Lord Deputy, Oct., Nov., and Dec., 1601. The Spaniards, who occupied the place, were commanded by Don Juan de Aquila.

An attempt to raise the siege, or throw relief into the town, led to a decisive action, December 24, 1601, near a place called Knockrobin, about a mile to the north of Kinsale, where the united Irish under Tyrone, and Spanish forces, were utterly defeated by the English, with a loss of 1200 killed and 800 wounded of the Irish. Tyrone was said to have been among the latter. Terms of capitulation were eventually agreed upon on the 2nd of January, and the Spaniards permitted to return to Spain. The full particulars of these events are narrated in the *Pacata Hibernia*, pages 414, 439, &c.

Both Charles Fort and Castlenipark were attacked by the Duke of Marlborough (October, 1690). The former surrendered after a breach had been made, on honourable terms, the garrison being allowed to retire to Limerick. The latter was carried by escalade in the most dashing manner, the stormers, under Tettau, having crossed the Bandon river about a mile above Kinsale, surprised the enemy at daybreak; about 200 of the garrison were killed, the remainder, over 200 in number (who had taken refuge in the keep), surrendered as prisoners of war. The best modern account of these transactions, including the siege of Cork, is that given by Field-Marshal Viscount Wolseley, K.P., in his *Life of John Churchill, Duke of Malborough*, vol. ii., pp. 175-221.

Charles Fort, which replaced the "Castle of Rincorran" (alluded to in the *Pacata Hibernia*), was begun in 1670; the Earl of Orrery laid the first stone. The work is said to have cost £73,000. It was inspected by the Duke of Ormond in 1681, who named it after Charles II. The curious legend of the White Lady is connected with this place, and in its casemates the French prisoners of war were confined. It was at one time a work of importance, commanding the harbour and passage to the town, but has, in recent years, been dismantled of its guns, and is now used chiefly as an infantry barrack.

Page 358 (24).—Archdall says that we have no information regarding the foundation of this house of White Friars, but that Stephen Prene, the prior, obtained a grant of a quarter of land in Liscahan from Robert Fitz Richard Balrayne in 1350 (*Acta Sanctorum*, p. 750). He mentions St. Gobban, a disciple of St. Ailbe, as patron of the monastery of Kinsale. St. Began, of Kinsale, is said to have lived in the sixth century. St. Senan lies buried here.

Page 359 (25).—*Carbery Rocks*. "The next morning I visited the caves, or holes, which are really tremendous. They are 180 feet deep, and lie 300 yards from the cliffs; they are called *East and West Populaduff*. Who can see this coast, broken into numberless little bays and promontories, contemplate the vast caves and overhanging cliffs, and listen to the war of the waters reverberated by the mighty echoes—who witnessing these things, and being at the same time acquainted with Dean Swift's beautiful lines—

Carberia rupes in comitatu Corcagiensi apud Hibernos—

can avoid immediately recurring to them? These verses were written in June, 1723, the whole of which summer was spent by the Dean, with a clergyman, in the parish of Myross, in this neighbourhood, where he frequently amused himself with little aquatic excursions. The parish of Myross runs along the western side of these little inlets of the sea called 'Glandore Bay,' &c." (Barker's *Literary Anecdotes*, vol. i., p. 181).

The lines referred to above will be found in Swift's *Works*, vol. xiv., pp. 177. 178 (Scott's edition):—

"Ecce ingens fragmen scopuli, quod vertice summo
Desuper, impendet, nullo fundamine nixum
Decidit in fluctus," &c.

"Lo! from the top of yonder cliff, that shrouds
Its airy head amid the azure clouds,
Hangs a huge fragment, destitute of props," &c.

(Dr. Dunkin's Translation.)

Ibid. (26).—*Abbeys*. The *Annals of the Four Masters* inform us that, in the year 1240, the monastery of Timoleague in Carbery, in Munster, in the diocese of Ross, was founded for Franciscan Friars by Mac Carthy Reagh, Lord of Carbery, and his own tomb was erected in the choir of the friary. In this monastery also Barry Mór, O'Mahony of Carbery, and the Baron Courcey are interred. Cf. *The Mac Carthys of Gleannaeroim*, by Daniel Mac Carthy (Glas.), p. 38.

Page 359 (27).—*Rosscarbery*. The Sees of Cork, Cloyne, and Ross were finally united in 1835. Of the "University" of Ross we have various ancient notices. Archbishop Ussher writes:—"Nam ut Hibernia a Diodoro Siculo olim Iris—et Hiberni posterioribus quoque temporibus Iri et Irenes dicti; ita Gildæ ætate celebres in Hibernia fuerint Scholæ—Rossensis ubi S. Brendanum artes liberales prælegisse, in suis rerum Hibernicarum collectaneis, refert D. Hanmerus. Est autem hæc sedes Episcopalis—Rosscarbre appellata; in qua habetur ecclesia S^{ci} Fachnani nomine insignita, quem ut virum sapientem et probum Scriptor Vitæ S. Mocoemogi celebrat, et habitavisse notat in australi Hiberniæ parte juxta mare, in suo monasterio quod ipse fundavit: ubi crevit civitas, in qua semper mansit magnum studium scholarium quæ dicitur Rossalithry," i.e. "Ross of the Pilgrims" (*Britann. Ecclesiarum Antiq.*, Cap. 17, *Works*, Elrington's edition, vol. vi., p. 471 seq.).

The passage of Diodorus referred to occurs in Book v., c. 32 (vol. iii., page 318, ed. Wesseling). Bede assures us that, in the year 664, many English nobles and others betook themselves to Ireland for the prosecution of Divine or secular studies, going from one master's cell to another—"per cellas magistrorum"—and that the Scots, as the Irish were then called, willingly received them all, and supplied them with food, books, and teaching gratis. (Bede's *Hist. Eccl.*, Book iii., Cap. 27; *Works*, ed. Giles, vol. ii., p. 381; see, too, on this subject, Petrie's *Round Towers*, pp. 136, 137; Killen's *Ecclesiastical History of Ireland*, vol. i., p. 51; and Lanigan's *Ecclesiastical History*, vol. ii., p. 353, &c.) It were easy to multiply authorities.

Ware attributes the foundation of Rosscarbery to St Fachnan in the sixth century (*Works*, vol. ii., p. 241—Harris).

Hanmer says that St. Fachnan was a contemporary of St. Fin Barre, and founded a monastery upon the sea in the south part of Ireland, where he became abbot. . . . "There hath been there of old (saith mine author), *magnum studium scholarium*, a great *Universitæ*, whither resorted all the south-west parts of Ireland for learning's sake. St. Brendan, Bishop of Kerry, read publicly the liberal sciences in that schoole. Farther, of Faghna, or Faghnanus, mine author recordeth that he fell blinde, and, with many prayers and salt tears, desired of God restitution of his sight, for the good of his convent, and the students brought up under him; a voyce was heard, 'goe get some of the breast milke of Broanus the artificer's wife, wash thine eyes therewith, and thou shalt see.' He went to a Prophetesse, called *Yta*, or *Ytha*, to learn how to come by this woman, and it fell out that this woman was her sister; hee found her out, washed his eyes, and recovered his sight" (Hanmer's *Chronicle of Ireland*, pp. 118, 119, reprint, 1809). Hanmer wrote in 1571.

Ibid. (28).—*Iniskerking*, i.e. Inisherkin. On the 20th of June, 1631, a terrible disaster happened to the colony of Baltimore. In the middle of the night two Algerines landed their men, and having plundered the town, took a number of inhabitants prisoners, with above one hundred English, and carried them off to Algiers. Smith adds that two ships of war remained inactive at Kinsale, although warned of the impending descent (*History of Cork*, vol. i., p. 271). Dr. Caulfield has a note on this place, endorsed—"27 June, 1631. From the Sovereign of Baltimore to S^r W^m Hull."

"22 June, 1631. Baltymore, this present Monday morning, Right Worshipful, these my be (*sic*) to let you understand that this last night, a little before day, came two Turke men of war, one about 300 tonnes, and another about 150, with a large boat, to sett them ashore. And they have carried away of our townes people men, women, and children, one hundred and eleven, and two more are slayne. The ships are at present going to the westwards. I thought good presently to give your woop. intelligence, and have sent the messenger a purpose, and I pray you have content for his pains, and I am doubtful that they will put in about Lymecon or Crookhaven. I pray give intelligence westwards, these with my service remembred, I rest your woop's. (i.e. 'worships') to be commanded.—JOSEPH CARTER."

A most interesting account of this tragic occurrence was supplied to the *Munster Journal* by the late Dr. Caulfield, from which some extracts are subjoined:—

"On Sunday, 19th June, 1631, two Barbary corsairs, under the command of a Dutch renegade, who is said to have been called Matthew Rice, captured, near the Old Head of Kinsale, a small vessel of twelve tons burden, having on board a crew of six men; the master's name was John Hackett. Shortly after they took another boat of the same size, belonging to Dungarvan." The name of the renegade who commanded was probably Matthew, the appended Arabic title, *Reis*, meaning 'Captain.' His flagship was a vessel of 300 tons, mounting twenty-four guns, with a crew of 100 men; while his consort was a smaller ship of

100 tons, carrying twelve iron carronades and 100 men. On the previous day he had sunk a Dartmouth vessel of 60 tons, whose crew he detained as prisoners. He ordered Hackett to pilot his vessels into Kinsale Harbour, but the latter informed him that he would find that place too hot for him, as there were king's ships there and strong forts. The corsair then steered for Baltimore, piloted by Hackett, arriving about 10 p.m. He cast anchor close in shore. Having reconnoitred the place, they disembarked about 2 a.m., on the 20th of June, to the number of 230 men. They landed in safety, carrying firearms as well as crowbars, and torches of rope yarn and tar, to set fire to the thatched roofs. Dividing themselves into small parties, they surprised all the houses in the locality known as the Cove, numbering about twenty-five. They captured some 100 persons, young and old; two men they killed. The *Reis* advanced against the town with 140 of his 'Turks,' leaving sixty of his musqueteers in ambush along the road, and taking with him Hackett as a guide. He carried the place by assault, and surprised the English inhabitants, breaking into forty houses and plundering thirty-seven. An alarm being given by a man named Harris, the invaders retired, carrying off their prisoners to the number, it is said, of 117, together with the booty. The captives from other places amounted to forty-four. Hackett was tried, condemned, and executed at Cork for his share in this affair. The account of the "Insolency of the Turk at Baltimore" is attested by the Sovereign and Burgesses to Sir S. Crooke, Bart. (note appended to the reprint of Smith's *Cork*, edited by Messrs. R. Day and W. A. Coppinger, vol. i., pp. 263, 264).

Page 330 (29).—*Timoleague Abbey*. We are informed that the body of Dermot the Brown was removed from the monastery of Cregan, in Ibawn, to Teaghmolag, in 1279. We meet with no other notice of the monastery of Cregan but that the M'Carthy's removed it to Timoleague in 1390, and that a castle belonging to the Morils stood here, which M'Carthy Reagh took from them and placed Franciscans in it. This account must, however, be erroneous; for a manuscript, which did belong to the Friary, expressly says that William Barry, Lord of Ibawn, and the first founder of this monastery, died on the 17th December, 1373. This house, which was founded for friars of the Order of St. Francis (Conventuals?), was given to those of the Strict Observance in 1400. The monastery was repaired in 1604 (Archdall's *Monasticon*, p. 78).

Ibid. (30).—*Dunboy*. For the siege and capture of this castle, see *Pacata Hibernia*, p. 558 *sqq.*

Ibid. (31).—A full account of this town and its vicissitudes is given in Bennett's *History of Bandon*, new edition, 1869.

Page 361 (32).—From Carbery Musc were descended and named all the tribes called *Muscraídh*, i.e. the race of Musc, of which, according to O'Heerin, there were six, all in Munster. The names of all these have recently disappeared except that of one, *Muscraídh Mitaine*, or *Muscraídh O'Flynn*, which now form the two baronies of Muskerry, in Cork (Joyce's *Irish Names of Places*, vol. i., p. 132).

Macroom Castle is said to have been built in King John's reign, and repaired by Teige M'Carthy, who died there in 1565. It was burned in 1641, and rebuilt in a more modern manner by the Clancarthy family. In September, 1602, it was taken by Sir Charles Wilmot after a long siege; an accidental fire so terrified the garrison that they abandoned the place (Smith's *Cork*, vol. i., p. 180, and *Pacata Hibernia*, p. 634).

Ibid. (33).—*Kilcrea* originally possessed a nunnery, of which St. Cyra, or Chera, was abbess. Her festivals are celebrated on the 16th of October and 5th of January, respectively, being the days of her birth and death. Kilcrea, the cell of Cera or Chera (*vide* Colgan's *Actt. Sanctt. ap.* Smith's *History of Cork*, vol. i., p. 172, new edition). A celebrated Franciscan monastery was founded here by Cormac Mac Teige Carthy, under the invocation of St. Bridget, in 1464 (the Ulster Annals assign 1478 as the date), who dying in 1494, was buried in the middle of the choir. His tomb bore the following inscription:—"Hic jacet Cormac fil. Thadei fil. Dermitii Magni Mac Carthy, Dom. de Musgraigh Flayn, ac istius conventus primus fundator, an. Dom. 1494." Archdall (referring to Ware) says that he was murdered by his brother Owen, and Smith that he was wounded at Carrignamuck. Several of his family were also interred here, viz. Cormac Mac Teige Carthy, called Laider, or the Strong, who founded it, as above; Cormac Oge Laider, his son, buried here in 1536. He fought the celebrated battle of Mourne Abbey, where he vanquished the Earl of Desmond; Teige, his son, Lord Muskerry, buried here 1565. He was father to Sir Cormac Mac Teige; Dermot, his son, buried here an. 1570, ancestor of

the Mac Carthys of Inshirahill. Cormac, his son, buried 1616, who had been some time a Protestant, and was the last lord of this family here interred.

In 1479, Thomas Herlehy, Bishop of Ross, was buried here, and amongst other ecclesiastics who found subsequent sepulture was Phelim Mac Carthy. He had the misfortune to slay his brother in a quarrel afterwards; full of penitence, he assumed the habit of the Friars Minors, and his after-life was distinguished by austerity and good works. At his decease the whole convent appeared to be enveloped in flames, which, on the neighbours endeavouring to extinguish, they found to be a heavenly indication that a holy man had departed in peace. A similar phenomenon occurred on the death of Friar Timothy O'Sullivan in 1597 (*vide Wadding's Annales Minorum*, tom. xiii., pp. 578, 579, ed. Romæ, 1735. This reference is supplied by Dr. Caulfield, and has been verified by me).

In 1704, Colonel Charles Mac Carthy, of Ballea, was buried here. He had been Governor of Bandon for James II., and performed the desperate feat of leaping his horse from the bridge into the river when hard pressed by the townsmen (see Mac Carthy's *Mac Carthys of Gleannacraim*, pp. 101, 102). The church was broken into by English soldiers in 1584, two of whom, when contending for the spoils, perished by mutual wounds. A similar outrage occurred in 1590, when an old priest was slain. In 1601, the soldiers of O'Neil (Earl of Tyrone), when on their march to relieve Kinsale, plundered this place, and that chief attributed his defeat to Divine vengeance for their sacrilege. In 1604 the convent was repaired, but in ten years after the Lord Deputy committed it to the care of Cormac, Lord Muskerry, then a Protestant, on the condition that no friars were to occupy it. However, in 1621, we find a brother of the House, Philip O'Sullivan, publishing his *Historie Catholice Hibernie Compendium*. After divers vicissitudes the lands, granted to Lord Broghill by Cromwell, passed into the hands of the Hedges family. The ruins are still considerable, and of great interest. A good description of them will be found in Windele's *South of Ireland*, p. 259 sqq.

Page 361 (34).—*Blarney Castle* was built by Cormac Mac Carthy, surnamed Laider (who came into the lordship in 1449, according to Smith, *History*, vol. i., p. 166). He also built the castles of Kilcrea and Carrignamuck, the Abbey of Kilcrea, the Nunnery of Ballyvacadane, and five churches. He was wounded at Carrignamuck by Owen, the son of Teige Mac Carthy, his cousin-german, and died at Cork, being buried in Kilcrea, as we have seen above (p. 371), in 1494. From the following note of the late Crofton Croker on Blarney Castle, printed in the new edition of Smith by Messrs. Day and Coppinger, p. 186, the actual date of the erection would seem to be 1446. Croker writes:—"The Rev. M. Horgan, F.R., of Blarney, informs me that curious travellers will seek in vain for the real (Blarney) stone unless he allows himself to be lowered from the northern angle of the lofty castle, when he will discover it about twenty feet from the top, with the inscription, *Cormac Mac Carthy Fortis me fieri fecit*, A.D. 1446." Cormac Laider, or the Strong, was the fourth lord, and ruled forty years. He was a prince of distinguished valour, and a munificent patron of the Church, of art, and of learning, and his protection was sought by the English settlers, who paid him a tribute. He was succeeded by Cormac Oge Laider, of whom we shall hear more presently. The eighth lord was yet another Cormac Mac Teige—"the rarest man that ever was born among the Irishry," according to Sir Henry Sidney. He was knighted by the Lord Justice of Ireland, and appointed sheriff of the county Cork in recognition of his services, and particularly a victory gained by him over Sir James, brother of the Earl of Desmond, then in rebellion. This young man had, *more majorum*, proceeded to drive a prey, or carry off cattle from the country of Muskerry; he was pursued and overtaken by Sir Cormac and his brothers: the prey was recovered, and Sir James desperately wounded and captured. "The young Geraldine, then barely twenty years of age, implored his kinsman to strike off his head," writes Mr. Mac Carthy (*ubi sup.*), "rather than deliver him up to the English authorities." His prayer was unavailing; the unhappy youth, though his wounds were known to be mortal, and his death imminent, was handed over to Sir Warham St. Leger, Commissioner of Munster, tried for treason, and executed with the usual barbarity. From that moment Sir Cormac was considered the rarest of Irishmen, and commendation of his loyalty poured in upon the Privy Council. Sir W. St. Leger wrote:—"Sir Cormac has performed a service worthy of all commendation, and a full requital of his former slackness"; and three years later, when he died, the Lords Justices wrote from Dublin to the Privy Council, July 14, 1583, of the "death of the best affected subject of Munster, Sir Cormac Mac Taig" (page 143). This gentleman appears to have carried out his policy with success; his patriotism seldom

prevailed over his prudence. He succeeded to the chieftainship by the usage of tanistry, which passed over, in his favour, the son of his eldest brother. His matrimonial relations were curious, to say the least of them, and his will a truly original document. His loyalty had been rewarded by numerous Crown grants; among others the Friary of the Augustinians, otherwise known as the Red Abbey, in Cork, with its appurtenances, containing two acres, a church, &c., at the annual rent of £13, and, for the other possessions, 16s. 8d., all Irish money, dated October 6, 19th Queen Elizabeth. Mr. M'Carthy styles him the 14th Lord of Muskerry.

Blarney was taken by Lord Broghill in 1643 (Windele, but Smith, quoting Cox, says 1646), and held for a considerable time. On the Restoration Lord Muskerry was created Earl of Clancarty; Ceallaghan, the second son, succeeded his father; and his son Donogh was educated at Oxford, under the Archbishop of Canterbury. He married a daughter of Sunderland, and remained a Protestant until the arrival of James II. On the latter's landing at Kinsale, March 12, 1689, Clancarty joined him. His castles of Macroom and Blarney he converted into prisons for the Protestants of Cork. His fortunes fell with those of his master. He was taken prisoner on the surrender of Cork (September, 1690), but eventually pardoned, and would have been restored to his estate, it is alleged (Windele says), "but for the interference of Sir R. Cox." The entire estate of Blarney comprises 1401 acres, with the village, castle, mills, &c.; was purchased in 1703 by Sir R. Pyne, Lord Chief Justice, for £3000 (but see below additional note on Blarney). The tenant was Dean Rowland Davies, who had taken possession of the place on Lord Clancarty's exile, and held the place until its sale by the "Hollow Sword-blades' Company." When that took place, he carried off sufficient materials from the castle to build his own house at Dawstown. Within recent years the present proprietor, who has done much to preserve this most interesting relic of mediæval times, recovered the ancient iron gate of the castle, and set it up outside the entrance. The place was again sold in 1703; the Lord Chief Justice, it is said, being afraid that Clancarty might disturb his title, disposed of the fee to General Sir James Jefferyes, in whose family it has since continued.

In a note by Mr. Coppinger on Smith's account of Blarney, he writes:—"The Sir James Jefferyes referred to was a captain in the Guards of John, the third King of Poland, Brigadier-General in the English service under Queen Anne, Governor of Duncannon Fort, and afterwards of Cork. He was, for his signal services in war, created by the King of Poland a Knight, by patent, dated at Cracow the 4th of February, 1676, with particular attention to his armorial bearings (supporters?). He was born in Scotland, retired to Ireland, died at his seat of Blarney Castle, and was buried in the cathedral church of St. Finbarry's, Cork."

Smith states that his son served as envoy to the Court of Sweden, and the portrait of Charles XII., mentioned by him, still hangs on the wall of the modern castle, where I saw it recently. Sir George St. John Colthurst, Bart., D.L., is the representative of the Jefferyes family, and owner of Blarney.

The following notices of Blarney occur in the MSS. of the Royal Irish Academy:—

Park and lands called Blarney, consisting of several subdivisions, containing 705A. 2R. 16P.; the mill land of Blarney, 18A. 2R. 32P.; the timber woods, in the same park, containing 194A. 1P.; quit rent, £3 14s. 10½d. The mills, customs, and fairs, the woods and all the other rights and appurtenances, barony of Muskerry, Sir Richard Pyne, Knt., Lord Chief Justice of the chief place, 27th April, 1703. Consideration, £3800.

The Taking of Blarney in 1646.—"It was how Blarney was taken. The English made a sally from Cork, and sent a message to Lord Clancarty to surrender. 'Not without fighting for it,' said the Lord of Blarney, and he proposed to leave the issue of the battle to single combat. The English selected one of their best men, and Mac Carthy also chose his Bully, and both entered the field, each accompanied by a drummer and fifer. The Irishman fought cautiously at first, to try the mettle of his opponent, whom he found a formidable enemy; whereupon he changed his manner of fighting, and attacked him vigorously, finally succeeding in killing him, and cutting off his head, which he carried, on the point of his sword, to the castle. Mac Carthy knew, by the triumphant music of fifer and drummer, that his man was victorious, but when he saw the head he exclaimed: 'This is a bad day's work.' 'How,' said his champion, 'would you rather see my head on the Englishman's sword?' 'No,' said Mac Carthy, 'but they will revenge this.' And true for him, for the next morning they came out in force and attacked the castle: one shot only was fired, when they surrendered."

Page 361 (35).—The Preceptory of Mourne, or Ballynamona, called by the Irish *Monastir na-Mona*, also *Mora*, was founded in King John's reign, *circa* 1200, by an Englishman named Alexander de Sancta Helena, under the invocation of St. John the Baptist, for Knights Templars. On the suppression of that Order, in Edward II.'s reign, it was granted to their rivals, the Hospitallers, or Knights of St. John of Jerusalem. It was largely endowed with a considerable domain on the spot, five ploughlands in the parish of Templemichael, and a great number of parish tythes.

In his note on Smith, *ad loc.*, Mr. Copinger says:—"Among the Fiants of Henry VIII. (1545) is a lease to Dermot M'Cormoke Oge, late preceptor of Mourne, *als.* Manynymon, county Cork, of the site of the Preceptory of Morne, &c., to hold for twenty-one years at a rent of £9. 9th July, xxxvii. *Mem.* Void because granted to Earl of Desmond."

McCarthy says that the possession of the preceptory was granted to Teige MacCarthy, who submitted, by indenture of allegiance, in 1542, and subscribed himself Teige Mac Cormac Carty, Dominus de Muskerie. He died 1565, in the castle of Macroom, and was buried in the choir of Kilerca Abbey. His second son was the celebrated Sir Cormac Mac Teige, Sheriff of Cork. Having divorced his first wife, Ellen Barrett, because she was the wife of James Fitz Gerald, he married Joan Butler; in his will, however, dated June 16, 1583, he provides for his son by Ellen Barrett. "Item, my will is that the said Donoghe Mac Cormack shall have Maneysther ney Moynegh," &c. The grant to Cormac Mac Teige himself is dated May 28, 1577, and includes amongst others—the whole Preceptory of Morne, *als.* Manymonye, *als.* Manisternemonye, a great slated church, a curtelage, and divers thatched houses, and 22 acres pasture in Morne, &c.—all belonging to said Preceptory, estate of the late Hospital of St. John of Jerusalem. The grant likewise contains "The late Friary of St. Austen, near Corke, and the site thereof, cont. 2 ac., a church, a hall, a cloyster, a churchyard, 6 orchards or gardens, the 3rd part of a watermill in Douglas, near Corke, and the tythes of said mill, all to said house belonging, 6th Oct., 1577." (*Cf.* note, Smith, vol. i., p. 183.)

Bishop Dive Downes mentions the mill at Douglas as appertaining to the Red Abbey—"Ballywrack" he calls it—probably a mistake for Ballybrack, the name it still bears (MSS. T.C.D.).

About sixty years earlier had taken place, in the vicinity of the monastery of Mona, between the Fitz Gerald's and the grandfather of Sir Cormac, one of the most sanguinary battles ever fought between the Irish and Anglo-Norman nobles. In the battle of Callan, a century and a half earlier, fought by the same families, the race of the Fitz Gerald's had all but perished. "Their chief, John of Callan," says Mr. M'Carthy, "his eldest son, eight barons, and fifteen knights were slain; the family feud had continued unappeased during the long interval, and, in 1520, the head of the Fitz Gerald's, then Earl of Desmond, burst, with a powerful force, into the country of Cormac Oge, the xth Lord of Muskerry. Cormac was supported by the Carbery forces under his son-in-law, M'Carthy Reagh, a kinsman of the victor of Callan. The Lord Lieutenant and Council write to Henry VIII., under date Sept. 25, 1520:—"Please it your noble Grace to bee advertised that this day came unto me a messenger from the Earl of Ormond with a letter expressing of a great discomfiture lately given upon the Erle of Desmond, on Friday last past by Cormac Oge, MacCarthy Reagh, and Sir Thomas of Desmond, as by the contynue of the said letter which I send to your Grace herein closed, pleyner it may appear, and as the messenger reported, in the said conflyct were slayne of the said Erle of Desmonde's party xxiv banners of horsemen, which bee xx under every baner at the least, and some xxx, xl, and l, and among others was slayne the said Erle, his kinsnesman Sir John Fitz Gerot, and Sir John of Desmond takyn, with many others, whereof the certaynte yet apperith not, &c., &c."

"Writin at your Castell of Dublyn the 25th day of Sept., A.D. 1520.

"Your humble subjects,

"T. SURREY.

JOHN STILE.

PATRICK BERMINGHAM, *Juge.*"

The last MacCarthy, styled "Master of Mona," was Owen, or Eugene, born 1706; he died 5th November, 1790, and was buried at Kilerca.

Page 362 (36).—*Findehu of Bri Gobann*. "Now this was Findchu's custom—every corpse that was brought into the church to lie with it the first night; and this is the prison where he sat, namely, there was a flagstone over his head, and a sickle of iron in each of his armpits, so that his head did not strike against the stone above, nor his feet the floor" (*Calendar of Ængus*, p. 172), translated by Stokes (*Trans. R.I.A.*), whence the name *Bri Gobann* (Brigown), "Hill of the Smiths," from the excellent work of the smiths, who made the "sickles" or hooks. See more of him in the *MS. Life*, from *Book of Lismore*, translated by O'Longan in *R.I.A.*; *Martyrology of Donegal*, p. 317; Reeves' *Antiquities of Down*; and Olden in *Dictionary of National Biography* (*sub voc.*).

Brigown.—"Seven master smiths that were in his neighbourhood were then brought to him, and they made seven iron sickles for him, on which he was resolved to kneel for seven years, until he should get a place in heaven, for he had given his original place to the king of the Deisies. He then blessed the smiths of that place, and left them the gift of handiness, viz. the gift of ornamenting, for ever, and the gift of being professors of it, but so that it would be in that town they would begin or finish it.

"The smiths request of him, in reward of their work, to call the town by their name, viz. *Bri Gobhunn*" (*MS. Life of St. Finchna*, translated by J. O'Longan, in *R.I.A.*).

Ibid. (37).—*Baculus*. The *Bachall*, or crozier, peculiar to eminent saints and bishops, is mentioned by various writers, and was supposed to be fraught with special virtues. It was transmitted to the Comarbs, or successors of the original possessor, and esteemed a badge of office. This practice is of remote antiquity, as may be gathered from various writers. The most celebrated *Bachall*, perhaps, was that long preserved at Christ Church, Dublin, entitled the *Baculus Jesu*, probably from the foundation to the sixteenth century, when it was burned by Archbishop Brown. Full particulars regarding this curious relic will be found in the *Book of Obits and Martyrology of Christ Church* (edited by Todd), Preface, pages viii *sqq.*, O'Curry's *Manuscript Materials*, p. 602, &c.

Ibid. (38).—*Finelon*. Finnnchu, son of Finnlug (*floruit* seventh century). The *Irish Life*, and *Martyrology of Donegal*, make him son of Finnlug, son of Setna. After various travels and adventures, Finnnchua, on returning to Munster, was called upon to repel an attack from the north. The king of Munster, then residing at Bruree, County Limerick, summoned the saint, who had promised to come to his assistance if occasion required, with the *Cenn Catharch* (head battler), even his own crozier. After vainly endeavouring to make peace, "he marched in the van of the army with the *Cenn Catharch* in his hand, and then passed right-hand-wise round the host."

For the complete victory which followed, the king awarded a cow from every enclosure from Cnoc Brenain to Dainisus of Emly, and a milch cow to the cleric carrying his crozier in battle. His religion was supposed to be of the ascetic type, and he was said to lie the first night in the same grave with every corpse brought into his church for interment. Hence the name of *Cealla-na-Marbhan* (*i.e.* "Cell of the Dead") by which it was known. His day was November 25.

Ibid. (39).—Thomas Roper, knighted at Christ Church, Dublin, Sept. 16, 1603, was a member of the Irish Privy Council, and a distinguished commander in that country (*temp.* Eliz. and Jac. I.). He obtained a grant of the monastery and lordship of Baltinglass, County Wicklow, November 10, 1626, and on June 27, 1627, was created Baron of Bantry, County Cork, and Viscount Baltinglass. He died February 15, 1637, and was succeeded by his son and heir, Thomas Roper, Viscount Baltinglass, who, after great losses by the Irish rebellion, and "much more by the English," as also by extensive lawsuits, died, *s. p.* 1665.

Cary (Roper), Viscount Baltinglass, and Baron of Bantry, brother and heir, died unmarried, in 1696, and was buried at Castle Lyons, County Waterford, when his peerage honours became extinct.

The arms borne by this family seem to have been—*Erm.* two chevronels, paly of six, *or* and *gu.* These are different from those of the Derbyshire family, yet in the Heralds' Visitation of Derbyshire in 1634, at the College of Arms, some ground is afforded for the general opinion of their identity (*vide Complete Peerage*, by G. E. C., vol. i., p. 228).

Page 363 (40).—*Vaughan, Earl of Carbery*. "The patent of creation granted unto the Right Hon. Sir John Vaughan, Knt., Lord Vaughan, of the Honor and degree of

Earl of Carberry, in the county of Cork, in the Kingdome of Ireland, with the Fee of £20 per an. paicable out of his Majestie's customs of the city of Dublin, in the said Kingdome, intayling the said Honor upon the heires males of his body for ever, *Test. quinto die August. an. quarto Caroli Regis.*"

"Sir John Vaughan, of the Golden Grove, *in com.* Carmarthen, Knt., Lord Vaughan, Earl of Carberry, created by Letters Patent, dated ye vth of Aug., 1628, and Baron of Mollingare, created by Letters Patent, dated 29th day of July, 1621" (MSS. *Irish Nobility*, B. Office of Ulster King-at-Arms, Dublin Castle).

TANEY AND ITS PATRON.

BY PATRICK J. O'REILLY, FELLOW.

ON the townland of Churchtown, beside Dundrum Station, some three miles south of Dublin, on the brow of a smooth, rounded hill, the foot of which is washed by a streamlet, of which more anon, is the cemetery and site of the ancient church of Taney. Though no explanation of the name of Taney—save an erroneous one that derives it from *tamnach*, a green field, and credits to it a number of ecclesiastics who



Site and Cemetery of the Ancient Church of Taney (now called Churchtown).

probably belonged either to Tawnagh, Co. Sligo, or to *Tamnach-Naemh*, now Saintfield, Co. Down—has yet been published, there is no doubt as to the origin of the name. The earliest and most authentic, because Irish, version of the name occurs in the charter made *circa* A.D. 1178, by which St. Laurence O'Toole confirmed "half of Rathnahi" to the Canons of the Church of the Holy Trinity.¹

¹ See "Calendar of Christ Church Deeds," No. 364, Appendix to 20th Report of the Deputy Keeper of the Public Records, Ireland, p. 103.

The next reference to it is that contained in the Bull by which, in A.D. 1179, Pope Alexander III. confirmed to St. Laurence "*mediatatem de Tignai*,"¹ a form of the name, the first part of which represents the Irish *tigh* (tee), a house, the latter part being an excellent rendering of Noe or Nathi.² While the Rathnahi of St. Laurence's confirmation, or the Tignai of Pope Alexander's Bull, could not possibly have been applied to a place known by the Irish name of *tamnach* (townagh), a negative proof of the incorrectness of the theory that derives Taney from *tamnach* is afforded by the fact that, in the multitude of ancient Irish authorities consulted by the Rev. Dr. Hogan, S.J., in the compilation of a topographical index on which he is now engaged, no mention, he informs me, of any *tamnach* lying in the territory of Cualann, in which Taney is situated, has been found. It next appears as "*Lechtigmahi*," half of Tigmahi, in the Bull by which Pope Urban III. confirmed it to the same church in A.D. 1186;³ and about the same period John de Clahul, who witnessed William FitzAdelm's statement as to the possessions of St. Mary's Abbey, made before A.D. 1172, calls it "*Thacnehy*," Nathi's *teach* (tah) or house, in a charter granting certain lands to the Church of the Holy Trinity.⁴

Again, in the charter by which King John confirmed its property to Christ's Church in A.D. 1202, Marmacruadin is stated to have been the donor to that cathedral of "*one-half of Traenahy*."⁵ It next figures as "*Tathnehy*" in the Bull issued by Pope Innocent III. in A.D. 1216,⁶ the name being given as "*Tachnehye*" in the copy of the same Bull in the "*Liber Niger*,"⁷ and as "*Tachnehy*" in a list of the churches of the Diocese of Dublin contained in the "*Crede Mihi*."⁸ Taney also appears as "*Tanehy*" in the Ecclesiastical Taxation of A.D. 1306;⁹ as "*Thanahy*" in a fourteenth-century extent of the Manor of St. Sepulchre;¹⁰ as "*Thechnehy*" in a grant from John, Earl of Moreton, to the Archbishop of Dublin;¹¹ as "*Thahneye*" in an inspeximus, made in the reign of Edward III., of King John's charter;¹² as "*Tauenehy*" in a deed made between the Archbishop of Dublin and the Prior and Convent of Christ's Church,¹³ and as "*Ballitannee*" in an inquisition taken A.D.

¹ See "*Liber Munerum*," Part IV., p. 53, *ex* Ussher's "*Sylloge*."

² These names, originally distinct, became interchangeable. (See *Journal*, pp. 178, 180, *ante*.)

³ "*Calendar of Christ Church Deeds*," No. 6, p. 37.

⁴ "*Crede Mihi*," T.C.D. copy, fol. 39; or Sir J. T. Gilbert's printed copy, p. 49, L. Another copy of this grant appears in the "*Liber Niger*," in a note in which Archbishop Alan identifies "*Tachnehy*" as "*Taynei*." (See Dr. Reeves's copy of the "*Liber Niger*," T.C.D., Part 2, p. 511.)

⁵ See "*Christ Church Deeds*," No. 364.

⁶ "*Crede Mihi*," T.C.D. copy, fol. 9.

⁷ Dr. Reeves' copy, T.C.D., Part 1, p. 142.

⁸ T.C.D. copy, fol. 136; or printed copy, p. 136.

⁹ "*Calendar of Documents relating to Ireland*," A.D. 1302-1306, p. 239.

¹⁰ See Paper by Mr. Mills, pp. 35, 119, vol. xix. of this *Journal*.

¹¹ "*Crede Mihi*," T.C.D. copy, fol. 36.

¹² "*Liber Niger*," Part 1, p. 260, T.C.D. copy.

¹³ "*Crede Mihi*," T.C.D. copy, fol. 134.

1406-7,¹ while it figures as "Tachnehye," "Tanney," and "Tauhenhy" in other documents contained in the "Liber Niger,"² and as "Tannee" in the survey of A.D. 1654.³

All these forms of the name, ranging in period from the twelfth to the seventeenth century, are good phonetic renderings of the Irish *Teach* or *Tigh*, *Noe* or *Nathi*; the earliest forms, "Rathnahi" and "Tignai," being almost literal copies of the correct Irish forms of these names.

The words *rath* and *teach* (tah), or *tigh* (tee), were applied to ancient churches in combination with their founder's names, and the Nathi, whose name is bracketed with them in these various forms of the name of Taney, must be the patron of that church. While several persons of this name are mentioned in Irish calendars, a bishop commemorated on August 1st seems most likely to be the patron of the church of Taney. The seventeenth-century "Martyrology of Donegal" at this date commemorates "*Nathi of Cuil fuitherbe*"; the twelfth-century "Martyrology of O'Gorman," "Lachtein, Nathi whom I choose," a late gloss adding "bishop of *Cuil fuitherbe*"—a place which a passage in the "Book of Lecan," "Nathias de Cuil fothribh in Dalaradia," shows to have been in Ulster.⁴ Two different copies of the ninth-century "Martyrology of Tallaght"⁵ commemorate "*Nathi cule Sachaille*" at August 1st, and, immediately beneath, "Lachtein Fothirbi."

These churches were certainly distinct; had they been identical, Nathi and Lachtein would have been commemorated jointly, and referred to their church under one or both its names. The most ancient authority thus contradicts the later ones; but there can be no doubt as to which is the more likely to be correct. As far as I can discover, no earlier authority exists for referring Nathi to *Cuil fuitherbe* than the late fourteenth-century "Book of Lecan" and the gloss on O'Gorman, which dates from a period so late that many of the words used by O'Gorman in the twelfth century had become obsolete and their meaning had been forgotten when the gloss was written.⁶ The St. Isidore

¹ See "Chartularies of St. Mary's Abbey," vol. i., p. 280.

² See older T.C.D. copy of the latter, classed F. 1. 8, fols. 13, 268.

³ See Lodge's "Desiderata Curiosa Hibernica," p. 56. In the Index of the "Calendar of Documents relating to Ireland," A.D. 1285-1292, "Tachnaneny" of the Manor of Tazagard (Saggart) has been erroneously identified with Taney, though it clearly represents the Irish *Teach-na-n'ingean*, the 'House of the Daughters,' and is identical with Killininy, beside Oldbawn, near Tallaght, where Darinell, Cael, Darbelin, and Coimgeall, daughters of Ere, son of Iaar, who are commemorated in the "Martyrology of Donegal" on October 28th, had their church.

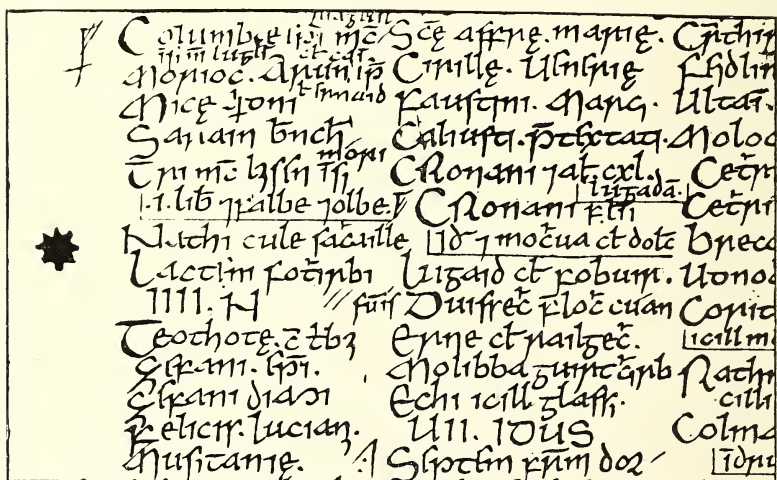
⁴ "Book of Lecan," fol. 134, b.

⁵ These are—the St. Isidore Codex, which was originally portion of the "Book of Leinster," and is now in the Franciscan Library, Merchants'-quay, Dublin; and an excerpt made in Ireland by Father Michael O'Clery from another ancient copy, now unknown, and sent by him to St. Isidore's to Father John Colgan, who already had there the former ancient and complete Codex. O'Clery's excerpt, which is now in the Burgundian Library at Brussels, contains the names of Irish saints only, and a printed version of it has been published by the late Rev. Dr. Kelly.

⁶ See "Calendar of Gorman" (Dr. Whitley Stokes), Introduction, p. 1.

codex of the "Martyrology of Tallaght," a facsimile of part of which is given herewith, is a twelfth-century copy of a ninth- or tenth-century transcript; it was ancient when McFirbis wrote the "Book of Lecan," and a glance at the facsimile will show that confusion between the churches of Nathi and Lachtein could very easily have arisen in the later Martyrologies through a careless copyist transcribing "*Fothirbi*" for the "*Sachaille*" immediately above it in the oldest one.

O'Flaherty in his "Ogygia," O'Clery, and the glossator on O'Gorman, all seem to have relied upon McFirbis, who wrote *circa* A.D. 1391, and who amends his statement elsewhere, and, as far as he is concerned, leaves the *locale* of Nathi's church an open question, for, dealing in his genealogies with Irish saints at August 1st, he says, "Nathi, bishop, of *Cuil*



FACSIMILE OF THE ST. ISIDORE CODEx OF THE MARTYROLOGY OF TALLAGHT.

[The asterisk marks the entries relating to Nathi and Lachtein.]

Fothairbe or *Cuil Sachaille*."¹ We reach, in fact, the bed-rock of antiquity accessible as regards information in this matter in the twelfth-century copy of the ninth-century "Martyrology of Tallaght," and that refers Nathi to *cule Sachaille*.

A charter entered in the "Liber Niger" describes the position of land called Tirknoc as "et jacet ab aqua que vocatur Doder usque ad terram que vocatur Yithecum ex parti Australi et terram que quondam fuit Bertrami de Knoc a parti occidentali et aquam que dicitur Saeoyle."² Another charter entered in the same book deals with a place called Ballydowninchy, which was situated near Harold's Grange, and is described as

¹ *Proc. R.I.A.*, MSS. Series, vol. i., p. 103.

² "Liber Niger" (Dr. Reeves's copy, T.C.D.), vol. i., p. 26.

extending "usque ad viam tendit de grangia de Tyrsporange ad villam de Tauenhy." In a note made by Archbishop Alan on this document he says, referring to the "villam" of Tauenhy, "ejus nomen est Saeoyle als. Tinehy." This statement proves that Taney then retained this name Saeoyle as an *alias*, and it points to the stream which flows immediately beneath the cemetery of its ancient church, and thence *via* Windy Arbour to the Dodder, which it enters near the old bridge at Milltown, as that which bounded Tirknoc. As this *alias* Saeoyle seemed to me likely to be a phonetic rendering of the Irish *Sachaille*, I consulted Dr. P. W. Joyce, who kindly informed me that, under the circumstances, I might assume that Saeoyle probably represented *Sacaille*, as the *c* had probably been aspirated, and, if so, the sound of *Sachaille* would be pretty close to that of Saeoyle. On referring to the Martyrology, I found that the *c* was aspirated—a fact which had escaped my notice when I wrote to Dr. Joyce. The Irish pronunciation of *Sachaille* would be approximately represented phonetically in English letters by Sawk-il-ye, of which—allowing for the tendency on the part of English-speaking people to eliminate the guttural sound of the aspirated Irish *c*—Sae-oy-le is not a bad phonetic rendering. The fact that this *alias* is likely to be a phonetic rendering of *Sachaille*, the reference of the Nathi commemorated on August 1st by the earliest of our Martyrologies to *Cule Sachaille*, and the existence at the place to which this *alias* Saeoyle was applied of an ancient church shown by the various forms of its existing name to have belonged to an ecclesiastic named Nathi, seem to me to show that Taney, *alias* Saeoyle, is probably identical with *cule Sachaille*,² and that its patron is probably the Nathi commemorated on the first day of August.³

¹ See agreement between the Archdeacon of Dublin and the Prior and Convent of the Church of the Holy Trinity (*ibid.*, p. 59). This agreement, *minus* Archbishop Alan's note, and with the spelling of the place-names slightly altered, occurs also in "Crede Mihi," and will be found at page 111 of Gilbert's printed copy of the latter.

² As far as I can find this word *sachaille* does not appear in any gloss or dictionary. It may possibly represent the singular number of the word *sachilli*, which occurs in the "Book of Armagh" (183, a, 2), and is there glossed "*saudaria*." In his "Mediaeval Latin Index," Dr. Whitley Stokes refers to the latter as "*Saudarium*," which he equates with "*sudarium*" (see "Irish Glosses," pp. 166, 200, published by the Irish Archaeological Society, A.D. 1860). As the stream at Taney bends rather sharply below the north-east corner of the cemetery there, the angle thus enclosed by it may possibly be the *cul*, or corner of the "*sudarium*" or towel.

³ If so, Nathi of *Cule sachaille* is probably the Leinster bishop mentioned by the "Naomsenchus, or History of the Saints," as "Nathi, Bishop, son of Senach, of the race of Messincorb of Leinster" (see gloss on Nathi in "Martyrology of Donegal," at August 1st), to whom the church of Killsallaghan, County Dublin, may also have been dedicated. In the Ossorian genealogies a Senach succeeded a Nathi, in two instances, in the sixth century. One of these Senachs (No. 64 in the Iverk pedigree) is probably the Senach Ron who dedicated his property and offspring to St. Canice, and became the latter's monk. He was probably the father of the virgin saint, Creidhe, and of the Bishop Nathi, son of Senach, of the "Naomsenchus," who was probably named after Senach's father, Nathi, son of Feichin, son of Eirc, from whom the sept of the Ui Eirc, and their territory of Iverk, are named.

Another Ossorian Dathi, or Nathi, commemorated at March 3rd, and not St. David of Wales, is probably the patron of the churches of Ullid, Dungarvan, near Gowran, Inchiologan, Knocktopher, and Killeebeen, in Ossory.

As Taney is described in the confirmation issued by St. Laurence as "half of Rathnahi," and by the bull given by Pope Alexander as "the middle part of Tignai," it must at that time have been regarded as part of a larger denomination, to which, or to parts of which, the Irish names, *Rath* and *Tigh-Nathi*, were then applied; while the presence at Newtown of a well dedicated to a person of the same name as the patron of the church of Taney, and the fact that, in Anglo-Norman documents of the period, Newtown, on which this well is situate, seems to have been called *Renniu* and *Reinu*, with the addition of the qualifying term "*elan*," which apparently was tacked on to differentiate it from some place of the same name,¹ indicate that, probably, the district included in the Newtown of the survey of A.D. 1654 is the other "half" of Rathnahi, of which no trace save, perhaps, this name, *Renniu*, seems to survive.

As, *a priori*, the holy well of Tobernea was probably originally associated with a church, and the church of Taney was three-and-one quarter miles distant from it, and Taney, save in the solitary instance in which it is described as "half Rathnahi" by St. Laurence, is invariably mentioned in forms in which the Irish *tigh* or *teach*, a house, is combined with renderings of the proper name Noe or Nathi, while Newtown is called *Ranniu* or *Reinu*, I would suggest that probably distinct churches dedicated to a Noe or Nathi existed at Newtown and Taney, and that at Newtown was originally known as *Rath*, and that at Taney as *Tigh* or *Teach* Noe or Nathi.

Probably somewhere in the neighbourhood of Newtown and Monks-town was a place called "Douenachbirn," the name of which clearly represents the Irish *Domnach-Birn* ('Birn's Church'). In a grant made by Henry II., in A.D. 1174, to Randulf, Abbot of Bildewas, of the Abbey of St. Mary beside Dublin, and its possession, Douenachbirn and Karrebrenan are mentioned in the order named,² Karibrenan et Douenachbirn being again enumerated in a charter granted by the same monarch in confirmation of his previous one;³ while in the statement made by William Fitz Aldelm before A.D. 1172, concerning the property then held by St. Mary's Abbey, Karribrenan and Douenachbirn are mentioned together in the same order.⁴ Again, in a charter granted to the abbey by John, Lord of Ireland, Douenachbirn et Karechbrenan are confirmed to it,⁵ and again appear in a third charter issued by him when King of England; while "et terram de Douenachbirn, et terram de Caribrenan," are included in the lands confirmed to this abbey in A.D. 1186, by John, Archbishop of Dublin.⁶

While these six documents, ranging in date from A.D. 1172 to A.D. 1200, all specify Carrickbrennan among the lands held by St. Mary's

¹ See *Journal*, pp. 181-186, *ante*.

² "Chartularies of St. Mary's Abbey," vol. i., p. 79.

³ *Ibid.*, p. 81.

⁴ *Ibid.*, p. 138.

⁵ *Ibid.*, p. 86.

⁶ *Ibid.*, p. 172.

Abbey, they make no mention of Newtown, in which that abbey undoubtedly held lands, and which adjoined Carrickbrennan; while in immediate conjunction with Carrickbrennan they invariably mention Douenachbirn, a denomination now unknown, and the name of which does not figure subsequently in any document relating to the property of the abbey. As the Douenachbirn mentioned in these twelfth-century documents does not figure under that name among the possessions held by the abbey at its dissolution, and no record exists of any sale or transfer of it, it probably acquired, shortly after A.D. 1200, an *alias*, by which it was subsequently known, and should be looked for in some denomination known to have been held by the abbey, but not mentioned under the name by which it was so known in any document granting or confirming land to the latter. Newtown, which adjoins Monkstown or Carrickbrennan, and to which, or part of which, the names Renniu and Reiniu were apparently applied, fulfils these conditions, as no mention of it occurs in the chartularies of the abbey, and it appears for the first time in the records of the latter in the account of its possessions taken at its dissolution in A.D. 1541.¹

These facts suggest that possibly Douenachbirn—which is distinct from Donnybrook or *Domnach-Broc* ('St. Broc's Church'), where St. Mary's Abbey held no property, and the only mention of which throughout its chartularies occurs in the copy they contain of the charter by which John, Lord of Ireland, defined the franchises of Dublin—may have been a twelfth-century *alias* for Newtown *alias* Renniu; but whether the *domnach* in question was a church dedicated to a *Birn*, or one dedicated to the *Nathi* from whom Reinnu seems to have taken its name, but in

¹ By this Inquisition, John Moran (who figures among the jurors on it as John O'Moran of Caribrenan) was found to hold, as tenant of the abbey, eighty acres of arable and twenty acres of pasture land, together with a messuage in the villata of Newtown (see *ibid.*, vol. ii., pages 42, 43). An Inquisition taken in A.D. 1545 finds that the abbot of St. Mary's was seised of a castle, two messuages, eight cottages, eight (*recte* eighty) acres of arable, and two (*recte* twenty) acres of meadow and thirty of pasture and moor in Newtown (see Archdall's "Monasticon Hibernicum" (Card. Moran's edition), vol. i., p. 322). In the succeeding year one hundred and one acres of the lands of Newtown, "part of the estate of the late monastery of the Blessed Virgin beside Dublin," were granted to Sir John Travers (see Rev. B. H. Blacker's "History of Donnybrook and Booterstown," 1874 edition, p. 257). From Sir John Travers these lands passed, by the marriage of his heiress, into the possession of the Cheevers family. By an Inquisition taken 11th November, A.D. 1640 (Leinster Inquisitions, par. 66, Chas. I.), Henry Cheevers was found to be seised of one mansion-house, one castle, twenty messuages, one water-mill, and two hundred acres of land in Newtown; while Walter Cheevers, who is returned in the census of A.D. 1654 as owner of two hundred and twenty acres of the lands of Newtown, passed patent for two hundred and seven acres plantation measure of the same in A.D. 1667.

In A.D. 1681, on the marriage of his daughter, Mary Cheevers, to John Byrne, these lands passed into the possession of the O'Byrnes of Cabinteely, who since then have been their owners.

In addition to the above grants, eighty acres of arable, twenty acres of pasture, and one acre of meadow in Newtown, part of the possessions of St. Mary's Abbey, were granted on 24th July, A.D. 1612, to Viscount Gormanstown, Sir Christopher Plunkett, Patrick Barnewall, and Thomas Aylmer (see Patent Rolls, James I., par. 23, p. 200).

the possession of, or under the protection of, the O'Byrnes, probably cannot now be ascertained.¹

¹ The name Birn, anciently Braen, more often appears as Bran, a form which corresponds exactly with one of two Irish words, *bran* and *fiach* (fecagh), applied to the raven, from which Bran, as a proper name, seems to have been derived. Various Irish ecclesiastics of the name existed, and in the first Dublin Exhibition the Royal Irish Academy exhibited a sepulchral *leac*, inscribed "OR DO BRAN 1 + + + +," but the locality from which it came was, unfortunately, unknown. [This was, no doubt, the op ap brian nCiliúcep stone from Templebreacan. See note on same by the Rev. Maxwell Close, *Journal*, 1895, page 252.—Ed.] Bran and Braen were also in use, as proper names, in Wales; an ecclesiastic, named Bran, is mentioned in the Book of Lann Dav with Atgar and Oudoceus, or Modocus, among the Twelve Saints of the church of Lann Gors, Brecknockshire; while another named Brein is mentioned in it in a grant to the church of Lann Vedeui (see "Book of Lann Dav," pp. 146, 222). The presence of a *Domnach Birn* in the southern part of Dublin county might possibly be accounted for by the fact that a chieftain of the O'Byrnes became an ecclesiastic under peculiar circumstances.

The *Four Masters* record at A.D. 1014, that "Braen, son of Maelmordha, son of Murchadh, King of Leinster, was blinded by Sitric, son of Amhlaeibh, at *Ath Cliath*, through treachery, and he died in consequence." The last assertion is erroneous, as they record at A.D. 1052, that "Braen, son of Maelmordha, King of Leinster, died at Cologne." This Braen, from whom the sept of the O'Byrnes derives its name, was the son of Maelmordh, King of Leinster, who was slain in A.D. 1014, and was succeeded as King of Leinster by Braen, until the latter was deposed by the O'Neills in A.D. 1015. In A.D. 1018, Braen was blinded by Sitric, and seems subsequently to have become an ecclesiastic, and to have retired to and died in one of the two Irish monasteries at Cologne some thirty-seven years after being deprived of eyesight. The O'Byrnes settled largely in Rathdown, and were the most numerous Irish family in it in the middle of the seventeenth century. John O'Byrne, the ancestor of the O'Byrnes of Cabinteely, who acquired Newtown through marriage with Mary Cheevers, was twenty-seventh in direct descent from this Braen, and, if Douenachbirn was an *alias* for Renniú, the fact may possibly account for the interest taken in the cross of Blackrock by this branch of the O'Byrnes, which was credited by the local tradition of Blackrock with having "always repaired" the cross, and with possessing some undefined sort of ownership of it. It is likely that some ecclesiastic named Braen, or Bran, or Birn, inhabited this district.

The small demesne called Ravenswell, immediately opposite the castellated house that bears the neckless head at Little Bray, and originally part of the abbey-land of the adjoining *Manister Cureuighe*, now Cork Abbey, derives its name from a well of the same name. Though anglicised to Ravenswell, the original Irish name of this well is quite as likely to have been derived from some ecclesiastic named Bran, or Braen, belonging to the monastery on whose land it was, as from a raven. That Corcagh, which seems to be identical with the *Cill Curcoighe* mentioned in the "Martyrology of Tallaght," which commemorates "Curcaire of Cill Curcoighe" at July 21st, was not identical with Douenachbirn, is shown by the fact that while the latter was evidently church land belonging to St. Mary's Abbey, and was confirmed to it by the Archbishop, as well as by the King, before A.D. 1200, the latter was granted to Christ's Church by the King, who, in A.D. 1234, leased "his land of Corchan towards Bre" to the Prior and Canons of the Church of the Holy Trinity for seven years (see "Calendar of Documents relating to Ireland," A.D. 1171-1251, par. 2123, p. 315).

ULSTER EMIGRATION TO AMERICA.

BY THE REV. W. T. LATIMER, B.A., FELLOW.

[Submitted OCTOBER 7, 1902.]

THE reports of the Scotch-Irish Society of America, together with Mr. Hanna's lately-published work, have drawn considerable attention to the part played by emigrants from Ulster in building up the great Western Republic. These emigrants were almost all "Ulster-Scots," who were themselves a compound race, representing every people that had settled north of the Tweed. There were also many "Plantation" settlers who had come from England; and as these were akin to the Scots in language and religion, the two classes of immigrants soon began to intermarry. Some of the native Irish were absorbed by the settlers, and before long was formed a new race in whom the Scottish element predominated, and which has given to Ulster its language, its customs, and what is peculiar in its code of morality.

At first these Scottish settlers came slowly to Ulster. They did not begin to form a very large proportion of the population until about the end of the seventeenth century. The "Hearth-money Roll" of 1666 proves that there were then but few Scots in many of the northern districts where now they are about one-half of the population.

Here I may remark, in passing, that these Hearth-money Rolls contain much valuable information with regard to the geographical distribution of very many Irish families. It is a great pity that records so valuable have never been printed; but I hope that they will be given to the public, as well as the other official documents that are now in process of publication. We also find important information on these matters in the Session-Books of various Presbyterian congregations, and in the Minute-Books of Presbyteries. For example: the Minutes of the Laggan Presbytery prove that in 1673 the parish of Drumragh, which includes Omagh, contributed only about four pounds a-year as its share of ministerial support, and it was stated that the people could not pay the rent of their minister's farm until the country would be better "planted" with British. There are similar records with regard to other parishes.

After the government of William III. was established, a large emigration began from Scotland to Ireland. Many thousands of families came over to occupy farms that were lying waste as a result of the ravages of war; and for some years afterwards the Scots of Ulster rapidly increased in numbers and in influence. From a paper printed in the *Ulster Journal of Archæology* (1858, vol. vi.) it would seem that between 1690 and 1697 at least 50,000 immigrants came from Scotland

to Ireland. As these Scots were generally Presbyterians, we have proof of their increase in numbers and financial resources by the growth in numbers and in resources of Presbyterian congregations. Drumragh, which in 1673, as we have seen, could pay only £4 a-year (without land), was able to offer its minister £30 a-year in 1692, together with a house and land. It was the same in other congregations; and, besides this, many parishes were then able to secure the entire services of a clergyman, which previously were able to pay for only part of his services.

During the greater part of William's reign it is certain that the Ulster Scots increased with rapidity. Towards the end of that reign, as a result of English jealousy, a duty was placed on woollen goods exported from Ireland, so large as almost to destroy the trade. Many settlers now left the country, but they were generally English and not Scotch. On the other hand, the linen trade received special encouragement from William. A result was to increase the number of Scots by whom this industry was carried on, and also to bring a few French Huguenots into the country; but the Huguenot element was so very small that it failed to leave any racial results.

The tide of emigration from Scotland to Ireland flowed rapidly during the reign of King William. The first serious check that it received was in 1703, when an Act was passed with the object of preventing any further growth of Roman Catholicism. This Act contained clauses that were directed chiefly against the Ulster Presbyterians. With the approval of Queen Anne it was enacted that all public officers in Ireland should take the Sacrament of the Lord's Supper according to the rites of the Episcopal Church. The result was to exclude Presbyterians from Parliament and from all public offices. A few who were less strict protected themselves by "occasional conformity," but the great body of Presbyterian officials resigned their offices, and consequently lost the emoluments attached to them.

The discontentment caused by these religious disabilities was soon increased by discontentment arising from increased rents and renewal "fines" imposed by Ulster landlords, which interfered with the already existing Tenant-Right Custom.

During the reign of King William Ireland had become prosperous, and we have seen that there was a continual stream of immigration from Scotland. The linen trade rapidly took the place of the woollen trade which the English Government had tried to extinguish, but which was still carried on by a system of smuggling.

As a result of this prosperity, landlords began to increase their rents, and the farmers of Ulster, no matter what may be their religious principles, have always objected to the increase of rents. The discontentment that sprung up among these Ulster Scots as a result of increased rents and religious disabilities produced emigration. During the previous century

religious disabilities had resulted in some emigration, but it was not sufficiently large to attract much notice. Now it began to be so great as to alarm the Government.

In 1718 the Lords Justices of Ireland wrote to the Lord Lieutenant:—
 “MY LORD—We have had accounts from most parts of the Kingdom, especially the North, of very great numbers of Protestants, with their families, shipping themselves off for New England, and other parts of the West Indias. A List has been laid before us of upwards of 1200 who have gone from two Ports in the North this Summer, and we understand that many others, since that list was given in, have transported themselves from those parts as well as from this Port.

“We thought this matter of such importance as to lay it before the Council, but not having been able to find any remedy, we conceived it proper to represent this affair to your Grace, in order to its being laid before the King, and at the same time to acquaint your Grace that those who thus leave the Kingdom are for the most part well affected to his Majesty’s person and Government.”

Although this emigration from Ulster to America was obnoxious to the authorities, it went on and increased. In 1729, it is said that out of 6308 emigrants who landed in Philadelphia no less than 5655 were Irish, and these Irish were almost all Presbyterians. Besides those who went to Philadelphia, there was a continual stream of emigration to other American ports.

So alarming did this emigration become to the Government that they made inquiry from Messrs. Iredell and Craghead, two Presbyterian clergymen, regarding the causes by which it had been produced. Mr. Iredell referred the matter to different presbyteries. The reasons assigned by the Presbytery of Tyrone were high rents, oppressive tithes, bad seasons, and the exclusion of Presbyterians from places of profit or power by the Test Act.

In 1727 Roman Catholics had been deprived of their power to vote at Parliamentary elections; but it does not seem that this exclusion caused emigration. Many years afterwards, Arthur Young said that they seemed tied to the parish in which their ancestors had lived, and that the emigrants from Ireland were almost all Nonconformists. But he consoled himself with the thought that the country was “left better by their absence.” Even in the first quarter of the last century very few Roman Catholics sought a home in America.

Dr. Thomas Reid, writing in 1823, says of the emigrants from Londonderry:—“It is quite certain that not one in a hundred is of the Catholic persuasion. These are, as it were, wedded to the soil, which they never voluntarily desert.” It is, therefore, certain that the Irish emigration, which assumed such great proportions about 1728, was almost altogether Presbyterian.

In November, 1728, a report was made to the Lord Lieutenant with

respect to the numbers that were shipped from Drogheda, Belfast, Coleraine, Londonderry, Killibegs, and Sligo. In March, 1729, a letter was written by the Lords Justices to the Lord Lieutenant, "advising that orders should be sent to the Plantations forbidding any grants of Crown lands there to be made to any persons who should leave Ireland without a licence."

In the entry books of King's and Queen's Letters of this date are many other documents relating to this subject, including the report of the Judges of Assize and a paper signed by the leading gentry of Ulster.

On the 11th February, 1729, the Lord Lieutenant wrote to the Lords Justices that the greatest part of the emigrants were Protestant Dissenters, who were well affected to his Majesty's Government—especially their ministers, who had a share of the Royal Bounty. He thought that if these ministers would put the people in mind of the fatal consequences to the Protestant interest in general, and to Ireland in particular, which must follow from this emigration, it would contribute to put a stop to the practice.

On the 8th of March, 1729, the Lords Justices wrote to the Lord Lieutenant as follows:—

"DUBLIN CASTLE, 8 *March*, 172^a₉.

"MY LORD,

"Your Excellency having in your letter of the 11th past, signified to us that His Majesty had often expressed his Regal concern from the accounts which have been lately transmitted, that such great numbers of Protestants have left the North of Ireland with a view to settle themselves in America, and signified His Majesty's pleasure that we should inquire further into that matter, and transmit our opinions concerning the cause of it, as also, if any method can be found to prevent this growing evil. And having pointed out to us that the Dissenting Ministers, whose people are the greatest part of those that go away, and who must have a great influence on their hearers, might, if they would, on this conjunction more than ordinarily put the people in mind of the fatal consequences to the Protestant interest in general, and to Ireland in particular, which must necessarily attend this practice, and that such admonitions would very much contribute to put a stop to it.

"We did, for this purpose, send for the chief of those Dissenting Ministers who reside in this city, and required of them to give us in writing such accounts as they had received from their Brethren in the North of the causes of this infatuation, which we send enclosed to your Excellency. We objected against those paragraphs in their Representation which relate to the Sacramental Test, and on account of their Marriages and their Schoolmasters. That by the first they are not put under greater difficulties than their brethren in England; and as to the latter, they own that for some time past they have not had much reason to complain, and, therefore, that those instances seemed foreign to the

purpose. But they, insisting that they had received those reasons among the rest, for the present desertion of their people, we thought it proper to transmit their whole Memorial to your Excellency.

“We intend against the approaching Assizes to give directions to the next going Judges of each of the Northern Circuits to make inquiries further about the causes of this mischief, and when we get their informations we shall transmit them to your Excellency with our thoughts concerning this practice.

“We are, &c., Hu. Armagh, Thos. Wyndham, Wm. Connolly. To his Excellency, &c., Ld. Carteret, Ld. Lt., &c., of Ireland, at his house in London.”

The Lord Lieutenant replied to the effect that he had received their Lordships’ two letters, together with a paper signed by Mr. Francis Iredell and Mr. Robert Craghead, which he had laid before His Majesty, and by His Majesty’s command had transmitted to His Grace the Duke of Newcastle.

The Paper to which reference was made is as follows¹ :—

“To their Excellencies the Lords Justices & General Governours of Ireland.

“In obedience to your Excellencies’ Command, We have perused and carefully considered the Information sent us in letters from Dissenting Ministers and others in the Province of Ulster, concerning the departure of many Protestants from that part of the Kingdom, In order to lay before your Excellencies a true and full account of what they contain, the substance of which is That many did transport themselves from thence last year to America, and a much greater number seem determined to go in the ensuing season, all of them being good subjects well affected to His Majesty, and most of them usefull in carrying on the Linen Manufacture. One great reason given by the people themselves for leaving the Kingdom, is the Poverty to which that part of the country is reduced, occasioned in a great measure, they say, by raising of rents in many places above the real value of lands, or what can be paid out of the produce of them, if any tolerable subsistence be allowed to the farmers using their utmost industry.

“That many who transported themselves last summer were extremely poor is evident, they say, from this consideration, that they were not able to pay for their passage, but in order to clear it had to hire themselves for some years to labour in the Plantations, and allowed the masters or owners of the ships the benefit of selling their services during the time agreed for.

“The Letters acknowledge, indeed, that among those who are gone or seem determined to go, there are some who were settled at easy rates, and that this in a few instances, perhaps, is to be accounted for by a

¹ Entry Books of Kings’ and Queens’ Letters and Reports, vol. 1 E. 2. 23 (Record Office, Dublin).

mere prospect of gain, or bettering their condition in some, in others by particular family incumbrances, but more generally by the shortness of their leases, and an Expectation that when they expire, they shall be laid under such an advance rent as, with other common burdens of the country, must quickly sink them into the same abject poverty to which they have seen others reduced from flourishing circumstances by the like methods. To prevent their being involved in such misfortunes they are inclined to leave the Kingdom while they have credit and some effects wherewithall to settle themselves abroad.

“In general the uncertain tenures of lands are represented as a very great discouragement, very few long or renewable leases have been granted for many years past, some have their farms only from year to year, others have leases for a very short term, whereby tenants are very much discouraged to improve, especially because the usual method of late when lands are out of lease, is to invite and encourage all persons to make proposals and set them to the highest bidder without regard to the tenants in possession, by which means considerable numbers of Papists have of late come into the room of Protestants, offering such high rents as Protestants cannot pay, and themselves either never intend to pay, or are enabled to pay by such means as honest Protestants cannot use.

“Our Letters further inform us that the severe methods used in recovering and collecting of Tythes and small dues, are very much complained of in the North, and insisted on by the people as one great cause of their being impoverished and laid under the unhappy necessity of leaving their country.

“That the tythes and other dues of the Clergy are generally set to Farmers, some of them Papists and others persons of bad character who, besides demands not formerly made such as tythes of potatoes, turf, &c., take advantage of the people’s omitting, through ignorance, to pay the small dues at the precise time when they are payable according to law, or to give legal intimation to draw the tythes in kind, and force them to agree on such terms as they please, which are often very exorbitant. Sometimes they are obliged to leave their corn in the field, waiting for an agreement with the Tythemasters, or their drawing the tenth, till it is damnified by the weather or by cattle, and these disadvantages the people must submit to that they may avoid suits against them in the Spiritual Courts, which are often tedious and chargeable, & in several instances have proved ruinous, the legal remedy in case of such severe proceedings not being to be obtained but at an expense they are not able to bear.

“They further complain of oppression by some Justices of the Peace, and by Manor and Sheriff’s Courts, of which they say the Judges of Assize have been so sensible in the Northern Circuits that they have often severely reprimanded Justices, Seneschals, and others for illegal and arbitrary Proceedings, yet the Grievance continues.

“The generality of the people who have transported themselves, or who seem determined to transport themselves, to America, being Protestant Dissenters, our Letters inform us that they give as a reason the peculiar discouragements which attend their Religious Profession, especially the legal incapacities they are under by the Sacramental Test, thereby they are put on a level with the Papists, the avowed and inveterate enemies of the Protestant interest. Their Gentlemen and more eminent Traders in Boroughs are incapable of being Justices of the Peace and Magistrates in Corporations, which they apprehend is a great disadvantage to the distribution of Justice in several places of Ulster. Themselves and their Posterity are disqualified for the lowest places of profit and trust under His Majesty, though their zeal for his service and for the Protestant succession cannot be doubted, having given undeniable proofs of it by risking even the penalties of the law when the exigencies of the Government called for the execution of the utmost power, in conjunction with their fellow-Protestants, for the public safety.

“The vexatious proceedings of Ecclesiastical Courts against them on account of their marriages, and against schoolmasters of their persuasion, are mentioned as hardships they labour under. For though they acknowledge such prosecutions have not been so frequent or so violent of late as formerly, yet still they have no legal defense against them. And they further complain of clauses in leases forbidding under the penalty of a very high additional rent, any meeting house to be built on lands demised by such leases, which they represent as a great discouragement, especially in some places, tending to defeat the design of the toleration granted them by law.

“On the other hand, they say there are many letters from their friends and acquaintance who have already settled themselves in the American Plantations, inviting and encouraging them to transport themselves thither, and promising them liberty and ease as the reward of their honest industry, with a prospect of transmitting their acquisitions and privileges safe to their posterity, without the imposition of growing rents and other heavy burdens, or a legal disability of exerting their zeal for the public good, and enjoying the proper rewards of it, in common with their fellow-subjects, which advantages they have not been able to obtain in Ireland, notwithstanding their earnest repeated applications under several successive reigns.

“These Reasons have a great weight added to them by the great scarcity of corn. For three years past the Harvests have been bad in that country, especially the last, insomuch that many farmers have not corn enough to sow their lands, and all the industry they can use otherwise is not sufficient to sustain their families, so that, being sunk in debt, to their landlords and others, they are in great distress groaning under a grievous calamity, and filled with dispiriting apprehensions of being reduced to utter beggary.

“The Dissenting Ministers in Ulster from whom we have received letters, do for themselves and their Brethren, as far as they know, utterly deny that they solicited, or any way encouraged, the people to depart out of the Kingdom. If there be any one instance to the contrary, they may hope it will not be imputed to the Body who disclaim it. They are perfectly sensible of the consequences prejudicial to His Majesty’s Service and the Protestant Interest in Ireland, to both which they have been, and continue to be, zealously attached from principle and affection. If a great number of usefull Protestants shall depart, it is visible at the same time that their own interest must be diminished by their hearers leaving the country. We have heard but of two or three Dissenting Ministers, our Letters mention but one, who have entered into a Resolution of transporting themselves to America. What their particular inducements may be, we know not. But we are assured by those to whom we can give entire credit, that the generality of them incline to continue in their own country, and induce others to do so, and do all in their power for promoting the service of His Majesty and the Protestant and British interest in it, unless extreme necessity constrain them to go away. And indeed they seem to be not a little apprehensive of their being reduced to that necessity, though they can’t think of it without the deepest concern; being at present reduced to a very low condition by the general poverty of their hearers, which affects them so much that the greatest part of them have not a tolerable support for their families.

“All this is most humbly submitted to your Excellencies’s great wisdom by—FRANCIS IREDELL, ROBT. CRAGHEAD.”

Not dated, but enclosed in a letter of 8th March, 1728/9, which states it was made after 11th February, 1728/9.

These are the reasons assigned by Ulster Presbyterians in 1729 for their emigration to America. The means used by the Government to prevent this movement was without effect, as year by year the number of emigrants increased, and, before long, many farms were left without occupants. In 1764 the Rev. Thomas Clark of Cahans went to America with 300 of his people, and from other districts there was a similar exodus of the population. Worse than all, these hard-headed Presbyterians carried with them to their new home a bitter hatred of the nation that they had left, and of the Government by which they believed that they had been oppressed. When the thirteen colonies rose in rebellion, the Ulster exiles were the most terrible foes that Great Britain was fated to encounter. They first proposed a Declaration of Independance, and it was their dogged determination that prolonged the contest in the midst of defeat and disaster, and which at last secured a decisive victory for the great Western Republic.

OCCUPATION¹ OF CONNAUGHT BY THE ANGLO-NORMANS
AFTER A.D. 1237.

BY H. T. KNOX, M.R.I.A., FELLOW.

(Continued from page 138.)

PART II.

INQUISITION taken at Clare before John Morice, the king's escheator in Ireland, on 8th December, 7th Edward III., on oath of Hugh de Lecto, Adam Laules, Philip son of Gilbert de Angulo, John de Stanton, Richard son of Henry de Burgo, Robert Dondewnyll, Simon de Barry, Richard son of David de Burgo, Hubert son of Gilbert de Burgo, Moyler son of Richard,² Richard² de Burgo, William son of Richard Barrett, and Philip de Rochford, jurors, who say, etc.

CANTRED OF SYLLANWATH.³*(Buildings,³ Castle of Melok,⁴ Demesne Lands.)*

There is a castle of Melok, which is enclosed by a stone wall, and is part of the manor of Loghry.

In it are a stone chamber, with a chapel annexed, and a kitchen which is ruinous, together with other ruinous houses, which are worth nothing beyond the repairs, because they need large repairs.

At Monbally are two Granges, whose rent and a curtilage adjoining were worth 20s., but now nothing beyond the charges, as they need no small repairs.

4 carucates in demesne, which were under the lord's plough, were worth £21 13s. 4d.,⁵ at 12d. an acre, but now only 2d. 12 acres of meadow, at 12d. an acre, but now only 2d.

Pastures in woods and other waste lands, 53s. 4d., but now nothing.

Betagii.—19 cottages, 6½ acres, paid 15s. 6d., but now nothing. . . . five townlands, which certain Becagii hold at will, paying £15 13s. 4d., and now . . . for them only . . . 16s. 8d.

The same Betagii paid yearly 4 cows, 4 pigs, and 4 crannucks, which were worth 46s. 8d., but now they pay nothing, because they are under

¹ The Paper on the "Occupation of the County Galway" was prepared for the meeting at Galway, and was confined to that county (*Journal*, vol. xxxi., p. 365).

² The second Richard is perhaps a mistake, and the entry would run—"Moyler son of Richard de Burgo," making twelve jurors, as in other Inquisitions, instead of thirteen.

³ Sil Annchadha.

⁴ Meelick.

⁵ At this rate they were worth £24.

O'Maden, an Irish king of that country, by the Earl's grant by his letter.

The same Betagii used to pay 20s. each autumn for 200 harvestmen, but now nothing for the same reason.

Services.—The same Betagii used to pay 15s. for 120 beasts for carrying corn, but now nothing for the same reason.

£18 10s. from five townlands . . . and one quarter of land, with two other small pieces of land, which certain Gabelarii hold, who now pay only £9 5s.

Betagii.—£14 from seven townlands in Moyfyn, and now nothing can be got, because they lie among the Irish of Omani . . . occupy the said lands by the strong hand.

40s. from one townland in Ballymontroghy.

10s. from a weir which a tenant held in Atthroyk,¹ but now nothing.

20s. from the grass of Big Island, but now nothing.

14s. from other grass, but now nothing.

13s. 4d. from a fishery, but now nothing.

3s. 4d. from a serjeanty, now worth nothing.

Mill.—A watermill was worth 33s. 4d., but now nothing.

33s. 4d. from prisage of beer of Burgage of Mylok, but now nothing.

Pleas and Perquisites of the Hundred.—Pleas and perquisites of the Hundred, 30s., but now only 3s.

The Court there.—Pleas and perquisites of the Court of Silanwath were worth £6 13s. 4d., but now only 66s. 8d., because William, late Earl of Ulster, granted the same Hundred to Omadan to hold thus for life.

13s. 4d. from two townlands in Lyswagh,² but now nothing.

One pair of spurs, or 12d., from one townland in Croghill.³

6s. 8d. from a townland, which the heirs of Henry Crok hold in le Clen . . . s⁴ [or Olen . . . s].

58s. from lands of Lysward and Lysdougles, but now nothing.

Free tenants.—26s. 8d. from a third part of one townland in Townsillagh,⁵ but now nothing, because Omadan, king of the Irish of that country, holds it in hand, but does not trouble to pay anything.

66s. 8d. from one townland in Killyncathall, which the same Omadan holds in fee.

13s. 4d. from one townland in Leswagh, which Geoffrey de la Vale holds in fee.

106s. 8d. from two townlands in Corbaly⁶ and Lysdowan.⁶

¹ Atheroca, near Shannon Harbour, on Shannon river.

² Lusmagh, in King's County (?).

⁴ Clonshease, in Clonfert (?).

⁶ Corbally and Lisdoon, in Donanaghta.

³ Craughwell, in Kiltormer.

⁵ Timsallagh, in Kilquain.

2s. from a third part of Kenkill,¹ which Molrighlyn M'Lok—n holds in fee.

£6 from the Burgage of Milok, which the burgesses hold in fee.

3s. 4d. from one townland in Bowk, but now nothing.

Total of old value of this cantred, part of the manor of Loghry, £116 8s. 2d.

Total of value now, £42 10s. 4d.

CANTRED OF MONTRAMOLYNAN² (Illegible notes).

At Kywarban are certain buildings, viz. two granges,³ which used to be worth 13s. 4d., and now nothing beyond the charges, because they need much repair, unless 1d.

3 carucates in demesne under the lord's plough were worth £15, at 10d. an acre, but now only 3d. an acre.

10 acres of meadow in demesne worth 10s., at 12d. an acre, but now nothing.

A pasture used to be let to tenants for 20s., but now nothing.

Another pasture for the lord's oxen could be let for 13s. 4d., but now nothing.

A park of 1 carucate was worth 13s. 4d., but now nothing.

At Kylcarbans⁴ 25 acres in demesne were let to tenants for 25s., but now worth nothing.

22 acres, which Gabellarii hold for 54s. 4d.

60 acres, which were Henry Harold's, at a rent of 26s. 8d.

2 quarters in Carnbocy and 2 quarters in Corcloske were let to tenants for 26s. 8d., but now are worth only 6s. 8d.

In Balymkortan 100 acres, and in Nentočar⁵ 40 acres, were let to tenants for £6 6s. 8d., but now worth only 53s. 4d.

In Kylmocarok 3 acres, which are let for 2s. 4d.

And 20 acres there, which were Peter Polays's, at 15s.

51 acres, near Dundeyri⁶ let to tenants for 33s., now worth nothing.

A third of one townland in Koppaughsalough⁷ at 26s. 8d., but now only 13s. 4d.

One townland, with appurtenances in T——, at 106s. 8d., but now worth only 3s. 4d.

At Kylgarban, a pasture whose grass was let to tenants for 10s., now worth nothing.

13s. 4d. from prisage of beer at Portoman,⁸ now nothing.

*Pleas and Perquisites of Hundred as Court for Extern Suitors.*⁹—Pleas and perquisites of the hundred there, 13s. 4d., now only 3s. 4d.

The ferry of Portoman, £7, but now 13s. 4d.

¹ Cankilly, in Clonfert.

² Muintermailfinnain.

³ Granges, in Duniry (†).

⁴ Kilcorban, in Tynagh (†).

⁵ Or Stentocar.

⁶ Duniry.

⁷ Cappaghsallagh, in Kilmalinoge.

⁸ Portumna.

⁹ "Curia forinsič."

Free tenants.—The Court for extern suitors ¹ at Portoman, held every fifteen days, 60s., but now nothing.

£6 8s. 4d. from Kynaloyn,² Rynhanny, and Crallaugh,³ which tenants hold in fee.

£11 8s. 11d. from Olamman,⁴ which tenants have in freehold.

15s. from 1 carucate in Dromoran, which the heir of Richard de Burgo has in freehold.

£8 8s. 4d. from one townland and two parts of one townland in Kenney,⁵ which tenants have in freehold.

26s. 11d. from two townlands in Mayingghwryl, which tenants have in freehold.

£4 7s. 6d. from a Burgage, which Burgesses have in freehold.

32s. 11d. from one townland in Balym^c—lyn, which tenants have in freehold.

13s. 4d. from land . . . dower of Thomas Harold, now nothing.

6s. 7d. from one townland, which John — Clenyng [or Okenyng, “enyng” *only is clear*] holds in fee.

Total of old value of this cantred, parcel of manor of Loghry, £85 18s. 2d.

Total of value now, £42 18s. 10d.

CANTRED OF CLANTAYG.

£6 13s. 4d. from half the cantred of Clantayg, which the heir of Richard de Bermingham held in fee.

66s. 8d. from Corkmowe⁶ and Odermath,⁷ and now nothing because Oconechor occupies that land.

53s. 4d. from one theodum in Moyry and Moldone.

66s. 8d. from one theodum in Montiragh, which Peter de Bermingham's heir holds in fee.

6s. 7d. from two townlands with appurtenances in Kylkamyn,⁸ which Richard Huskard holds in fee.

70s. 7d. from escheats of town of Galvi— with escheat of toll of Stephen Bayoun, but now only 36s. 3d.

1 salmon fishery, £10, but now only 100s.

Another fishery of eels, 40s., but now only 20s.

The toll of the great harbour, 100s., but now only 50s.

10s. 8d. from bakery and tallage of the town.

CLANNARGYL, BROUNRATH.⁹

£6 13s. 4d. from the cantred . . . of Clannargyl.

¹ “Curia forinsic.”

² Cinel Fheichin, *i.e.* Ballynakill parish, or in it.

³ Grallagh townland, in Leitrim parish.

⁴ O'Loman, a territory in Leitrim barony.

⁵ Ceann-Muige, a name of Leitrim parish, as adjoining Moenmagh.

⁶ Corcamogha. ⁷ Ui Diarmada.

⁸ Kilcaimin, in Ballynacourty (?).

⁹ Clannfhergail Ui Briuin Ratha.

£11 6s. from three and a-half townlands in the burgage of the Galvy, which the Burgesses hold in fee.

A stone house was let for 66s. 7d., but now nothing can be got, because blown down by wind "ad——."

Another house, which the earl bought from Willam Marshall, used to bring in 9s., but now nothing.

Pleas and perquisites of the Hundred were 100s., but now only 20s.

10s. from half a townland in Borne¹ and Balyother, but now nothing.

33s. 4d. from one townland in Balmackolvew,² but now nothing.

33s. 4d. from one townland in Tolaghkoygan,³ but now nothing.

16s. 8d. from half a townland in Dromgornagh, now nothing.

At Gommor⁴ six townlands brought in £10 16s. 8d., now nothing.

Two townlands brought in 13s. 4d., now nothing.

One townland brought in 6s. 8d., now nothing.

Another brought in 13s. 4d., now nothing.

Pleas and perquisites of the Court of Gommor⁴ and Gonoghbeg⁵ were 100s., now nothing.

1 cantred in Com^cmar⁶ used to bring in £12 6s. 8d., now nothing.

Total of old value of this cantred, parcel of the manor of Loghry, £99 12s. 11d.

Total of value now, £42 16s. 3d.

CANTRED OF CRIGFERTUR.⁷

24s. 6d. from one theodum in Crigf . . . which the heir of John Prendregast holds freely.

30s. from nine townlands, which the heir of that John holds freely.

6s. 8d. from two townlands, but now nothing.

6s. 8d. from two townlands, which John Prendregast holds freely.

10s. from two townlands in Aithyn Athmegorych, which William Prendregast holds freely.

66s. 8d. from one theodum in Tynaghtyn,⁸ which the same William holds freely.

17s. 10d. from Balykenaw,⁹ but now nothing.

Courts of Terneyn¹⁰ and Ternaghtyn, 40s., but now nothing, because the lordship of those courts is granted to William Prendregast by the letter of the Lord William de Burgo, late Earl of Ulster, being under age.

¹ Barna, west of Galway, in Ragoon.

² In Kileummin parish, but name seems to be obsolete.

³ Tullokyne, in Moyeullen.

⁴ Gnomore, *i.e.* Kileummin parish.

⁵ Gnobeg, rest of Moyeullen barony.

⁶ Conmaienemara, *i.e.* barony of Ballynahinch.

⁷ Barony of Clanmorris.

⁸ Parish of Kilcolman or more, therein.

⁹ Ballykinave.

¹⁰ Tireenna, or perhaps Tirinnidh.

Total of old value of this cantred, parcel of the manor of Loghry,
£10 2s. 4d.

Total of value now, £6 16s. 4d.

CANTRED OF KER.¹

£13 6s. 8d. from the cantred of the Ker.¹

66s. 8d. from half a cantred in Fertyr² and Clancowan,² which the heir of Peter de Cogan holds freely.

£6 13s. 4d. from Adlayn³ for half the cantred of Lowyn,⁴ by John de Exeter.

Total of value now of these cantreds, parcel of the manor of Loghry,
£23 6s. 8d.

They say that Elizabeth de Burgo is daughter and next heiress of William de Burgo, and is aged upwards of one year and a-half.

The second Inquisition was taken at Clare, which I suppose to be Claregalway. It begins with the cantred of Sil Anmchadha, in which was the castle of Meelick and a borough, and considerable demesne lands, and various rights, showing that much was in the lord's hands. Lusmagh, the parish in the King's County, the only part of Connaught which lay to the east of the Shannon, was included in this cantred, which had been O'Madden's kingdom. The name Lusmagh occurs twice, and probably meant this tract. The memory of the borough is kept alive by the townland name Kilnaborris, a little north of Meelick.

It confirms, by noting the grant of the court of Silanwath to O'Madden for life, the statement in the address to Eoghan O'Madudhain that, for his fidelity, when all the rest of the Irish of Connaught turned against the English at the battle of Athenry, the Earl granted that no English steward should be over his Gaels, and that his stewards should be over the English of the territory,⁶ which also explains the statement in the composition in 1585 that O'Madden has no claim against the Earl of Clanricard in respect of Portumna.⁶ The address notes also that Eoghan built the strong castle of Magh Bealaigh, which O'Donovan thought might be Longford Castle. It must be one of the first castles built by an Irishman for himself while under a powerful Norman lord in Connaught. This helps to fix Moyfyn and Monbally of the Inquisition. Magh Bealaigh and Maghfinn seem to be the same. The two poems named Murcad, father of Eogan O'Madden, as of Maghfinn and of Magh Bealaigh. The Moy was a denomination of four quarters in the composition, which gives us also the "parish" of Borris as a denomination. Monbally may therefore be taken to be a denomination having some

¹ Cera, now Carra.

² Ferthire, eastern part; Clanneuain, western part of ancient Clanneuain.

³ Athlethan, now Ballylahan, in Gallen barony.

⁴ Probably some form of Lughha, being part of old kingdom of Sliabh Lughha.

⁵ H. M. 139.

⁶ H. W. C. 323.

connexion with and not far from the Bealach which gave the name of Magh Bealaigh.¹

The next cantred has Montramolynan as its title, but that denomination does not appear in the body, I suppose because it was held by knight service. Hardiman's list shows a Cogan in possession. It seems to have been in the northern part. Cinel Fheichin was the Irish name usually applied to the whole territory. Muintir Mailfinnain is not further mentioned in the Inquisitions, except in the remark that a part of it was not held by the same tenure as the rest of the lordship. It does not appear by what tenure it was held. The rest of Connaught is said to have been held by the service of six knights. It was really held by the service of twenty knights, but the service may have been temporarily reduced in consideration of services rendered, as Earl Richard previously got a remission for ever of the rent of 500 marks for his services in Scotland when the king was heavily in debt to him.

The court was at Portumna, but the lord's granges and tillage seem to have been about Kilcorban and Kywarban. The latter name, perhaps, should be Kylwarban. As O'Loman appears in this cantred, I take it to be the estate of John Fitz Robert de Cogan. O'Loman and Muintir Mailfinnain thus seem to have been divisions of a Cogan estate.

These three cantreds comprised and followed fairly closely the ancient divisions called Moenmagh, Sil Anmchadha, and Cinel Fheichin.

The next great cantred is called Clantayg from the first item, and comprised the rest of the county Galway, excepting Aidhne and Conmaicne of Dunmore, and perhaps the country about Athenry and some other estates wholly omitted. In it are grouped such divisions as usually appear in these Inquisitions as separate cantreds, but the entries follow each other in such groups as to show the organization fairly well. Unfortunately few names of tenants appear, and some districts are but vaguely identified.

It begins with the half cantred of Clantayg, which the heir of Richard de Bermingham holds in fee. Clantayg applies to the O'Kellys of this period, who descended from Tadhg Taillten. In the sixteenth century 33 qrs. of land in Tiaquin barony were called Sleight Teighe M'Donoghe, and 8 qrs. in Killian were called Sleight Teige O'Kelly.² Sleight Teige M'Donogh was a sub-division of Sleight Teige O'Kelly.³

Next follow Corcamogha and Ui Diarmada, which are known countries, one theodum in Moyry and Moldone, and one theodum in Montiragh, which Peter de Bermingham's heir holds in fee. So many de Berminghams had been extant that I cannot say who these were. Richard's heir was probably Thomas, second baron of Athenry. The half cantred and the two theodums should cover the country occupied by the O'Kellys about the barony of Tiaquin and Athenry.

¹ H. M. 129, 132, 140; H. W. C. 322.

² H. W. C. 319.

³ H. M. Genealogies.

The old deanery of Athenry, comprising the present parishes of Athenry and Monivea, was in the old territory of the Sodhans, or of some closely connected tribe, as it was in the archbishopric of Tuam, which included the land of the Sodhans, but did not include any part of the territory of the tribes called the Ui Maine, except the detached parishes of Moore and Drum, near Athlone, called Clancarnan. The O'Kellys at this time were settled in the north of their kingdom upon the Sodhans. If I am right in taking Clantayg to mean the country in which O'Kelly was settled as chief at the Conquest, the half cantred should be a part of the land of the Sodhans, and most probably the eastern part of Tiaquin barony, and in that case Athenry would be one of the theodums. This Peter de Bermingham evidently did not leave heirs settled in Connaught.

O'Kelly was not a tenant of the de Burgo lord, as I supposed, unless he held Moyry and Moldone. It is likely that he did, and in that case this theodum should be the western part of Tiaquin, and Montiragh should be the Athenry country.

Next follows an item of two townlands in Kylkamyn held in fee by Richard Huskard. This looks like Kilcaimin. The only place of the name known to me which would answer for it is Kilcaimin in Ballynacourty parish, which is in the territory of Clann Fhergail. It probably is that place, as the profits connected with the town of Galway come next, and are followed by the profits of the cantred of Clann Fhergail, which here must mean a large portion of the land of that tribe, not the whole, because the town of Galway was included in it. Another item connected with the borough land follows. In the margin is the title "Clannargyl Brounrath," but, as in the case of the Muintir-mailfinnain, the territory of the Ui Briuin Ratha is ignored in the body of the Inquisition. The stone house, once worth £3 6s. 7d. yearly, must include some estate annexed thereto. The Hundred court which follows I take to have been for the whole territory from Kilcaimin downwards, that is for the lands of the Ui Briuin. Following the usual practice, totals should have been struck for Clantayg and for Clanargyl Brounrath, and for Gnomor and Gnobeg with Connemara. Ui Briuin Ratha and Cinel or Muintir Fhathaidh and Muintir Murchadha are not mentioned, though we know that the manor of Admekin paid the lord £6 4s. 6d. in 1281, and that Cinel Fhathaidh was a de Cogan estate at one time, and that Corofin was a part of the de Ridelesford estate. I can only suggest that the de Ridelesford estates had passed into the hands of Sir William de Burgo or his sons, and that the rents had been remitted, so that these large tracts were now held by knight service only.

The next group of items precedes the Court of Gommor and Gonoghbeg, Gnomor and Gnobeg. Borne should be Barna in Ragoon. Ballymakolvew seems to represent Ballyvicgillewye¹ (Baile maic Gillabhuidhe) of the

¹ H. W. C. 310.

composition. The breaking up of Moycullen into tenures of various sizes might be expected after "A great depredation by Mac William Burk on Ruaidhri O'Flaithbheartaigh, when he plundered Gno-mor and Gno-beg; and he afterwards took possession of all Loch-Oirbsen" (L. C. 1256).

The de Bermingham estate in Galway was very great; but, as usual in the case of the very great estates, only a part was really colonised. The de Berminghams were obliged to leave a great part in the hands of the O'Kellys. The territory of the Conmaicne of Dunmore formerly included the parishes of Templetogether and Boyounagh, and part of Clonbern. These and the eastern part of Dunmore parish afterwards came into possession of the Mac David Burkes. It seems likely that the Corcamoe Burkes extended their possessions by taking some of the de Bermingham grant, or that these parts were then included in the Ui Diarmada, O'Concennain's lordship. Berminghams or Burkes made a settlement at Castletogher; for we read that "the borough of Bel-an-tachair was burned by Flann Ruadh O'Floinn; and many of the foreigners of the town were slain by him."¹ The use of the term 'Burgeis' marks the small town. It is the first definite mention of a settlement in the Mac David territory. A small monastery was founded near it at some period, for Kilmore-ne-together appears in the list of abbeys of this country in the division of Connaught.² I suspect it to be the Kilbrenan mentioned in Archdall's *Monasticon* as an abbey in the county Galway; but I cannot get any more information about it. It seems to have been a humble establishment.

In accordance with a tradition that the castle of Dunmore was built by Hosty Merrick, who was expelled from it by the de Berminghams, and afterwards settled in Glenhest, families called Mac Hostie are found near it in the sixteenth century.³ This I take to mean that he was put in it as constable, and that members of his family held land there under de Bermingham, and that he left the country when a de Bermingham came to live in the castle.

Thus far the county Galway appears in the Inquisition. It now takes up a part of the county Mayo.

The country of the Conmaicne Cuile Toladh must have been all held by knight service, as it does not appear in the Inquisitions. Maurice Fitz Gerald, the justiciary, owned the whole, but acquired it in two parts. The deeds passed by his granddaughter Amabill in favour of his grandson, John Fitz Thomas, show that he was owner of one part by the name of Lough Mask.⁴

The castle of Lough Mask was in possession of Sir Maurice Fitz Maurice in 1264. Lough Mask fell to the share of his daughter

¹ L. C. 1266.

³ 16 D. K., No. 5449.

² "Cal. Carew MSS.," vol. iv., App. 4.

⁴ R. B. 266, 267.

Amabill. The other half he acquired from Gerald de Rupe, which I take to be the lands called Dannocharne, Athecarta, Moyenry, Kollnegassill, Molesuarne, in another deed made by Amabill in favour of John Fitz Thomas.¹ Several deeds were made transferring to him her half share of her father's Connaught and Ulster properties. My reasons for identification of these lands are given at length in this *Journal*, vol. xxxi., p. 32.

The grant of free chase and warren in Conmaicne Cuile in 1244² denotes Maurice's intention to keep the control in his own hands. Afterwards it was occupied by the descendants of Sir Edmond Albanagh, except considerable tracts in the eastern part, which were occupied by the Clann Seonin, Clann Maoilir and Sliocht mhaic Teaboid. But in that tract the castle of Cloghans was held by Sir Edmond's son Thomas, and remained in the possession of his son Walter's descendants, when the castles of Lough Mask and Kinlough and Ballinrobe went with the Mac Williamship.³ This suggests that it was in the hands of the lord from whom Mac Seonin's ancestor acquired a freehold in the neighbouring lands. John Fitz Thomas's part, Lough Mask, must have passed into Sir William's hands in the settlement between John and Earl Richard. I find an order, made in 1328, to Maurice Fitz Thomas of Desmond, showing that Margaret, wife of Bartholomew de Badelesmere, held "a messuage in Rothba with a garden and a moiety of a weir there," as part of her purparty as heiress of Thomas, son of Richard de Clare.⁴ Richard's title came from his mother Juliana, Amabill's sister. The de Clare half therefore was transferred to Sir Walter or to Sir Edmond Albanagh, or was taken by him after 1338.

Maurice Fitz Gerald formed a town in Ballinrobe, and probably built a castle to protect it. I find Englishmen described as of Roba. This was the usual course for a colonising lord, as appears from the following extract showing the tradition current in the sixteenth century:—"The names of certain castles and market towns which were built by Englishmen in the county of Mayo:—Shruher, Kilveen, which was governed by a portriffe, Ballinrobbe, Castlekirke, Ballymonagh, Bures-Care, Bures-Owle, Ballalahane, Lehence, Mayo, Rosse, Castlemore Mac Costelowe, which were all good market towns, and for the most part were ruled by portriffes, but now (saving the bare castles in some) the towns are all destroyed, whose broken gates and ruinous walls are this day to be seen." Some of these I do not identify. Castlekirke is not Castlekirke in Lough Corrib, but the Caislean na Circe of Tirawley. Lehence is probably Lahinch, near Hollymount, and Rosse the place on Lough Mask. Ballymonagh I do not guess at. Kilmaine was a manor of the Arch-

¹ R. B. 266-267.

² D. I., i. 2680.

³ Duall Mac Firbis's Pedigree of Mac William Eighter, quoted by O'Donovan, O. S. L. Mayo, ii., p. 245; H. W. C. 336.

⁴ "Cal. Close Rolls," Edw. III., vol. i., No. 322.

bishop of Tuam.¹ These towns no doubt made a fair start, but perished as civil law died out and tribal disorder ensued after 1338.

Maurice is most likely the founder of the House of Hermits of St. Augustine at Ballinrobe. The architecture suits his time. The de Clare possession of Ballinrobe perhaps accounts for the Franciscan Friars of Youghal owning the half-quarter of Knockferreen at Ballinrobe.²

The next cantred in Inq. B is that called Crigfertur, which is the present barony of Clanmorris.

"Five markets in Tirnathyn" are included in Gerald de Rupe's conveyance of half Conmaicene Cuile.³ Markets here must mean marcates, for that theodum bears a rent of five marks. Tir Nechtain and Tir Enna seem to have been the ancient divisions of that part of the territory of the Ciarraige which lay within the barony of Clanmorris—that is to say, all but the parish or Termon of Balla which was in Cera. How Mac Maurice came to possess the Termon I know not. These terms survived into the sixteenth century, when "the territory of Tirenene and Tirrenaghtin" seems to express the same extent. Tyrheanie seems to be a variation, certainly is an equivalent of, Tirenene.⁴ It partly survives in Ath Eana, Ahena townland and castle in Tagheen parish. Tirenene may be meant for Tir Ninnidh as Dun Maic Ninnidh, now Doonmacreena, was the Castle of Fitz Simon. Tir Nechtain is a name of Kilcolman parish. Using the terms in their largest sense, Tir Nechtain should be the north-eastern and Tir Enna the south-western division. I was not aware that Tir Enna of the annals was in the country of the Ciarraige when making out the identification of places mentioned in Tirechan's Collections, and so erred in supposing it to be identical with the land of the Cinel Enna branch of the Conmaicene.⁵

How the Prendergasts got possession does not appear. They were established in Connaught soon after the Conquest. David seems to have been chief of this branch in 1265. The names of Gerald and John appear later: L. C. 1265, 1300, 1316. The name Mac Maurice appears in 1300, L. C., when the death of John Prendergast is recorded, who seems to be the same as Seonin Og Mac Maurice, whose death by the same hands is recorded in the same year—an English form used in one place, an Irish form in the other. Mac Maurice was used as a title of the head of the family, and as a surname. I cannot trace their ancestry. The senior male line from Maurice, who landed in 1169, ended with Gerald (Sugach), who died in 1251, whose estates passed through two daughters. He was a great baron of Munster and Leinster, but apparently had no connexion with Connaught. He transferred to Maurice Fitz Gerald his cantred of Corann. He had several Prendergast tenants in Munster;⁶ one

¹ Downing's "Description of Mayo," in Library of Trinity College, Dublin. MS. I. 1. 3.

² 17 D. K., No. 6118.

³ R. B. 266.

⁴ 15 D. K., Nos. 4669-4738.

⁵ *Journal*, vol. xxxi, p. 30.

⁶ D. I. Inq., 28th October, 1252; 17th March, 1251-1252.

of them a Maurice. This family is called the clann of Maurice Sugach, son of Gerald, in 1335, L. C. Their Gerald ancestor, therefore, should be a son of the first Maurice. Gerald Sugach's wife, who survived him, was a daughter of Richard de Burgo. The first settler probably built the small castle of the Bree, now called Brees, of which little remains, which gave the family the name Clann Muiris na mBri.

Tradition assigns to them the building of Ballinsmalla Abbey, probably soon after their first arrival.

With them came the family of Fitz Simon, who had the castles of Donmaercena and Castlereagh in 1585.¹ The name of "John Fitz Simon of Kerry" appears in 1286.² They took the Irish name of Mac an Ridere.

Kilvine appears as "Cryfortyer" in the "Valor Beneficiorum" of 1584, and as "Criffortery" in the Regal Visitation of 1615. The first part may be a rendering of Craebh, which occurs in the townlands of Creevard and Creeveeshel. It might be Craebh Firtire; it is most likely the name intended by Crigfertur. Burris occurs in Kilvine parish, and in Crossboyne at Crossboyne. It suggests that Fitz Simon and Prendergast founded towns. The theodum of Crigfertur looks like an alternative name of Tir Enna, because it gives a general name, and because the Courts are called of Terneyn and Ternaghtyn.

There are three tenures of two townlands each, whereof but one has a name, Aithyn Athmegorych, wherein "Megorych" may be the same as Moygurr. By another conveyance Maurice Fitz Gerald got from Gerald de Rupe "two towns de Moygurr, and two towns de Clontorne."³ Barnagurry is a townland of Aghamore, and Clontarriiff occurs in Aghamore and in Knock. Clontorne could I suppose be read as Clontorve, but it is a very common name. As Aghamore and Knock were in the theodum of Kerry Oughter under Sliabh Lugha, I think these four townlands are to be sought in Clanmorris. O'Donovan considered this part of Clanmorris to be the territory of the Ciarraige Uachtair, and assigned the parishes of Aghamore, Knock, Began, and Annagh to the Ciarraige Locha na nAirneadh. For reasons appearing hereafter, I think the denomination was not applied to those two branches of the Ciarraige at this period.

The Inquisition next takes up Carra. Ancient Cera was subdivided into Cera and Clann Cuain, and the latter again into Clann Cuain and Firthire or Tuath Truim, which comprised the parishes of Turlough and Kildacommoge and Breaghwy, Clann Cuain being the parish of Clanneuain, *alias* Dromrany, *alias* Aglish, and the parish of Oilen Eidin, now Islandeady.

By 1230 the lesser Cera had been assigned to the sons of Ruaidhri O'Conor, who being in alliance with Richard de Burgo built on islands

¹ H. W. C. 337.

² D. I. iii., No. 215.

³ R. B. 266.

in Lough Carra, Castlekirke, and Castlehag. It became the property of the head of the Stauntons of Kildare. I suppose that he also built Castlecarra, and founded Burriscarra. He was most likely the Adam Staunton who had the first grant of Donamon. The Adam Staunton who died in 1299 was head of the family. A daughter, Margaret, was his heiress. He established a branch of his family, who in later times held Castlecarra and the castles of Kinturk and Manulla, and were called Mac an Mhilidh, now Mac Evilly. D. Mac Firbis says they descend from Sir Bernard Staunton.¹ He was a juror of Inq. A and C.

A number of persons named Branagh are described as of Belcarra in the sixteenth century.² Branagh is the Irish equivalent of "Welsh"; and they seem to have left their name to Welshpool. In the Taxation of 1306 the church of Breaghwy is called "de Berethnagh," which may be a corruption from Bretmagh, but looks more like a name given on account of Welsh settlers, who would be brought in by de Barrys and Cogans.

The Clann Muirheartaigh Muimhnaigh and MacMaghnusa were in possession of Clann Cuain up to 1232. They were in North Umhall and Erris until their final expulsion in 1273. Clann Cuain was held at first by a de Barry, from whom came the name of Castlebarry, and he must have given to the Franciscan Friary of Buttevant, called Kilnamullagh, the rectories of the Firthire.³ O'Donovan quotes Mac Firbis, that "the Red Earl possessed it after O'Quin, Goggan after the Red Earl, and Sir William Burke after Goggan."⁴ This represents the facts in a somewhat inaccurate fashion. I doubt not that it represents the visible fact that Sir William was the immediate lord, but as tenant of Cogan or his heir. The de Barrys are never mentioned in connexion with this country in the Annals or the Calendars of State Papers.

The 104 quarters of Carra, out of which a rent of 3s. 4d. a quarter was reserved for MacWilliam in the Composition, seem to represent the feudal tenures created by the earlier lords. No rent was charged on the rest. I suppose because it was church land, or was held on tenures derived from the MacWilliams, and not in freehold.

Under Carra was grouped the half cantred of Lowyn called Adlayn. Adlayn is Athleathan. Lowyn I take to be meant for some form of Lugh. For Gallen is the western half of the kingdom of O'Gara, called King of Sliabh Lugh and King of Gaileanga. Here Adlayn meant the present barony of Gallen, less the part called Orrus, which was associated with Tireragh according to the tribal occupation of that period.

Jordan de Exeter was lord of Athleathan at the Conquest. He was also lord of Athmothan, in the County Waterford, and had grants of land in

¹ H. F. 355.

³ Reg. Visit., 1615.

² 16 D. K., No. 5797.

⁴ O. S. L. Mayo, ii., p. 327.

Omany. He succeeded William de Burgo as Sheriff of Connaught, and was killed in 1258, L. C. He founded the Dominican House of Strade. According to the Register of the Dominican House of Athenry his father was named Jordan. His castle at Athlethan, now Ballylahan, was large, of thirteenth-century style. Downing says it was reputed to have been of old a corporation. His son was Sheriff of Connaught later on. The de Exeters played a large part in the wars of Connaught. They took the Irish name of Mac Jordan.

The next Inquisition winds up the valuation of the Connaught lordship. As Elizabeth de Burgo is in all named as the heiress, it is clear that the Earl's daughters, Margaret and Isabella, whose existence is shown in the English records,¹ were posthumous twins.

The following abbreviations are used in references:—

- H. F. = O'Donovan, "Tribes and Customs of Hy Fiachrach."
- H. M. = ,, " "Tribes and Customs of Hy Many."
- H. W. C. = Hardiman's edition of O'Flaherty's "West Connaught."
- D. I. = Sweetman, "Calendar of Documents relating to Ireland," 1172-1307.
- D. K. = "Annual Report of Deputy Keeper of the Public Records, Ireland," Calendar of Fiants.
- R. B. = "Red Book of Earl of Kildare," in Hist. MSS. Commission, 9th Report, Appendix.
- L. C. = "Annals of Loch Cé" (Rolls Series).
- F. M. = ,, the Four Masters" (O'Donovan's edition).
- O. S. L. = Ordnance Survey Letters.

¹ "Cal. Patent Rolls," Edw. III., 1338-1340.

(To be continued.)

Miscellanea.

Crannogs in Lough Carra, County Mayo.—The existence of posts under water in the bay to the south-west of Cloonee was always known; but it is not easy to find them. This year Mr. W. C. Burke, of Cloonee, took the trouble of marking their position exactly, and afterwards took me out in his boat on the 16th August. The following are the notes of our examination:—

We saw twenty posts or more in a circle of about thirty yards diameter, most fixed in the mud, the longest about 4 feet above ground in 5 or 5½ feet of water at summer level. They surround heaps of stones, and are pales set flat to the side of the crannog, rising from a larger base fixed in the mud, the pale part about 4 by 2 inches, the base about 6 by 4 inches. A small round post lies near each of several pales; and one of them is in such a position that we suppose it and the others to have been knees or struts to support the pale from outside.

The stones are irregular heaps, plainly artificial. The pales skirt the foot of the stones on the east, and south, and west sides, but on the north side are away from the stones. The stones are all 3 or 4 feet under water. No kind of structure can be seen in the stones; but they are not a natural collection of stones in the lake. All are thickly coated with marl. The level of this lake has been reduced as to winter level, but not much as to summer level, by the drainage works. Lough Mask has been very much reduced. Formerly the two lakes were one in winter floods; and it is said that a boat has sailed from one to the other over the old causeway at Keel in a great flood. The land where the causeway runs was habitually under water. If these pales and stones are remains of a dwelling, it was carried on posts much about the present water-level. Smooth mud or marl lies all round, which forbids us to suppose that the rest of a crannog structure of small stones, earth, and rods has been scattered. More stones would remain in that case. Possibly it was not finished; the pales defining it were set up, the stones we see thrown in, and the work abandoned. The deposit of marl is so thick that small relics might not show. We saw no signs of deers' horns or the like.

Otter Island lies a little to the south (Townland Map, No. 110), and is covered with trees and bushes. On the south side a few pales like those of the crannog remain. The shape of the lake-floor here suggests that a natural heap of rocks is the nucleus of this island. The crannog, if finished, would have looked just like this island. Cloonee House is called Lakeview in the maps.—H. T. KNOX, *Fellow*.

Kiltevenan, Co. Roscommon.—In addition to the Account Roll, already noticed (vol. xxxii., p. 194) as existing among the Charters of the Abbey of Oseney, in the Bodleian Library, there are the following five deeds, which are all unfortunately more or less mutilated. They are numbered as Oseney Charters 229–233:—

1. [*Circa* 1190–1200?] Roger de Wiricestria grants to William de Exonia “totam uillam de Kilmacluic,” “pro duobus solidis mihi annuatim et heredibus meis apud Kilstevenan infra octavas sancti Johannis Baptiste solvendis,” with all appurtenances “in castello, in ecclesia, in viis, in semitis, in bosco, in plano, in pratis, in pascuis, in aquis, in piscaturis, in moris et in maricis [*sic*], in molendinis, cum omnibus aliis esia-mentis, s[ci]licet soc et sac, et tol, et tem, et infaggenethef, et cum judicio aque et furee, et furcis, et duello.” Witnesses, master Richard de Breculio, Humphrey . . . henai, the grantor’s son, “de Wiricestria,” Richard de Winpol, Roger . . . John de Orselegia, and several others, whose names are lost by the tattered condition of the deed.

2. [1216–1226] Lease (indented) by William, canon, and proctor-general of the abbot and canons of the church of Osseneye, to Robert de Vadis, of the church of Kiltevenan, for the term of his life, paying yearly to the said canons, or to their proctor in Ireland, two shillings at the feast of All SS. And the said Robert swears, “tactis sacrosanctis,” to observe the conditions, “nec procurabit arte vel ingenio quo minus post decessum suum dictam ecclesiam [canonici] plene consequantur. Et ad majorem securitatem istius convencionis plenius et fidelius conservande dominus H[enricus] Dublin[ensis] Archiepiscopus, apostolice sedis legatus, utrique parti presentis cirograffi sigillum suum apposuit.” Witnesses, Geoffrey de Marisco, Justiciary of Ireland, William de Wiricestria, Roger Huscarll, master Philip de Bray, master Henry Waterford, archdeacon, master Bartholomew de Camera, master Ralph de Bristoll, master Geoffrey de Bristoll, Robert Luterrell. Unfortunately the Archbishop’s seal is non-existent.

3. 1297. Assignment by Roger Kerdif, son of Robert Kerdif of Kiltevenan, chaplain, to the abbot and convent of Oseneye, and to brother Walter Hilmdene, their proctor, of three acres and a half of arable land in the field of Kiltevenan, for the term of 30 years from the f. of St. Michael, 25 Edw. fil. Hen., and thereafter, until he or his heirs make payment of sixteen marks; of which land two acres lie at Derput, between the land of John Humfrey and that of Henry Brun; half an acre at Wlnes rath [?], near the king’s highway; half an acre at Morrokes rath, between the land of John Humfrey and that of William Brun; one “stagna” on the south of le Brode[cro]ft, between the land of John Brun and that of Henry Brun; and one “stagna” at Friheleres water, between the land of John White [“Albi”] and that of John Boneface; paying annually seven pence to John Brun. Witnesses, Nicholas de

Brucellio, Philip de Clyn, Tenner son of William, David Corbayl, William le Bein . . . , Stephen de . . . , . . . de Kerdif, clerk.

4. 1316, vigil of Trinity Sunday, at Fythard. Sentence by Thomas . . . sethe, deputy of master Richard de Bermyngham, official of the see of Cashel, in the deanery of Fythard, confirming to the abbot and convent of Oseney their right to an annual pension of 5s. due from John Otulyn, vicar of Much mutilated.

5. 1360, last day of June. Notarial instrument executed at Oseney before abbot Thomas and others, concerning the resignation of the church of Kiltevenan by brother William Moye. Mutilated and in part illegible.

W. D. MACRAY.

Burial Cist near Dromore, County Down.—A small tumulus in the holm by the Lagan river, in the townland of Greenan, between Dromore, County Down, and Gilhall, was recently (13th and 23rd August, 1902) explored by Messrs. Charles Dickson and Ludvig Meissner. The mound now measures 33 feet across, and rises 7 feet above the level of the meadow. It is composed of stones mixed with earth, and was formerly much larger, as it is known that large quantities of stones were removed from it about a century ago. It was found to contain a coffin-shaped chamber or cist, 6 feet long, 4 feet 9 inches across the "shoulders," $2\frac{1}{2}$ feet wide at each end, by 3 feet high; the side-walls being built of rough field stones, and the covering formed of several stones about 3 feet square, and 1 foot to 2 feet thick. The floor, which was rudely paved, was covered with earth to a depth of 6 inches, and in this were found fragments of bones. Most of the pieces were undistinguishable. Two have been identified by a competent authority as human, viz. fragment of a parietal bone, and portion of a lower jaw, the teeth being absent. Other bits have been made out to be portion of some other mammal, probably a dog. Nothing else was discovered in the grave.

On hearing of the exploration, I visited the place, and found that the covering-stones had been replaced, and all covered up with earth to keep it safe.

Since Mr. Dickson kindly furnished me with the foregoing particulars, a full account of the discovery has been published locally.—H. W. LETT, *Hon. Provincial Secretary for Ulster.*

Irish Monumental Inscription in England.—In continuation of Mr. Cochrane's recent Paper on Irish Memorials in English Churchyards, I give the following very extraordinary epitaph which has recently reached me, and deserves to be put on record as a unique

monumental inscription and specimen of human vanity.—P. D. VIGORS
(*Colonel*):—

Copy of Inscription on mural tablet in the Chapel of the Burying Ground of St. George's, Hanover Square, Bayswater Road, London, W. This Chapel is now known as the Church of the Ascension. (Copied from the tablet by Alfred Molony.)

“ Sacred to the memory of | Mrs. Jane Molony | who lies interred in a vault underneath this Chapel | daughter of Anthony Shee of Castlebar in the County of Mayo Esq. | who was married to Miss Burke of Curry in the said County | and cousin to the Rt Hon Edmond Burke commonly called The Sublime | whose bust is here surmounted or subjoined | The said Jane was cousin to the late Countess of Buckinghamshire | and was married to three successive husbands first — Stuart Esq | cousin to the late Marquis of Bute; secondly William Collins Jackson | of Langley Lodge in the County of Bucks formerly Military Secretary | to the Hon East India Company in India Esq | thirdly Edmond Molony of Clonony Castle King's County Ireland Esq | Barrister at Law and late of Woodlands in the County of Dublin | and also of Granby Row in the City of Dublin | cousin to the Earl of Roscommon who is brother-in-law of the | present Earl of Shrewsbury and also cousin of Lord Viscount Dillon | of Costello and Gallon in the Kingdom of Ireland | The first wife of the said Edmond Molony was Jane Malone | who is interred in the mausoleum in the demesne of Barinstown | in the County of Westmeath with her | brother Anthony Malone Esq also with her cousins Lord Sunderlin | and his pre-deceased brother Edmond Malone commonly called | Shakespear Malone late of Queen Anne Street East London | She was daughter of Serjeant Richard Malone an eminent Lawyer and | a great statesman who possessed great estates in the said King's County | and niece to the Rt Hon Anthony Malone, Deceased, who was greatly | regretted of whom it was said by one of the most elegant writers | of that day that he possessed one of the sweetest voices (?) that ever uttered the dictates of reason | He was a great patriot and refused the Great Seal of Ireland the situation | being at the pleasure of the Crown while Chancellor of the Exchequer | of Ireland from which he was removed without cause or his own consent | He availed himself of the judicial place attached to it | and sat on the Bench above the Chief Baron and decided many cases | which gave general satisfaction and his decrees were never questioned | He died in 1776 aged 76 | The said Mrs Molony otherwise Malone died at said Woodlands | in February 1808 aged 59 | The said Mrs Molony otherwise Shee died in London in January 1839 | aged 74 | She was hot passionate and tender and a highly accomplished lady and a superb drawer in | water colours which was much admired in the Exhibition Room in | Somerset House some years past |

‘ Though lost for ever still a friend is dear
The heart yet pays a tributary tear.’

This monument was erected by her deeply afflicted husband the | said Edmond Molony in memory of her great virtue and talent | Beloved and deeply regretted by all who knew her | For of such is the Kingdom of Heaven.”

Antiquities at Geashill Castle, King's County.—In the spring of this year I had the pleasure of seeing certain antiquities at Geashill Castle, whose existence seems to me deserving of notice in the *Journal*. One of them in particular is an article regarding the use of which

information is desired. This is a large vessel, basin-shaped, made, it is supposed, of beaten copper. It measures 11 feet in circumference, and 3 feet 8 inches in diameter. When struck it sounds like a gong, with a very full and deep note.

There are also two large heads, it is believed, of the ancient Irish elk, the *Cervus megaceros*, measuring each, from tip to tip, about 10 feet 3 inches, and four smaller ones, one of which has fourteen points. There is also a cask of bog butter. Mr. Digby, of Geashill Castle, has no definite information about the history of these antiquities, viz. as to when, where, and by whom they were found. They were all in the castle when he came to reside there more than thirty years ago. He believes, however, that the copper vessel and the butter cask were dug up in a bog near Geashill. The stag's heads, he thinks, were bought by a Mr. Trench, his predecessor at Geashill, who collected them in different parts of Ireland; but Mr. Trench left no catalogue or description of them. Mrs. Digby has kindly had these interesting objects photographed.

The Digby family will be much obliged to any antiquarian expert who will be kind enough to explain the nature and use of the large copper vessel.—COURTENAY MOORE (*Canon*), M.A., *Hon. Prov. Secretary, for Munster*.

Curious Custom in Old Leases.—In a lease I have just seen from Joseph Deane, Bishop of Leighlin and Ferns, of 1400 acres of the "Common of Old Leighlin," County Carlow, and dated as late as 1780, after reciting the rent to be paid, the following further dues are mentioned:—

"A 'Herriot' of £7 and 2 Wedders (*sic*) at Michaelmas, one Hog at Christmas, and 4 Hens on Shrove-Tuesday."

The "Herriot" was a tribute or fine to the Lord of the "Fee" on the death of the tenant; sometimes it was "the best beast."

As the Bishop lived, I believe, at this time at Ferns, in the County Wexford, I pity the tenant who had to drive the "Hog" from Old Leighlin to the Palace at Ferns. The four hens were easy enough, and the two "Wedders" might be got there fairly well; not so the hog!

Can anyone say if this custom, or a similar one, is still in force, or if not, when it ceased, in Ireland?—P. D. VIGORS (*Colonel*).

I send herewith, for insertion in the *Journal*, the photograph of a permit granted by General Humbert to a Lieutenant James Mahony, of the Kerry Militia. This photograph was kindly given to me by Miss Sullivan-Green, of Air Hill, Glanworth, County Cork, who has the original safe-conduct in her possession. The Lieutenant Mahony described in it was a son of James Mahony, of The Point, Killarney, and died unmarried. One of his sisters married Mr. Bland, of Derryquin, and the other married

LIBERTÉ.



CASTLEBAR.

Au quartier général à *Castlebar* le *12 fructidor.*

à l'usage des militaires français et belges.

LE GÉNÉRAL HUMBERT,

To all Republicans

Suffer to pass freely and without any molestation

Lieutenant James Malony of the King's Militia going to

Galway as a prisoner of war on parole

Signed by the general in chief

Humbert

her first cousin, Lieutenant John Comerford, of the 3rd Buffs and Kerry Militia. This Lieutenant Comerford was great-grandfather of Miss Sullivan-Green. Both these officers saw much service in the American War; but, owing to religious disabilities, received no promotion beyond the rank of lieutenant.—COURTENAY MOORE (*Canon*), M.A., *Hon. Provincial Secretary for Munster*.

Irish Gold Coin Weights in the Reign of Queen Anne.—There lately came into my possession a complete set of scales and weights made in the year 1709, doubtless in Dublin. How they found their way into the County of Antrim I am unable to say. They are quite perfect, and in excellent condition, enclosed in a neat compartmented oak box, made specially to hold them. The width of the beam of the scales is $7\frac{1}{4}$ inches; the diameter of the circular dishes is $1\frac{1}{8}$ inches; the former is finely made of iron, the latter of the thinnest brass, stamped in the centre with three signs, one above and two below; the first, however, is undecipherable, the latter are S D. There are eight weights, as set out in the annexed list. This printed slip was fortunately preserved in the bottom of the box, so I give it verbatim. Each weight bears its dwt. and grs. upon the face, and the inscription, "the standard of Ireland," with a harp. The reverse bears the Royal arms of the period, and the surrounding inscription, "Anno Reg. Annæ octavo, 1709," viz. the eighth year of Queen Anne.

Odd specimens of these weights are fairly common; but I do not know of another complete set with the Table of Values. The latter is a bit of early Dublin printing. I have no doubt but that the reason for producing these weights in Ireland to denote "the new French and Portugal gold coin" was to carry out the Proclamation issued by the Government in 1708 (as no Irish coinage was issued in Queen Anne's time¹), regulating the acceptance of foreign coins, and directing certain deductions in value to be made when the weight was deficient. Such scales and weights as I here describe were necessary to carry out this system efficiently.

The following is an exact copy of the Table :—

An Explanation of these Weights for the New French and Portugal Gold Coin. Sold by *William Archdall* in *Darby's-Square, Warbrough-Street, Dublin*; who sells all sorts of Money-Scales.

	dwt. gr.	£	s.	d.
The French Louis d'or of the new Species, wt.	5 5	} no pass for	1	02 00.
The French Half Louis d'or of the new Species,	2 14 $\frac{1}{2}$		0	11 00.
The French Quarter-Louis d'or of the new Species,	1 7 $\frac{1}{4}$		0	05 6.
The Piece of new Gold Coin of Portugal, wt.	18 10 $\frac{1}{2}$		3	17 08.
The Piece of new Gold Coin of Portugal, wt.	9 5 $\frac{1}{4}$		1	18 10.
The Piece of new Gold Coin of Portugal, wt.	4 14 $\frac{1}{2}$		0	19 06.
The Piece of new Gold Coin of Portugal, wt.	2 7 $\frac{1}{4}$	} no pass for	0	09 10.
The Piece of new Gold Coin of Portugal, wt.	1 3 $\frac{1}{2}$		0	14 11.

F. J. BIGGER, M.R.I.A.

¹ See "Irish Coins," by James Simon. (Dublin: 1810, p. 68.)

Social History of Ireland.—Dr. P. W. Joyce has in the Press a work entitled “A Social History of Ancient Ireland,” the aim of which is to picture Society, in all its phases, as it existed in Ireland before the Anglo-Norman Invasion. It will treat of the Government, Military System, and Law; Religion, Learning, and Art; Trades, Industries, and Commerce; Manners, Customs, and Domestic Life of the Ancient Irish People, and will be published in two volumes, with numerous illustrations, early in 1903.

Temple Jarlath, Tuam, County Galway.—It will be interesting to the members of the Society who visited Tuam in July, 1901, to know that the Galway County Council has recently cleaned the town cross and repaired the base on which it rests; it has also repaired the walls of Temple Jarlath, which were in danger of falling.

The building known as Temple Jarlath is situated in the old cemetery in the town, and only a couple of hundred yards distant from St. Mary's Cathedral, in which is the chancel arch, erected in the reign of Turlough O'Connor, about the year 1152, by Bishop O'Hession. Temple Jarlath is of much later date, and was probably one of the churches erected after the burning of Tuam, in 1356, by one of the De Burgos. It consists at present of a square tower at the western end, part of the north and south walls, and the east wall, in which there is a fine three-light window. The greater part of the north wall fell about thirty years ago, doing great damage to many of the tombs, and lately the east wall showed signs of falling; but, thanks to the action of the County Council, this is now secure, and the fine window will be preserved. The carved stonework of the window is of the limestone of the district, but inserted in the wall on the inside face, and surrounding the window, are about a dozen heads carved in sandstone.

The old cemetery has been closed for burials since 1884 or 1885. In 1896 a committee was formed to improve the cemetery. This committee made walks, planted trees, and cleared away rubbish and nettles. The Board of Guardians of the Tuam Union, who were then the sanitary authority, on two occasions gave a grant of £9—£18 in all.

[Extract from Minutes of Galway County Council at a Meeting held
on Wednesday the 23rd May, 1901.]

“Mr. Glynn moved, Mr. Fahy seconded—

‘That the Council obtain an Estimate of the cost of restoring the Cross at Tuam, and the old Church in the Graveyard, so as to prevent further dilapidation.’—Passed.”

[COPY.]

"GALWAY COUNTY COUNCIL,

"COUNTY SURVEYOR'S OFFICE, GALWAY.

"(Addendum to Co. Surveyor's Report.)

"IN company with Dr. Costello and Mr. Glynn, I examined the Cross in Tuam Market-place, and the old building, Temple Jarlath.

"The Cross has been very carefully and substantially erected; and it required no structural interference. It would be an improvement to have a narrow margin of paving done round it, and to have some cement pointing done to the bed of the plinth on which the railing rests; also to have the railing painted, and the base of the structure made clean and tidy.

"The remains of the old Temple should be secured from further falling to pieces by judicious strengthening and pointing with cement mortar. One of the agencies most destructive of old memorials of this kind is the growth of trees close to them; and it may be found that a tree in a situation to be hurtful to the old building has become, to some people, as great an object of veneration as the building itself. In any work of preservation it is necessary to clear away hurtful trees.

"The work necessary to be done is not of a kind that can properly be done by contract.

"I estimate that it will cost £60.

"JAMES PERRY."

(Adopted by County Council 16th August, 1901.)

T. B. COSTELLO, M.D.

Badge of the Royal Society of Antiquaries of Ireland.—I am anxious to obtain some information as to the correct heraldic reading of the Badge of the Society. In the first place, I believe the saltire rouge (or gules) on a field argent is called "St. Patrick's Cross"; and it is so intended (I think) on the Union Jack. But I should like to know something of the origin of this symbol. St. Andrew's, of course, we all understand; but what about St. Patrick's? Then as to the "charges" on the four quarters, which represent the provinces of Ireland? I understand the Ulster Arms, the *Lamh Dearg*, the red hand; though why it is placed on a St. George's Cross I do not know. The harp (of Tara) is for Leinster, but I would like to know why it is placed on an *azure* ground; or rather, when and *how* the *green* became substituted for the *azure*, which, I believe, is really the ancient Irish colour. The three crowns are for Munster, and represent, I think, Desmond (Deap Muman), Thomond (Tuio Muman), and Ormond (Oip Muman). The Arms for Connaught require explanation—party per pale *azure* and *argent*. On the sinister an arm embowed, holding something which appears like a dagger; on the dexter what appears like half an eagle displayed. On a Christmas Card which I received last New Year from Ireland, which represents the above, the object on this half of the shield appears more like a dragon or a griffin than an eagle. I have seen something like it carved in stone and let into the wall of a house in Kilkenny, near the small gateway leading to the old

Cathedral grounds, close to the round tower. There were two of them, however, and they looked like the supporters of a coat-of-arms.—

✠ M. F. HOWLEY (Bishop of St. John's, Newfoundland), *Fellow*.

As the designer (if I may so call myself) of the Society's device, I think I can answer the above queries. First, the St. Patrick's Cross, as it is termed, incorporated in the Union Jack, is of comparatively modern introduction as the national cross. When the Knightly Order of St. Patrick was established in 1783, *the red saltire on a white field charged with a trefoil*, was adopted as the badge or device of the order. The Royal Irish Academy adopted the same cross charged with a royal crown, and the Royal Society of Antiquaries followed suit by adopting the red saltire, with the arms of the provinces in the four quarters. As to the reason of the adoption of this form of cross, *it is simply the arms of the Fitz Gerald, Dukes of Leinster*; and on the legislative Union the red saltire adopted by the Order of St. Patrick was naturally and appropriately joined with the crosses of SS. George and Andrew, forming a trio of the three national saints. I have been unable to trace the adoption of the red saltire to an earlier period; undoubtedly the shield of "Ireland's only Duke" met the requirements to perfection! As an instance of its (St. Patrick's Cross) modern adoption—Cromwell abolished all the royal emblems on the Seal of the Commonwealth, and in place of the Plantagenet and Scottish emblems, adopted the crosses of *St. George*, first and fourth; *St. Andrew* in second quarter; but for Ireland—the *Harp*, clearly showing that the *red saltire* was not known at the time.

Your correspondent asks the reason of St. George's Cross being used in the shield for Ulster! He is under a mistake in this. The shield is *gold* not *argent*, and is the arms of *DE BURGO, Earl of Ulster*, who married the daughter of *De Lacy*, and succeeded to the title. *De Lacy* ousted the stalwart *De Courci*, the first Earl of Ulster, and secured his possessions, title, and all. That is the origin of this shield for *Ulster*; the adoption of the red hand upon an inescutcheon was a later invention to commemorate the O'Neills, Kings of Ulster, probably only adopted when the arms of the (four) provinces were regulated; and this must have been in comparatively recent times, as I cannot trace it. I find that Sir John Bernard Burke, Ulster King-of-Arms, in a grant of arms to the Royal University, blazons the arms of the four provinces (grant, Oct. 11, 1881):—

ULSTER.—Or, a cross gules, on an inescutcheon a *dexter* hand couped, also gules.

LEINSTER.—Vert, an Irish harp or, stringed argent.

MUNSTER.—Azure, three antique crowns or.

CONNAUGHT.—Per pale argent and azure. On the dexter, a dimidiated eagle displayed sable, and on the sinister conjoined therewith at the shoulder a sinister arm embowed proper; sleeved of the first, holding a sword erect also proper.

It is probable that this grant to the Royal University may be the first official recorded instance of the arms of the four provinces, though they may have been the understood arms for long enough before that time.

As to the colour of the shield of Ireland (azure), Sir B. Burke in some of his works says, that previous to the Anglo-Norman invasion there was no colour or standard for Ireland at large. Brian Boru's banner at Clontarf was red. The favourite colours of those days were crimson, saffron, and blue; green was not in favour. Sir Bernard's conclusion is that none of the Celtic records or authorities show that any one colour or banner was adopted in the earlier times for Ireland, while he is equally certain that "since the introduction of the English rule" the national colour established by and derived from the national arms has been invariably *blue*.

Green as the national colour of Ireland is an idea of modern times. The poet's phrase of "the Emerald Isle" probably gave the key-note to it, and it spread with the Nationalist movement of 1798 and later. Sir Bernard Burke probably adopted *green* as tincture for the shield of Leinster for the sake of difference, and in sympathy with popular feeling.

I cannot tell the origin of the Connaught shield with the dimidated eagle, conjoined to the vested arm holding sword; nor can I explain why Munster bears three crowns, as there are a number of places with same arms, for which various origins are assigned.

The two animals like supporters, mentioned by Dr. Howley, appear to me to be the supporters of the Tudor sovereigns, who used the Welsh dragon and greyhound.—J. VINYCOMB, M.R.I.A., *Fellow*.

The red saltire on a white ground, intended apparently to represent the Irish flag, first appears in the arms of Trinity College, Dublin, 1593. The original grant is lost, but the arms are on the oldest seal of the College, and are thus recorded in Ulster's office:—Azure, a Bible closed, clasps to the dexter, between in chief, on the dexter, a lion passant, on the sinister, a harp, all or, and in base, a castle with two towers domed, each surmounted by a banner flottant from the sides, the dexter flag charged with a cross, the sinister with a saltire, gules.

The badge of the Order of St. Patrick is prescribed by the statutes of the Order, 28th February, 1783, wherein the saltire gules is designated the "Cross of St. Patrick." On the badge it is surmounted by a trefoil vert.

The arms granted to the Royal Irish Academy by Sir William Hawkins, Ulster, 11th April, 1786, do not contain the saltire gules. This grant was cancelled at the request of the Academy, and a new grant issued by Sir William Betham, Ulster, 8th May, 1846.

The bloody hand, the arms of the O'Neills, was recognised as the

arms of Ulster when the Order of Baronets was instituted. By Letters Patent of 10th May, 1612, it was ordained that "the Baronets and their descendants shall and may bear, either in a canton in their coat of arms, or in an inescutcheon, at their election, the arms of Ulster, that is, in a field argent, a hand gules, or a bloody hand." The hand is now represented as a sinister hand; but in the oldest instances of Baronets' arms in Ulster's office the hand is a dexter hand, and the oldest arms of the O'Neills were, argent a dexter hand coupé, gules.

No arms appear on record for the provinces of Leinster, Munster, or Connaught until they were exemplified in the grant of arms to the Royal University by Sir J. Bernard Burke, Ulster, 11th October, 1881. In this grant the arms of Ulster are compounded by those of de Burgh and O'Neill.—G. D. BURTCHAELL, M.A., M.R.I.A., *Fellow*.

The Reynolds Family, County Leitrim.—I venture to ask if any member could assist me in collecting information as to the "Reynolds" family (County Leitrim). The name was formerly Mac Rannall. The principal family did not end with George Nugent Reynolds (the poet) and his immediate relations, though some genealogists seem to think so.

I should like to have any particulars relating to the Reynolds of Lough Scurl, in County Leitrim, or anyone connected with Richard and Bridget Young-Reynolds, and Andrew Fitz Gerald Reynolds, both living in the first half of the last century.—(*Mrs.*) KATE J. REYNOLDS.

Maghera, County Londonderry.—A note on the derivation of this name is held over for next issue.

Notices of Books.

[NOTE.—The works marked thus (*) are by Members of the Society.]

**The Ancient Forts of Ireland: being a Contribution towards our Knowledge of their Types, Affinities, and Structural Features.* By T. J. Westropp, M.A. (Reprinted, by permission of the Council of the Royal Irish Academy, from *Transactions*, vol. xxxi.) (Dublin: Hodges & Figgis.) 1902.

THIS "Memoir on the Ancient Forts of Ireland" is an important contribution to the study of Irish Archæology; it extends to 150 pages, and is illustrated by eight plates and twenty-seven illustrations in the text. In a brief Introduction Mr. Westropp confesses that it would be impossible, with our present knowledge, to write anything like a complete treatise on the subject; such would only be possible after many careful workers had described the chief forts of their respective districts, and would imply a systematic exploration all over Ireland. Mr. Westropp makes, however, a definite beginning, and has more than cleared the way before the feet of future investigators. How much in this direction he has done the following *précis* of his Memoir will, in some measure, show; for fuller details, the reader can refer to the original work. As much as possible the words of the author are quoted, and no attempt at criticism has been made.

"The forts of earth cannot be separated in this inquiry from those of stone." The popular view of the greater age of the former is contradicted by our records, in which the "diggings" of raths appear (at any rate) down to the reign of Donough O'Brien, who died 1242. The rude stonework, supposed to have preceded the cyclopean, is sometimes found resting on the latter, and the nature of the fort depends largely on the nature of the soil and rocks of the district.

I. TYPES OF FORTS.—The forts are considered under the following types—(a) The circular or oval ring-mound or ring-wall, with one or more rings. The triple enclosure does not imply a royal fort, being absent at Tara, Emania, Rathcroghan, and Bealboruma. In some cases an abbatis of pillar-stones defends the fort; the feature is rare, only occurring in four Irish, one Welsh, and two Scotch forts,¹ but protective

¹ Dun Aenghus, Dubh Cathair, Ballykinvarga, and Dunnamoe, in Ireland. Pencaer Helen, Cademuir, and Dreva, in Great Britain. The largest earthen ring-forts are Dorsey, in Armagh, about a mile long by 600 feet; and Dun Ailinn, in Kildare, 1600 feet by 1350 feet across. The largest stone forts are Moghane, Clare, 1500 feet by 1100 feet; and Dun Aenghus, 1000 feet by 650 feet.

single or double lines of pillars also occur. Apart from this peculiarity, the type exists from Thessaly, through Austria, Russia, Germany, Sweden, Holland, Switzerland, France, and Great Britain. Occasionally two, or even three, raths are conjoined. Five triple-walled forts, and thirteen double-walled forts, are named in Ireland; but a wall, with outer earthworks, occasionally occurs. (*b*) The walled island, similar to, but less massive than, the last. The defences sometimes rest on piling. (*c*) The rock fort. (*d*) The straight-walled fort, in some cases at least as early as the ring-fort. In Ireland they are most frequently found in the south-east of Leinster, but occur in all the counties. (*e*) The promontory fort, both on sea capes and spurs of inland hills, is common on the Mediterranean. In Ireland the most noteworthy groups are in counties Waterford and Mayo, but some seventy occur round all the southern, western, and northern maritime counties, and at Lambay, Howth, and Baginbun, on the coast of Leinster. (*f*) The simple mote, a flat-topped mound, with one or more mounds and fosses. An illustration is given of an attack on the palisaded mote of Dinan, as shown on the Bayeux tapestry. (*g*) The mote with a side annexe, or lower platform, the finest Irish examples being those at Downpatrick, Crown Rath (Newry), and Dromore, in Ulster; Donaghpatrick, Derver, and Greenmount, in Leinster; Kilfeakle, Dunohill, Knockgraffan, Kilfinnane, and Lismore, in Munster. They are practically confined to the eastern half of Ireland. Even the simple mote most rarely occurs to the west of the Foyle and Shannon. The author mentions some ninety motes known to him, but there are probably others. (*h*) The long fosses and earthworks such as the Dane's Cast and Duncladh. These also seem not to occur in Connaught; nine are mentioned. (*i*) Terraced hills; few occur in Ireland. (*k*) Some exceptional types, X-shaped, or "spiral" in plan, are named.

The number of forts in Ireland (as marked on the maps of the Ordnance Survey) is about 29,000, about 4283 being in Ulster; 4651 in Leinster; 7593 in Connaught; and 12,232 in Munster. Innumerable fort-names also occur both on the ground and in our records at places where all trace of the fort has disappeared. The forts are proportionally most numerous in Sligo and Limerick, and least so in Donegal, the highest and lowest proportion being as 17 to 1. In Scotland only some 1300 are known to exist.

Fort-Names.—The oldest known and most widespread is "Dun," a hill-fort. A long list, spreading from the Black Sea to Ireland, is collected from the early Greek and Roman topographers. The name is still found in France, and apparently on the Danube. "Lis" occurs in Brittany; it and "Rath" are the more common terms in Irish names. "Caher" is most plentiful in Munster, Galway, and Southern Mayo; but a few isolated examples of the name are found in Queen's County, Meath, Longford, and Antrim. "Cashel" replaces "Caher" in names to the

north of Clew Bay, but is common southward. The doubling of the names is very curious, *e.g.* Caherlis, Caherdoon, Lisdoon, Lisnaraha, Lissatunna, Lissamota, Dunalis, Rathdangan, &c. Among the foreign names occur, Hrad, *i.e.* Rath, Duna, and Daingan, in Austria and Germany. The attribution of certain forts to the Huns, Heathen, Cæsar, Attila, and even the Devil, has Irish analogues. The classification of the individual names of Irish forts from their colour, position, or shape, from persons, apparitions, animals, and plants, concludes the introductory sections.

II. FORTS OF THE IRISH TYPE IN OTHER COUNTRIES.—This section treats of the occurrence of earthen and stone forts (of types identical with the Irish forts) over the middle of Europe from Thessaly (showing the influence of the great Greek forts of the Mycenæan period on the Thessalian ring-walls), then through the Danube valley, along the Baltic into the Alps, and southward to the Pyrenees. Vitrified forts, brochs, and crannoges are not included in this survey.

III. THE AGE OF THE FORTS.—There would appear to be no limited race of fort-builders or a special fort-building age. The date of some forts in the Danube valley goes back to at least B.C. 800; and the construction of Irish stone forts down to the end of the eleventh, and of raths to, at any rate, the thirteenth century, gives the two extremes in time in which these structures were raised. In the question of the age of prehistoric forts (*i.e.* earlier than, say, the fifth century) in this country many difficulties arise. Objects of antiquity may have been accidentally included in the ambit of a much later fort, or lost in its enclosure centuries after its erection. “Bronze celts found in modern yards, and a cinerary urn under the floor of Monasterboice Church, . . . teach us caution in trying to fix dates.” In one district (Clare) historic evidence is adduced marking rath-making, *circa* 1240–1260; Peel towers built *circa* 1280–1300; forts nearly deserted by 1317. Rebuilding is frequently apparent in the cahers, and some were occupied down to the sixteenth, and a few even to our own days. Apart from the historic truth of our early legends, we see in them clear evidence that some forts, in the time of our earliest writings, were supposed to have been built in remote, and even in fabulous times, and others “were built in the writer’s day.” The legendary and historical accounts of the building of some of our forts and the rebuilding of others from the centuries preceding our era to late historic times are collected; it is striking to find an unbroken series of actual foundations, as well as rebuilding of forts, given for the years *circa* 420, 513–534, 674, 710–714, 840, 865, 937, 980–1000, 1062, 1080–1120, 1101, 1240, and, perhaps, 1287–1306.

In other than historical works our earliest law-makers, poets, and “novelists” make frequent mention of forts not merely as objects of

remote antiquity, but as still used and constructed. The section on "desertion and disuse" refers to the destruction of various forts from Emania (in the raid of the Collas), 321, to Kincora in 1098. The records of buildings of later castles in the ring-forts, walled islands, and promontory forts, and on the moles from 1192, to at least the fifteenth century, are given. The age of the forts fixed by excavations and finds extends from, perhaps, the tenth century, before our era, in Eastern Europe, to the first century of our era, in which, and in its predecessor, the construction of several Gaulish and British strongholds must be placed. These dates tally well with the legendary dates of the so-called Huamorian forts, Caherconree, Rathcroghan, and the Treduma Nesi at Tara. The finds, where least equivocal, seem to establish the building and digging of certain Irish forts from at least B.C. 400. Finds of the later Bronze Age, the Stone Age, and all subsequent periods are recorded. The theories of the fort-builders—the Firbolgs, sea-rovers, monks, Danes, and Phœnicians—are discussed; and a relic—the inscription to Ultan and Dubthach, builders of the "cashel" of Termonefeekin—is given; and distinction drawn between the fort adapted from lay use to monastic residence and the actual monk-built cashel.

IV. USE OF THE FORTS.—The most widespread theories, that the "forts" were fortresses, or cattle bauns, have each a large proportion of truth, and are supported by written records. The occasional usage of forts for burial, worship, and assembly or ceremony has been less considered. The author, to dismiss the modern or later mediæval idea of a "fortress," regards the forts as mere defences and accessories to the real essential, the house or group of houses. The fort with terraces and steps is clearly residential; the simpler ring, or angular fort, may often be a cattle-yard. The ecclesiastical caher, as described in the "Tripartite Life of St. Patrick," and the fort of a school of Brehons (the O'Davorens of Cahermacnaughten), in 1675, are practically identical. The raths made by St. Patrick, and, in a later generation, by St. Enda, are noted. The usage of forts for burial is well established by tradition, history, and finds; the burial forts at Rathcroghan and Usnach hardly differ from the residential; cromlechs, cists, and cairns remain in some forts, and urns have been frequently found therein. The possibility of some Irish forts having been temples is obscure, and only alluded to in this book. Their use for inauguration, for protecting revered trees and stones, and as a nucleus for races, fairs, and merry-makings, is well established.

V. STRUCTURAL FEATURES.—The earthen forts, though most abundant, fall into the background in this section, as the "features" (apart from plans) are confined to the best-preserved stone forts, and these are found in Donegal, Cavan, and along the western maritime counties from Sligo to Cork.

The ramparts have upright joints, probably marking the building

done by separate gangs working at the same time. The case of Caher-dooneerish, with signs of three rebuildings, each with differently placed joints, is cited. In our early literature we learn that the stones were drawn by horses, or collected by the builders who sought for pillar-stones, whether standing or prostrate. The blocks were chipped, and perhaps laid by the aid of scaffolds. The almost complete remodelling of Langough caher has left us a most instructive example of the methods of early fort-restorers. The walls were also built in layers, or had two faces and filling, with a straight slope or batter, which the settlement of smaller material sometimes bulged into an S-curve. The outline of the caher was in the first instance marked out by blocks.

The masonry varied with the stones of the district, and was coursed or polygonal. The wall sometimes had terraces and steps or a plinth or cornice. In our forts the walls vary from 4 feet to 22 feet thick, and extend at least 20 feet high. The earthworks sometimes rose to 50 feet high, and were palisaded or hedged. The steps were wedge-like, as at Grianan Aileach, or ran in a V arrangement, as at Moneygashel and Innismurray. In Clare and Aran the straight form predominates, and the former county has a peculiar "stone-ladder" type; recesses, apparently for wooden ladders, also occur. Cahergel, near Headford, has steps projecting from the wall like a modern stile. The Kerry forts had the V or X arrangements of steps. External steps are very rare, but are found in Antrim, Londonderry, and perhaps Clare.

Gateways have most frequently built sides and heavy lintels, the jambs slightly inclined, and occasionally a relieving lintel occurs above the main slab. In other cases side-posts occur, and this type is more frequently mentioned in Irish literature. Gateways were sometimes closed by a stone slab.

Traces of supports for a plank or drawbridge over a fosse occur at least at one fort. The elaborate gate of Dunbeg fort in Kerry, with its guard-rooms, loop-holes, and "slides" for a gate and bars, and the curious "low gateways" of Innismurray, are described at some length. The sunken way through the abattis at Ballykinvarga turning to the right has analogues at Tiryns and elsewhere.¹ The door in some cases was reached by a ladder; and possibly a ladder was used to get access to the "gateless" forts. The gateways vary from 2 feet 6 inches to 5 feet 2 inches in width, and the height from 2 feet 6 inches to 6 feet 6 inches.

The abattis occurs in greatest perfection at Ballykinvarga, Dun Aenghus, and Dubh Cathair, the first having lesser spikes set between the medium stones and huge blocks and pillars outside. Slighter defences remain at Dunnamoe and near Anascaul.

¹ It is suggested that this was not merely to expose the unshielded side to the missiles of the fort men, but for a "luck-bringing" purpose to friendly visitors doing a "desiul" round the fort.

The interiors of the forts were defended by straight traverses or looped enclosures or by little courtyards and guard-rooms inside the gates. Shanid hill fort in Limerick has cross-mounds.

Of the enclosed greens near forts and the roadways connected with them the traces are few and equivocal. Bastions and looped annexes, bauns, fosses, earthworks, and sunken ways defend certain forts outside their main enclosure. Smaller forts are sometimes included in the main walls of other forts, as at Moghane, Clare, and the Worm Ditch in Cavan and the Dane's Cast. Sunken ways usually leading to water are found connected with more than one mote.

Souterrains, cells in the wall or mound, and long passages in the same frequently appear. The complex "caves" at Killala, Mortyclough, and several forts in Kerry are fully described. Warden's Huts, though mentioned in Irish literature, are not often found in the ruins: the best examples—those in the Fahan forts—have (except Dunbeg) been greatly defaced. Some of the souterrains have ventilating shafts.

Stones with holes, basins, Ogham epitaphs, and rude carvings are found in some forts, but seldom imply more than the work of idlers. It is, indeed, wonderful that a people with such exquisite taste for ornament in metal should have failed to carve even the lintels and doorposts of their forts, as they did the hidden burial-places of their chiefs.

Apart from huts of possibly monastic origin, little trace now remains of perfect dwellings except in Kerry. Foundations, at times of complex groups of cells, remain in the forts of Aran, Clare, and Galway; but wooden houses, with or without slab "base-guards," were more common in Clare. In Kerry, however, hundreds of huts, simple and complex, remain, and typical specimens are described at some length. "Dug out" huts were not unknown.

Wells are very rarely found in the ambit of forts, and in some cases the water-supply is at some distance outside the defences. This is usual in the British and Continental forts as well as in the Irish. A few raths and motes have springs or wet fosses in their outworks or sunken ways, leading to a stream or spring.

The author then goes more fully into the usage of forts and motes for assembly, and discusses the forts on lofty sites, such as Mac Arts fort, Antrim, 1181 feet above the sea; Caherconree, in Kerry, 2050 feet; Aghaglinny, in Clare, 1045 feet; Rathcoran, in Wicklow, 1256 feet; and Cuchullin's House, in Kerry, about 1700 feet above the sea. He also notes the arrangement of forts in long lines across the country, the occurrence of cromlechs in or near forts, and the construction of forts on sloping sites.

VI. DISTRIBUTION OF TYPES.—The most important groups are enumerated. These are at Fahan and the district from it to Smerwick and Ventry in Kerry; the Great Group in South Burren in Clare; the

groups round Lough Hackett and in Dunkellin and Aranmore in Galway; and that near Cashel in Tipperary.

The remainder of the book is filled with descriptions of many of the most characteristic forts in Ireland. We may enumerate them as a helpful reference for our readers.

Ring-Forts (Royal Residences).—Emania, Tara, Rathcroghan, Usnach, Kincora, and Aileach. (Largest forts.) Dorsey, Armagh; Dun Ailinn, Kildare; Moghane, Clare; Rathcoran, Wicklow; Dun Aenghus, Aran; Cashel in Clashinimid, Cork; Langough, Clare; Cahershaughnessy, Clare; and the Giant's Ring, Down. (Other typical ring forts.) Innismurray, Sligo; Giant's Sconce, Londonderry; Moneygashel, Cavan; Caherspeenaun, Moyne, and Kilcashel, in Mayo; Cahergel, Dun Conor, and Caheradrine, in Galway; Cahercommaun, Cashlaungar, and Ballykinvarga, in Clare; Cahercrodearg, Cahergel, Cahercullaun, Fahan, and Staigue, in Kerry; Cahermoygilliar, Keel Aodh, Lissrahiernmid, and Cashel, in Knockdrum, Cork; Kilbradran, in Limerick.

Marsh and Lake Forts.—Dungorkin, Londonderry; Lough Naerannagh, Antrim; Illaun Carbery and Lough Skannive, Galway; Cahersavaun, Clare; Loughadoon, Donegal.

Rectilinear Forts.—Caherribert, Galway; Knockaun, Clare; Earlsrath, Kilkenny; Mullmescar, Fermanagh.

Promontory Forts.—Dunfiachra and Dunnamoe, Mayo; Dubh Cathair, Galway; Dunmore, Clare; Dunmore, Dunbeg, and Caherconree, Kerry.

Motes (Simple).—Faughart, Louth; Slane, Meath; Skirk, Queen's County; Listerlin, Kilkenny; Magh Adhair, Clare. (*Complex*) Dundermot, Antrim; Downpatrick, Dromore, and Crown Mount, Down; Clogher, Tyrone; Greenmount and Killaney, Louth; Donaghpatrick, Meath; Portnascully, Kilkenny; Merginstown, Wicklow; Loggan, Wexford; Dunohill, Tipperary; Kilfinanne, Limerick; Lismore, Waterford.

Long Entrenchments.—Dane's Cast, Down; Worm Ditch, Cavan; Duncladh, Longford; Cleeroe, Kerry; Ardpatrik, Limerick; Rian Bo and Cladh dubh, Waterford; and the levelled lines in Tradree, Clare; and Rathduff, Carlow.

The preliminary notes on the motes, as distinct from the ring-forts, point out that the type is widespread from Austria westward, and is often confused with the sepulchral tumulus. Early tradition assigns several of the motes to the first three centuries of our era. The finding of a runic inscription in the mote of Greenmount may only prove a later "Danish" burial; for though some of these motes may be of Danish or even Norman times, the early mention of Downpatrick and Donaghpatrick forts, and the prehistoric burials at Skirk, Merginstown, and Loggan, imply a far earlier origin for some of these earthworks. The "long entrenchments" occur in Great Britain, Denmark, Switzerland; and the Roman works are of the first century before Christ; the "Danewirk" was at any rate reconstructed in 808, and Offa's Dyke, 760-790. The Tradree work was made about 980, and restored in 1277. Several of the Irish entrenchments are attributed to the mythical "Black Pig," or to "St. Patrick's cow," or a "piast." The Dane's Cast may have been connected with the wars of the Collas in the fourth century of our era. A map of Ireland shows the distribution of the prevailing types.

*On the Ancient Forts of Ireland.*¹

ANTIQUARIES, especially those of the British Isles, will hail with satisfaction Mr. T. J. Westropp's monograph on "The Ancient Forts of Ireland." It is the first effort to treat the subject on scientific principles, *i. e.* the most approved methods of archæological research; and the results are most encouraging. I am not at all surprised to read that it was with the greatest diffidence the author grappled with so large and complex a subject; but this only shows how thoroughly he understands the nature, importance, and difficulties of the task he has undertaken. Mr. Westropp has by no means overestimated his archæological capabilities in the matter; nor is he under any delusion that his essay is final and exhaustive. His main object, in his own words, is to show "how necessary it is that a definite beginning and some generalisation should be attempted, in the hope that a new century may raise a school of students willing to devote themselves to a heavy but important task—a task not yielding popular applause, but invaluable for the right understanding of our records." Such being the laudable object of the author of this monograph, he will, of necessity, welcome any criticism which may help to rear up a solid superstructure on the foundations which he has so well laid. I am not, therefore, going to waste time by pointing out the many excellent points in this important contribution to the investigation of Irish antiquities, more than to say that, in treating of the Irish forts under the headings of Types and Plans, Age, Use, Structural Features, and Distribution, he has adopted the only method which promises final success. No investigation bearing on the civilization of the past is complete until its subject-matter—whether fort, sepulchre, inhabited site, or stray object—has been overhauled by the principles and methods of comparative archæology.

I agree with the author that the mode of procedure is, first of all, to define, by practical research, the plan of a fort, collecting at the same time any chronological indications in the shape of relics, which may be found on its site, and then to search out the local distribution of the type. Some archæologists are content to stop at the first stage without going further afield, apparently for want of trustworthy materials. Not so, however, Mr. Westropp; although he wisely restricts himself to pointing out a general resemblance between Continental forts and those of Ireland. To do more would be dangerous without a certainty that the Continental forts were themselves exhaustively explored and correctly classified. It does not follow from the existence of a ring-fort on an eminence in Bohemia or elsewhere that there is any connexion between it and a

¹ Our Honorary Fellow, Dr. Munro, has, by request, furnished the following notice of Mr. Westropp's Memoir on the Ancient Forts of Ireland, a *précis* of which Memoir is given in the preceding pages.—[Ed.]

very similar construction in Ireland. But yet, from a minute investigation of their respective remains, structural elements, and geographical distribution, it might be conclusively proved that they were constructed and inhabited by the same race. Notwithstanding the amount of archaeological learning displayed by Mr. Westropp, and its skilful application in pointing out analogies between the Irish forts and those of almost every country in Europe, I regard this section as the least satisfactory of his work. Before passing from general considerations there is one remark, the importance of which I wish to emphasize by quoting it, viz. : "Everywhere we see the mark of the geological division, and nowhere the mark of the tribal or racial district in the treatment of material." That is to say, the materials used, whether earth or stone, have no chronological value, as their selection depends on the geological nature of the surrounding locality. But although the constructive materials may have no chronological value, it makes a considerable difference to the archaeologist whether forts are made of earth or stone, because, when they fall into a state of decay, a fort constructed of the former retains little evidence as to its age or structure.

Among the numerous types into which Mr. Westropp has classified the Irish forts, the *mote* is the only one which has led him into some slight confusion. He defines the mote as "a simple, flat-topped mound, sometimes with a fosse and earth-ring round the base," and when more complex, or as a "variant" of the former, it may have "an annexe or platform usually separated from the high mote by a fosse, and the whole girded with one or more fosses and banks." "Like the simple mote, it is most abundant in eastern Ulster and Leinster. It does not (so far as we are aware) occur in Connaught, western Munster, in the Queen's or King's County, Dublin, Carlow, Monaghan, Armagh, Tyrone, Fermanagh, or Donegal; it is possible that some of these forts by the destruction of their annexe now appear as simple motes. It is most abundant in Down and Louth, and some of the finest examples are found there and in Meath." To this he further adds: "We have lists of over 40 simple and 20 complex motes." Also, "they are occasionally sepulchral, and in some cases have been used both for defence and burial." "Both in Scotland and Ireland, as was to be expected, assemblies were held at or in forts. This was especially the case with the motes, and is maintained to this day at the Tyndwall in the Isle of Man." Here we have the mote represented as used for purposes of defence, burial, and public meeting. Now the point to which I wish to give prominence is—Are there no peculiarities, or any evidential marks inherent in the structures themselves, which would enable us to distinguish a mote from a sepulchral mound, on the one hand, and a moothill on the other? If not, we run the risk of including archaeological materials of the earliest and latest ages under a common heading, for the sepulchral mound generally belongs to the prehistoric period; whereas the true mote, as we shall presently see, is of

Norman origin, and cannot antedate the twelfth century in Ireland. But on this score I do not mean to imply any censure on Mr. Westropp, more than falls on all previous writers on the subject, including myself; for in my notice of analogous remains in "Prehistoric Scotland" I was unaware that these mottes were merely the foundations of the Norman wooden castles which preceded the more durable stone buildings known as keeps. Indeed, the subject is one to which I paid little attention till I heard a remarkable Paper by Mrs. E. S. Armitage, read at a meeting of the Society of Antiquaries of Scotland, on the 12th March, 1900 (published about a year later), in which she maintains that "the moated hillocks scattered so thickly over England and south-western Scotland are the remains of castles built by Normans." Before concluding, Mrs. Armitage extended her theory to Ireland, as will be seen from the following extract:—"From Ireland we obtain evidence of the same kind. The motte-and-bailey castle is to be found in Ireland, but only in the English Pale, that is, in the part of the country conquered by the Normans in the twelfth century. The era of stone-keeps had then begun in England; but the existence of these castles in Ireland shows that where the same circumstances prevailed as at the time of William's conquest of England—need of haste and limitation of men and resources—the old type of castle was resorted to. There can be no doubt that the Normans were the builders of mottes in Ireland, for in the Anglo-Norman poem on the Conquest of Ireland, edited by Michel and Wright, the erection of mottes by the Norman conquerors is mentioned more than once. Richard Fleming, on receiving the Barony of Slane,

" ' Un mot fit jeter
Pur ces ennemis grever.'

And when Tírel was forced to abandon the castle he had raised at Trim, the Irish

" ' La mot ferent tut de geter,
Desque a la terre tut verser,'

after they had set fire to the wooden buildings which stood on it." (*Proceedings Society of Antiquaries of Scotland*, vol. xxxiv., p. 276.)

If Mrs. Armitage's theory be true, and I see no valid objection to it, it is to be regretted that her Paper did not fall into Mr. Westropp's hands prior to the printing of his monograph, as, in that case, he might have modified the chronological range which he assigns to the mote in the following foot-note:—"Many English mottes are undoubtedly of Saxon and some even of Norman times. Perhaps some Irish mottes may be as late; but, apart from other questions, the mention in our "Annals" of Downpatrick, A.D. 495, Donaghpatrick, A.D. 745, and of Knockgraffan, and probably Kilfinnane, as residences of the king of Cashel, by the "Book of Rights" (at latest ninth century, possibly fifth), shows that some mottes were of early, and possibly prehistoric, date."

When, however, Mr. Westropp gets clear of outside perturbations, and comes to deal with the age, use, structure, and local distribution of the typical Irish forts, he stands on ground which he has made his own by the masterly ability with which he discusses the subject in all its details. Equally ready with pen and pencil, he sifts the traditions, relics, and prehistoric materials bearing on these obscure remains; and, in this manner, as he moves along, he gathers evidence from direct and collateral sources to prove what a wide range in time must be assigned to Irish forts. As to the relics he observes:—"In short, like the legends, the actual finds fix no 'fort-building period,' but show during how vast a period these structures were actually raised in Ireland from the 'twilight waste, where pale Tradition sits by Memory's grave,' to the time of Henry III." But yet he fixes important dates:—"Emania fell in a raid of the three Collas in A.D. 321; Tara before the blight of St. Ruadhan, about A.D. 563; Rathcroghan ceased to be a palace in A.D. 645; Naas was deserted in A.D. 904, and Aileach in A.D. 937; Kincora was destroyed finally in A.D. 1098. . . . At a much later date (A.D. 1317) the cahers round Ruan, in Clare, were grass-topped; and in Prince Donchad's despairing muster, before the battle of Corcomroe, that same year, 'even every man in a caher's souterrain' was summoned." It is something to know that the "souterrain," or underground dwelling, was used in Ireland in the fourteenth century. Our author, however, brings the habitation and use of the forts down to a later date. "A very full account of an ancient caher, with its great house, kitchen, gateway, &c., recalling the monastic caher in the 'Tripartite Life of St. Patrick,' was written down in a partition deed of the O'Davorens of Cahermacnaughten, Clare, in the reign of Charles II. (1679); while, in the same primitive district of the Burren, the forts of Ballyganner and Caheranardurrish were inhabited, at any rate, till 1840; and the caher of Balliny, not far away, is inhabited, and likely to continue so, even in the twentieth century."

ROBERT MUNRO, M.A., M.D.

Proceedings.

A QUARTERLY MEETING of the 54th Yearly Session of the Society was held in the Tholsel, Kilkenny (by permission of the Mayor and Corporation), on Tuesday, 7th October, 1902, at 2 o'clock, p.m. ;

PROFESSOR E. PERCEVAL WRIGHT, M.A., M.D., *President*, in the Chair.

The following were present at the Meeting and Excursion :—

Vice-Presidents.—W. E. Kelly, D.L. ; Richard Langrishe, J.P.

Hon. General Secretary.—Robert Cochrane, F.S.A., M.R.I.A.

Hon. Local Secretary.—M. M. Murphy, M.R.I.A.

Fellows.—Right Rev. Dr. Crozier ; Arthur Fitzmaurice, J.P. ; Rev. Canon French, M.R.I.A. ; Rev. A. V. Hogg, M.A. ; Edward Martyn ; D. Carolan Rushe, B.A. ; Colonel Vigors, J.P.

Members.—Montgomery Barnes ; W. F. Butler, M.A., F.R.U.I. ; Miss J. Clark ; Major O. W. Cuffe ; Miss M. E. Cunningham ; Miss S. C. Cunningham ; J. M. Galwey Foley, C.I., R.I.C. ; Ven. Archdeacon Gorman, M.A. ; P. J. Griffith ; Rev. Canon Hewson ; Rev. Danby Jeffares, M.A. ; Dr. Laffan ; Colonel T. A. Lunham, C.B., M.A. ; James Mullan ; Goddard H. Orpen, B.A. ; J. E. Palmer ; Miss E. M. Pim ; Miss Norah Pim ; Miss A. R. Richardson ; George Shackleton ; Mrs. Shackleton ; Mrs. Simpson ; Miss Cyril Smith ; Edmund Smithwick, J.P.

The Minutes of last Meeting were read and confirmed.

The following Candidates, recommended by the Council, were elected :—

FELLOWS.

Stokes, Henry J., Ballynariagh, Howth (*Member*, 1898) : proposed by William C. Stubbs, M.A., *Fellow*.

Strangeways, William N., Lismore, 17, Queen's Avenue, Muswell Hill, London, N. (*Member*, 1895) : proposed by Robert Cochrane, F.S.A., *Fellow*.

MEMBERS.

Bellew, The Hon. Mrs., Jenkinstown Park, Kilkenny, proposed by Miss Stourton.
Ferguson, Rev. Samuel, B.A., Waterside, Londonderry : proposed by Rev. W. T. Latimer, B.A., *Fellow*.

Hilliard, John, Castletlough, Killarney : proposed by John Cooke, M.A., *Fellow*.

Kelly, Owen J., Blackrock, Dundalk : proposed by R. Cochrane, *Fellow*.

Kelly, Mrs. Owen J., Blackrock, Dundalk : proposed by R. Cochrane, *Fellow*.

Kyle, Valentine, Gortin, Co. Tyrone: proposed by R. C. Laughlin.

O'Donovan, Rev. J., P.P., Loughrea, Co. Galway: proposed by Edward Martyn, *Fellow*.

Shaw, Frederick, M.R.I.A., 20, Laurence Street, Drogheda: proposed by Rev. Canon Healy, LL.D.

Smith, Blair, J.P., Errigal House, Laurence Street, Londonderry: proposed by Rev. J. H. P. Gosselin, B.A.

Smyth, Mrs. John, 64, Dalymount, North Circular Road, Dublin: proposed by John Smyth, M.A.

The Meeting then adjourned until 8 o'clock that evening.

After the Meeting on Tuesday, October 7, the following places of interest in the city were visited, viz.—The castle and picture-gallery, by permission of the Most Noble the Marquis of Ormonde; St. Mary's Church, in the yard of which the Kyteler (thirteenth century) monument was inspected; the museum in Rothe's House, also the ancient well and Rothe Arms; the Black Abbey and its stone coffins; St. Francis Abbey, with its 7-light window and ancient font; remains of city wall and tower, where Cromwell lost ninety men in the attack; St. Canice's Cathedral, monuments, ancient chair of Ossory, church plate, and Red Book of Ossory, &c. The Right Rev. Dr. and Mrs. Crozier kindly invited those attending the Meeting to afternoon tea and music at the Palace at 4.30 o'clock, after visiting the Cathedral.

An Evening Meeting was held at 8 o'clock, p.m., at which the following Paper was read:—

“Extracts from some Ancient Documents of the Corporation of Cashel,” by Thomas Laffan, M.R.C.P.

The Paper on “Ulster Emigration to America,” by the Rev. W. T. Latimer, B.A., *Fellow*, was taken as read.

The following notes on Roosca Castle, county Tipperary, were read by Major Otway Wheeler Cuffe:—

Roosca Castle is a short distance from Cahir; the ruins stand on a rocky prominence, rising from the middle of an extensive valley, surrounded by high hills. There are the remains of walls mapping out a large courtyard. At one end is a small tower, probably a guard-room. The outside enclosure has built on to it a large dwelling-house in ruins, but which seems comparatively modern. It has some well-cut stonework and windows. A good deal of the cut stone has been carried elsewhere. In the Ordnance Survey Letters, preserved in the Library of the Royal Irish Academy, under “Tipperary, MSS. and Maps, 1840,” vol. i., Letters, Tubbrid Parish, there is the following account from the pen of John O'Donovan—Old Chapel and Castle of Roosca, Ordnance

Survey, Sheet 81. (The old chapel was erected by the celebrated Dr. Geoffrey Keating):—

“In the townland of Roosca, in the parish of Tubbrid, are the ruins of a fortified house, seated on a rocky hill of considerable elevation. A stone wall, 2 feet in thickness, encloses the entire summit of the hill, which is very rocky and uneven. This wall is defended by a tower, nearly round, and 11 feet in diameter, but now nearly destroyed; and on the south-west side stands a dwelling-house, which is apparently of the same age with the outer wall. It measures on the inside 55 feet in length and 26 feet in breadth, and is two storeys high. The first floor over the ground one was lighted by five small windows on the west side, and three on the north side; but they are all rude and of mean architecture, except two placed opposite each other at the distance of about 3 feet from the south gable, and to the height of about 12 feet 6 inches from the ground. These are constructed of cut limestone, about 4 feet high on the outside and 6 inches wide, but widen to about 2 feet 6 inches on the inside. There were two doorways in this house, one on the east side wall, near the south gable, and the other on the west wall, close to the north gable; but both are now disfigured. The area enclosed by the outer wall, above mentioned, is 27 paces from east to west, and 40 from north to south. The wall is nearly destroyed on the east and south side; but a considerable portion remains at the north-east corner, where there is a tower, and all the north side remains in tolerable preservation. I should say that this building is about 300 years old, not more, and I think not half a century less.”

In the days of Charles I. the Burks of Roosca were the owners and chiefs of that district, in which their fortress was situated, and held their castle loyally for their king. Lord Inchiquin left Kilmallock with a small army for the siege of Cashel, having but four or five cannon, not being able to wait for a supply of guns from Limerick. Unfortunately for the Lord of Roosca, he had mounted on his battlements two brass culverins; and, again, unluckily for him, Inchiquin, in order to reconnoitre Cahir, passed close to Roosca. Being told about those culverins, Inchiquin sent his chaplain to demand them from Burk. In reply, Burk sent back a proud, imprudent message, telling Inchiquin to come and take them if he could. This wild defiance was given in the Irish language, and in expression more forcible than polite.

Very soon the army surrounded the castle. Burk was away seeking for aid; but his seneschal had orders to resist, and Burk's wife and children were inside. The siege, if it could be called such, did not last long. Want of powder, &c., or damp powder, prevented execution by the culverins, whilst the bullets of the enemy quickly breached the towers, and made way for the troops to enter. The Burks fought with the spirit of their great ancestors, who lie buried in Athassel Abbey. From yard to yard and room to room they fiercely contested. No quarter was asked and no quarter was given. We know not how many of the enemy were killed. We only know that not one of the Burk party who were that day inside Roosca Castle escaped death.

Inchiquin took the two unlucky brass cannon with him on to Cashel, and, with their aid, he managed to obtain for himself the *sobriquet* of

“Murragh of the Burning”; but the Cromwellian power was soon omnipotent, and Burk, and, doubtless, his adherents, had to fly for concealment to the county Mayo, and it was not until sixty years after the loss of his castle that they ventured back to Tipperary, then and there to become tenants, where before they were proprietors. The last members of this ancient and interesting family were two brothers, Thomas and Patrick Burk. Either Thomas Burk or his father had built or remodelled the former dwelling-house in the old bawn or courtyard of Roosca, using for the purpose much of the crumbling ruins and stonework of the old fortress. The two brothers married sisters, and only one child—a daughter—was left to inherit the property, and they sold out their interest in the lands and manor of Roosca, now about forty years back. Both brothers are now dead, and rest in the little graveyard at Tubbrid, near their old inheritance.

For the foregoing account of the Burks of Roosca I am, in great part, indebted to my friend, Mr. E. B. Fencessey, of Pallasgreen.

In the Du Noyer drawings, in the Library of our Society, a sketch of Roosca Castle will be found in vol. i., Pl. 62; also of Tubbrid Church and of the tombstone of Keating, in vol. ii., Pl. 51.

On Wednesday, October 8, Excursions were made to Gowran, where the Rev. Canon Hewson showed the ancient church and collection of ancient monuments of the Butler and other families; also an Ogam-stone with inscribed cross. At Tullaherin the ancient church, round tower, and Ogam-stone were seen. At Kilfane the old church and the Cantwell monument (fourteenth century), supposed to commemorate the hero of the “Warden of the Marches,” were inspected. At Thomastown the church, tombs, and ancient Irish cross were visited. At Inistioge the ancient Priory and monuments were seen.

After lunch the party drove to inspect the fortified Cistercian Abbey at Jerpoint. The inscriptions on the monuments and tombs were read and explained by Mr. Richard Langrishe.

An Evening Meeting of the Society was held in the Rooms, 6, St. Stephen's-Green, Dublin, on Tuesday, 25th November, 1902 (the President, Professor E. P. WRIGHT, M.A., M.D., in the Chair), when a Paper was read by Mr. Henry F. Berry, M.A., M.R.I.A., *Fellow*, “On the Ancient Corporation of the Barber Surgeons, or Gild of St. Mary Magdelene, Dublin,” which was referred to the Council for publication, after which Mr. George Coffey, B.A., M.R.I.A., *Fellow*, gave an exhibition of lantern slides illustrating “The Early Iron Period in Ireland.”

The Society then adjourned until Tuesday, 27th January, 1903

INDEX TO VOLUME FOR 1902.

- Aaron, Moses, and Hur carved on cross of Connor, 245.
- Abbeys and monasteries in Kerry, 344; in Cork, 366; in Donegal, 304.
- Academy, Royal Irish, On the Ogam-stones in Museum, 1.
- Accounts of R. S. A. I. as audited, 205, 207.
- Aglish, Kerry, Ogam-stone, 31.
- "Alattus," name on Ogam-stone, 23.
- America, emigration to, 385.
- Anglo-Norman settlements in Connaught, 132, 393.
- Antiquaries, Royal Society of (Ireland), badge, 415-418.
- Antrim county, 163.
- "Araci = maqui," on Ogam-stone, 4.
- Ardmore, Ogams at, 1.
- Arrowheads, 146.
- Arklow, Viking brooches found at, 71.
- "Avarati," Ogam-stone, 240.
- Ball, Francis E., elected Vice-President, 105; Rathmichael and its Neighbourhood, 113; Irish Harvestmen in England; St. Patrick's Well, 187; the Battle of Rathmines, 246.
- H. Houston, Stawell of Kilbrittain, County of Cork, 266.
- Ballinderry Lake, Westmeath, 153.
- Ballinskelligs Abbey, architectural details, 348, 349.
- Kerry, 321.
- Ballinvoher, Kerry, Ogam, 36.
- Ballycorus, Dublin, 117.
- Ballyhack, Ogam-stone, 8-9.
- Baltimore, Cork, sack of, 370.
- Banagher, Londonderry, 306.
- Ballyneag, Kerry, Ogam, 33.
- Bantry, 360.
- Barrett family, 361.
- Barry, St., or Finbarr, 366.
- Barry, family, 365.
- Barrymore, barony, 356.
- Bath, monuments relating to Irish persons at, 173.
- Beardwood, W. H., elected a Fellow, 101.
- Beare, barony, 360.
- Beggea, name on Ogam-stone, 9.
- Belfast, charter of, 97.
- Bell of St. Buodan, 296; ancient, 295.
- Benen, St., 187.
- Bermingham, De, family, 401.
- Berry, Henry F., Notes on Maurice O'Gibellan, 158.
- Bigger, Francis J., On Values of French and Portugal Gold Coin, 413.
- Blarney Castle, 372.
- Boat, oars and model of, in gold, 213.
- Bolus Head, Kerry, 322.
- Bonaparte, Jerome, 227.
- Bone-pins found in lake, 153.
- Books, Notices of, History of County of Dublin, Part I., by F. E. Ball, 98; The Literary History of Strabane, by A. A. Campbell, 274; Keating's "History of Ireland," edited by D. Comyn, vol. i., 273; Dublin-printed Books, by E. R. M'C. Dix, Part III., 274; Outer Isles, by A. Goodrich Freer, 269; The Scotch-Irish, by C. A. Hanna, 195; A History of Irish Presbyterians, by W. T. Latimer, (2nd edit.), 275; Traces of the Elder Faith in Ireland, by W. G. Wood-Martin, 199; Ancient Forts of Ireland, by T. J. Westropp, 419, 426.
- Bran, well of, 384.
- Bray, Wicklow, 119, 127.
- Bridgman of Gloucester and Clare, 190.
- Brigh-Thaigh Synod, 258.
- Brighter, find of gold antiquities, 211-224, 266, 267.
- Broinill, name on Ogam-stone, 5.
- Brooches, a pair of the Viking period, 71.
- Broughshane: see Loughloghan.
- Brounrath, manor, Galway, 396.
- Brownsford, barons of, 128.

- Buick, Rev. George, On the Giant's Grave, Loughloughan; 163; further notice of the Connor Ogams, and on a Cross at Connor, 239.
 Bullann wells, Roscommon, 188; Mayo, 189; Clare, 190.
 Buonia, St., 44.
 Buodan, St., bell of, 290.
 Burgo De, family, 123, 133.
 Burtchacill, George D., On Badge of the Society, 418.
 Cahers and cashels, 323, 328, 419.
 Cairn with cists, 170.
 Camelon, Connaught, buildings in, 134.
 Cannibalism among the Scoti, 192.
 Car, slide car, 226.
 Carbry, Cork, 259.
 Carrigaline, Cork, 368.
 Carrigrohane, Cork, 368.
 Carrowmore, Londonderry, 299.
 Cashel: see caher.
 Castleknock, Dublin, Ormonde at, 247.
 Cathedrals, 288-96.
 Cattle bewitched, 265.
 Catuviri, on Ogam-stone, 30.
 "Chronicle of Caradoc," 96.
 "Charlie's House, Prince," 271.
 Churches, 114, 282, 284, 306, 323, 344.
 Circles for huts, 339, 340.
 Cist discovered, 409; group, 170.
 Clanargyl (Clair Fergail), 396.
 Clanbolus, Clan Domnan, and Clan Gailion, 322.
 Clangibbon, Cork, 356.
 Clanmorris, 397.
 Clantayg, 396.
 Clarade rivulet, Dublin (1307), 184.
 Clare, De, family, 462.
 Clare, county; cumdachs, 48; photographs, 110; Bridgman of, 191; wells, 190.
 Cloghauns, 55.
 Clonca, crosses visited, 296-99.
 Cloyne, Cork, 365.
 Cochrane, Robert, Irish Monuments and Inscriptions in Bath, 173; on Broughter and the Find of Gold Ornaments in 1896, 211; Notes on Derry, 286; Inishowen, Carndonagh, Culdaff, Clonca, and Carrowmore, 290; Rathmullen, 304; Banagher, Dungiven, and Limavady, 306.
 Coffey, George, On Viking Brooches and Chains found in Ireland, 71.
 "Coimagin," on an Ogam-stone, 36.
 Coins, weights of, 413.
 Colgan, family, 294.
 Colgan, Father, portrait of, 291.
 Collar, golden, 212, 216, 217.
 Columba, St., 81, 221, 257.
 "Columcill," forged Ogam-stone, 39.
 Condons, Cork, 356.
 Connaicene-Canile, 402.
 Connaught, Anglo-Norman occupation of, 132, 393.
 Connor, 239, 245.
 Coolaconan, Kerry, 52.
 Coom, Kerry, 321, 341.
 "Corbagni," on Ogam-stone, 11.
 Cork, Ogams, 1; notes on city and county (1685), 353; city, 351; abbeys, 366; surrender (1690), 369.
 Correan (Glenquin), well, Clare, 191.
 Council, Report of, 102.
 Courcey, Cork, 359.
 Cox, Sir R.; his notes on Cork, 353.
 Craghead, Rev. Robert, his report on emigration to America (1725), 392.
 Crannoges, Lough Carra, Mayo, 407.
 Cromlech: see Dolmen.
 Croughfertur in Connaught, 397.
 Cronebane, token, 261.
 Cross of Connor, 243-245; Clonca, 296, 299; others, 118, 290, 300.
 Cross-scribed slabs, 49, 326.
 Crossagh, the rapparee, 232.
 Cuffe, Major O. W., On King John's Badge, 74; On Roosca Castle, Tipperary, 431.
 Culdaff, Londonderry, 295.
 "Cunamagni" on Ogam, 31.
 "Cureoi," not "Curoi," Ogam, 28.
 Daisy Hill, Drumceat, 220.
 "Dalan, son of Dal," Ogam-stone, 7.
 Dalton, Lady, Tomb, 176; Count, 176, 177.
 Day, Robert, Medal of London Volunteers, 264.
 De Bermingham: see Bermingham, and so in all similar surnames.
 "Decedda" on Ogam-stone, 30.
 "Deglann" on Ogam, 17.
 Derry Columbcille, 257, 258: see also Londonderry.
 Doherty, Rev. W., On Derry Columbcille, 257.
 Dolmen, Gortnavern, 225; Maghera, 318, table-like, 337; Kerry, 52, 327, 337, 341, 342, 346.
 Donagh, Londonderry, 291, 295.
 Douenachbinn, Dublin, 382.
 Down, County of, cist, 409.
 Down Survey: map of Rathmines, 251.
 Drew, Sir Thomas, Note on King John's Badge, 75.
 Drogheda, visit to, 208.
 Dromore, Down, cist at, 409.
 Drumceat, Synod of, 220, 375.
 Dublin City, Trinity College, Ogam, 1-40; bounds of, 180; siege (1649), 218.

- Dublin City, Carmichael, Archbishop of, 175.
 — Books printed in, 274; meeting at, 443.
 — County, A History of, 98; photographs of, 111; Notes on Rath-michael, &c., 118; Tobernea, 178.
 Duhallow, Cork, 361.
 Dungiven church and monument of O'Cahan, 311.
 Dunglady Rath, near Maghera, 318.
- Earthworks, proposed list of, 94.
 Edward VII., address to H. M. the King, 103.
 Enagh, Londonderry, 282.
 Erennan, son of Melesius, 334.
 Esmonde, Sir Thomas H. G., On Finds in North Wexford, 68; elected a Fellow, 278.
 Exeter, De, family, 405.
- Facsimile of page of the "Martyrology of Tallaght," 380.
 — of Permit issued by General Humbert at Castlebar, 412.
 Fahan, Londonderry, 290.
 Fanad, Kingdom of, 225.
 Fellows elected, 278, 430.
 Fermoy, Cork, 356.
 French, Rev. Canon J. F. M., On Bone-Pins found in Westmeath, 153.
 Finan, St., Kerry, 61, 63.
 Finglas, Dublin, camp at, 48.
 FitzGerald, M., 402; Barons of Brownsford, 128; monument, Bath, 174, 175.
 — Lord Walter, Kildare Ogam, 267.
 Fitz Patrick, S. A. O., elected a Fellow, 101.
 Folk-lore, 232, 265.
 Forts, 318, 321, 328, 419.
 Fortwilliam, Kerry, Ogam, 40.
 Fursey, St., Life of, 51.
- "Galeatos" on Ogam-stone, 16.
 Gallerus, note on, 58.
 Galway, Tuam Church, 414; county, 133, 398; photographs of, 111: see Anglo-Normans.
 Geashill, antiquities at, 410.
 Geraldines of the County Kilkenny, Part IV., 124.
 Giant's grave cairn, 163.
 Glanworth, Cork, 365.
 Glass bead, Rosapenna, 228.
 Glenfaun, Kerry, 37.
 "Glunlegget" on Ogam-stone, 7.
 Gold finds at Broughter, 211, 266.
 Goldsmith, Oliver, note on "Goodnatured Man," 265.
- Gortnagullanach, Kerry, Ogam-stone, 98.
 Gortnavern, dolmen, 225.
 Gosoctio, on Ogam-stone, 24.
 Grace, family of, Courtstown, 64.
 Greenan, Aileach, 302.
 Gros, Le, family, 65.
- Harvestmen, Irish, in England, 187.
 Haulboline, Cork, 365.
 Heriots, 411.
 Hickson, Alex., his account of St. Lowry's grave, 319.
 Holed stone, 47.
 Humbert, General, Permit from, 411, 412.
 Hunts in Kerry, 338.
- Ibaun, Cork, 360.
 Imokilly, Cork, 357.
 Inauguration of chiefs, 80.
 Inber Scene, Kerry, 333.
 Index volume, R.S.A.I., 104.
 Iona Cathedral, 96.
 Iredale, Rev. F. (1725), 392.
 Iveagh, Lord, elected a Fellow, 102.
 Iveragh, Kerry, 42.
- Jarlath, St., his Church, Tuam, 414.
 Johnston, Swift P., Sir R. Cox's Description of Cork (1685), 353.
 Jones, Colonel, M., Governor of Dublin, 247.
- Kenmare River, 364.
 Kerdiff, de, family, 408.
 Kerry, Ogam-stones, 22-26; antiquities near St. Finian's Bay, 42; near Ballinskelligs, 321.
 Kerrycurrihy, Cork, 358.
 Kilcrea, Cork, 371.
 Kildreelig (Kilrelick), Kerry, 323; dolmen at, 327.
 Kilkenny, county, photographs, 111; Geraldines of, 128; meeting at, 430.
 Killabuonia, Kerry, 44; Dolmen, 52.
 Killanaconlig, Wicklow, urn, 69.
 Killedan, Mayo, well, 189.
 Killenlough, Kerry, 59-61.
 Killiney, Kerry, 34.
 Killoluig, Kerry, 56.
 Killonacha, Kerry, 321.
 Killorglin, Ogam-stones, 14, 15.
 Kiltevan, 408; Roscommon, 194.
 Kiltuck, Dublin, cross, 117, 118.
 Kinalea, Cork, 358.
 Kilnattaloon, Cork, 350.
 Kinalmeaky, Cork, 360.
 King John, badge of, 74.
 Kinsale, Cork, 358.

- Knox, H. T., Occupation of Connaught after 1237 (Part I.), 132 ; (Part II.), 393 ; On the two Saints Beuen, 187 ; St. Patrick's Wells in Connaught, 188 ; Crannoges in County Mayo, 407.
- Labbydermot, Kerry, 343.
- Lakes "outbursts" of ancient, 333.
- Lamp-stone, 68.
- Langrishe, Richard, Origin of the Grace Family of Courtstown, 64.
- Latimer, Rev. W. T., Ulster Emigration in America, 385 ; review of, Hanna's "Scotch-Irish," by, 199, 385.
- Leaba dermot, Kerry,
- Lett, Rev. H. W., Burial Cist near Dromore, 409.
- Letters, threatening, 265.
- Library, accessions to, 109.
- Limerick county, photographs, 111.
- Liscarrol, battle of (1642), 365.
- Londonderry, city, meeting at, 279, 286.
- county, find of gold objects, 211-224, 266, 267.
- rapparees, 232.
- Lough Carra (Mayo), crannoge, 407.
- Lough Curraun (Mayo), 334.
- Loughloughan, cairn and cists, 163.
- Lough Luigdeach : see Lough Carra.
- Lough Mask Castle, 401.
- Loughreagh, Galway (1237), 133-135.
- Lowry, St., his grave opened, 318.
- "Luguqurit," on Ogam-stone, 34.
- "Luminac," on Ogam-stone, 8.
- Lunham, Col., Notes on Cox's "Cork," 353.
- Lynch, P. J., Antiquities at St. Finan's Bay, Kerry, 42 ; Antiquities around Ballinskelligs Bay and Kerry, 321.
- Lyon, W., Bishop of Ross (1583), 364.
- Mac Carthy, 374.
- Mac Colgan, monument, 294.
- Mac Gillicuddy, collection of Ogams, 22.
- Mac Hostre, stones, 22, 401.
- Mac Keeffry, Rev. J., On Shane Crossagh, 232 ; On the Gold Ornaments at Broughter, 266 ; On Enagh and Clooney, 282 ; The Greenan of Ailech, 302 ; Note on Maghera, 320.
- Macray, W. D., On Kiltevenan, Co. Roscommon, 194, 408.
- Mac Swiynne na doe and Mac Swyne an Fanait, 225.
- Maghera, Londonderry, 315, 320.
- Mahony, Lieut., pass for, from General Humbert, 412.
- Malachy founds Ballinskelligs, 346.
- Mallow, Cork, 362.
- Malone, Rev. S., Note on Merry Gallons, 194.
- Man, Isle of, Ogams, 1.
- Maynooth, Ogam, 267.
- Mayo county, photographs, 111 ; Anglo-Norman settlement, 132, 393 ; county, 401, 407 ; wells, 189.
- Meath county, 208-210 ; stone implements, 139.
- Medal, silver of, Derry, 261.
- Meelagullen, Kerry, 341, 342.
- Members elected, 102.
- "Merry Gallons," 96, 194.
- Milesian invasion, 333, 334.
- Milligan, S. F., Notes on Moville, 300 ; Notes on Maghera, Co. Londonderry, 315.
- Militia, Cork, 364.
- Moenmagh cantred, 133.
- Molony, Alfred, monument, 410.
- Monataggart, Ogam-stones, 1, 7, 32.
- Monck, Lady, monument, 175.
- Montramolynan (Munster, Maelfinnain), Connaught, 399.
- Moore, Canon C., Antiquities at Geashill Castle, 410.
- Motes, late date of alleged, 427.
- Mourne Preceptory, Cork, 374.
- Moville, 300.
- Munro, Dr. Robert, Notice of Mr. T. J. Westropp's "Irish Forts," 426.
- Muskerry, Cork, 361.
- Nathi, supposed patron of Tobernea, 178, 379.
- "Neta," prefix to Irish names, 5.
- Newcomen, Lady, monument, 173, 174.
- Newtown, Dublin, 180.
- O'Brien, Lady, monument, 175.
- O'Cahan, tomb at Dungiven, 311.
- O'Connell of Derrynane, 324.
- Ogam-stones, Dublin collection, 1 ; forged, 39 ; Maurice O'Gibbellan, acquainted with (in 1328), 158 ; Connor, 239 ; at Maynooth, 267.
- O'Gibbellan, Maurice, a fourteenth-century canonist, and his knowledge of Ogam, 158.
- O'Hagan, the Rapparee, 237.
- O'Heney monument at Banagher, 309, 310 ; family, 313.
- O'Laverty, Rev. James, elected Vice-President, 105.
- "Olgodipoi," on Ogam-stone, 31.
- Old Connaught, 119.
- O'Madden, grant to, 398.
- Oratory, Kerry, 325.
- Ormonde, Earl of (1659), 246.
- O'Reilly, P. J., The *Lia Fail* at Tara, 77 ; Tobernea Holy Well at Blackrock, Co. Dublin, 178 ; Taney and its Patron, 377.

- Orrery, Cork, 355.
 Oseney cartulary, 408.
 O'Sullivan's, family, 43.
- "Palimpsest" Ogam-stone, 19.
 Patrick, St., wells of, 189.
 Paterson, W. H., The Cronebane Half-penny Tokens, 261.
 Photographic collection, 110.
 Pillar-stones, 329, 330, 338.
 Plans, 45, 52, 55, 60, 170, 212, 323, 332, 336 337.
 Poolbeg, Dublin, 183.
 Prendergast, family, 463.
 Presbyterians, condition of, in 1725, 389; emigration, 385; History of Irish, 275.
 Proceedings, 101, 277, 430.
 Puck's Castle, Dublin, 124.
- "Quenilocgni" on Ogam-stone, 35.
- Rapparees, legends of, 232.
 Rathfarnham, Dublin, 253.
 Rath Malode, Kerry, 28.
 Rath-Merrill, Mrs., elected a Fellow, 101.
 Rathmichael, Dublin, and its neighbourhood, 113.
 Rathmines, Dublin, battle, 246-256.
 Rathmullen Abbey, Donegal, 304.
 Rath nathi, Dublin (1178), 186.
 Renniuelan, Dublin, 185.
 "Retta" on Ogam-stone, 16.
 Reviews: see Notices of Books.
 "Revue Celtique" on O'Gibellan, 158.
 Reynolds, family, 418.
 Rhys, Professor J., On Ogam-stones in Museum, R.I.A., 1.
 Rideleford De, family, 119, 120.
 Rosca Castle, Tipperary, 431.
 Roper family, 375.
 Rosapenna, middens, and inscribed Rock, 229.
 Rossarbery, Cork, 370.
 Roscommon County, photographs, 111, 188, 194.
 Rossguil and the Kingdom of Fanad, 225.
 Rotheram, E. Crofton, Stone Implements found in Meath, 139.
 Round Towers, 115, 257.
- St. John, family, 192.
 Stone, coronation-stone, 79.
 Scotland, Ogam, 1.
 Shangunagh, Dublin, 119, 123.
 Shankill, Dublin, 121.
 Sims, Dr., monument at Bath, 177.
- Skull, swearing on, 43.
 Slane, Meath, 208, 428.
 Societies, congress of Archæological, 93;
 Royal, of Antiquaries of Ireland: see Proceedings, Library, Edward VII.
 Solomon, carving of, on cross, 245.
 Somerville, Bellingham, elected a Fellow, 204.
 Souterrain, 318.
 Stacpoole, Dorothea (her burial), 264.
 Stawell of Cork, 266.
 Stokes, Henry, elected a Fellow, 430.
 Stone Lamp, 68; implements, 139.
 Strangeways, W. N., elected a Fellow, 430.
 Stubbs, Major-General, elected a Vice-President, 165.
 Syllanwath (Silanmchada), 393.
- Tallaght, Martyrology of, facsimile, 380.
 Taney, Co. Dublin, site and cemetery of ancient church, 377.
 Tara, Liafail at, 77, 83.
 "Tegann" on Ogam-stone, 17.
 Temple, probable heathen, 333.
 Templecashel, Kerry, 58.
 Templenakilla, Kerry, 330.
 Timoleague, Cork, 369, 371.
 Tinnahally, Cork, 17-19.
 Tipperary County, 431.
 Tirmoney, dolmen, Maghera, 318.
 Tobernea, Dublin, 178.
 Tokens, 261.
 Tomfinlough, Clare, bullaun, 190.
 "Toraescuas" on Ogam-stone, 329
 "Tortoise brooches," 71.
 Tracton, Cork, 358, 368.
 Treasure Trove, 104.
 Tuam, Temple Jarlath repaired, 414.
 Tully, Roscommon, well, 189.
- "Ullecagni" on Ogam-stone, 12.
 Ulster, Earl of (1237), 133; emigration from, 385.
 Urn, 165, eared, 166, 167.
- Vaughan, family, 376.
 "Vedloigg" on Ogam-stone, 41.
 "Vegreg" on Ogam-stone, 7.
 "Vergoso" on Ogam-stone, 8.
 Vice-Presidents elected, 105.
 Vigers, Col. P. D., Note on "Merry Gallons," 96; Chronicle of Caradoc, 96; Curious Custom in old Leases, 411.
 Viking brooches, 71.
 Vinycomb, J., On Badge of Society, 417.
 "Votigorn" on Ogam-stone, 9.

- Wales, Ogam, 1.
 Walsh, family, 122-125.
 Waterford County, Ogam, 1.
 Welch, Robert, Rosguil and the Old Kingdom of Fanad; 225.
 Welsh settlers in Connaught, 405.
 Wells, bullaun, 188, 190 ; others, 178, 187, 260, 382, 384.
 Westmeath County, 153.
 Westminster, notes on the coronation-stone at, 77.
- Westropp, T. J., Vice-President, 105 :
 Bullaun Wells in Clare, 190 ; The Bridgmans of Clare, 190 ; Dorothea Stacpoole in Bath Abbey, 264 ; A Literary Coincidence in the Records of Cork, 265.
 Whale, rib, drilled, 299.
 Whitefield, Kerry, Ogam-stone, 22-26.
 Wicklow County, photographs, 111.
 Youghal, 357, 366.

END OF VOL. XXXII., CONSEC. SERIES.





